

**THE SIKH GURUS**  
*Lives, Works and Teachings*



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**A BRIEF DESCRIPTION**

**Mukhtar Singh Goraya**



*Publisher:*  
Dr. Inderjit Kaur, *President*  
All India Pingalwara Charitable Society (Regd.),  
Amritsar

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**A BRIEF DESCRIPTION**

*Written by :*

**Mukhtar Singh Goraya**

D-577, Ranjit Avenue,

Amritsar - 143 001

Ph: +91-183-2501399

M: 98551-22568

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Ph. no. 91-183-2584586, 2584713

E-mail: pingalwara57@gmail.com

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**Dedicated to**  
The sacred memory  
of  
**Bhagat Puran Singh,**  
founder of \*Pingalwara,  
working wherein, this author got  
the inspiration to write this book.

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\*Pingalwara — a model of selfless service — is a home for the homeless, support for the supportless, a hospital for the sick, a cradle for the children, and a safe haven for young women — victims of domestic violence, social exploitation, etc.

## **CONTENTS**

	<b>DESCRIPTION</b>	<b>PAGE</b>
1.	Foreword	7
2.	Introduction	11
3.	Chapter: 1 Sri Guru Nanak Dev	13
4.	Chapter: 2 Sri Guru Angad Dev	59
5.	Chapter: 3 Sri Guru Amar Das	71
6.	Chapter: 4 Sri Guru Ram Das	81
7.	Chapter: 5 Sri Guru Arjan Dev	88
8.	Chapter: 6 Sri Guru Hargobind	106
9.	Chapter: 7 Sri Guru Har Rai	132
10.	Chapter: 8 Sri Guru Har Krishan	138
11.	Chapter: 9 Sri Guru Tegh Bahadur	142
12.	Chapter:10 Sri Guru Gobind Singh	160
13.	Chapter:11 Sri Guru Granth Sahib	210
14.	Chapter:12	216
	Important information on Sikhism	
	(a) Mool Mantra	
	(b) Nitnem Diyan Baniyan	
	(c) Panj Piyare (Five beloved ones)	
	(d) Char Sahibzade (Four sons of Sri Guru Gobind Singh)	
	(e) Panj Takhat (Five Seats of Authority)	
	(f) Panj Kakkaras (Five K's)	
	(g) Dos & Don'ts in Sikhism	
15.	Bibliography	221
	Appeal	223

## FOREWORD

Wonderful is the creation of this world and limitless is its Creator. The limit upto which the mind works and the vision goes, the Creator has created the opposite of everything, e.g. good things with bad things, meeting with departing, truth with lie, etc. As and when bad things occur, the Almighty Lord sends its own messengers in the world to mend the spoilt situation. Before the birth of Sri Guru Nanak Dev Ji, the political, socio-economic and religious conditions of the country were pitiable, During the age-old slavery (foreign rule), people were undergoing unspeakable and unbearable hardships. Morale of the people had fallen. Some hundreds of invaders would come and loot the self-respect and honour and wealth of the millions of people. Such was the situation when Guru Nanak Dev appeared on the scene. In the words of Bhai Gurdas:

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੁ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ ।  
ਚਰਨ ਧੋਇ ਰਹਰਾਸਿ ਕਰਿ ਚਰਨਾਮ੍ਰਿਤ ਸਿਖਾਂ ਪੀਲਾਇਆ ।  
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਇਕੁ ਦਿਖਾਇਆ ।  
ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰਿ ਵਰਨਿ ਇਕੁ ਵਰਨੁ ਕਰਾਇਆ ।  
ਰਾਣਾ ਰੰਕੁ ਬਰਾਬਰੀ ਪੈਰੀ ਪਵਣਾ ਜਗਿ ਵਰਤਾਇਆ ।  
ਉਲਟਾ ਖੇਲੁ ਪਿਰੰਮ ਦਾ ਪੈਰਾ ਉਪਰਿ ਸੀਸੁ ਨਿਵਾਇਆ ।  
ਕਲਿਜੁਗੁ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜ੍ਹਿ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ।  
ਕਲਿ ਤਾਰਣਿ ਗੁਰੁ ਨਾਨਕੁ ਆਇਆ ।

ਵਾਰ : ੧/੨੩

*(The benefactor Lord listened to the cries (of humanity) and sent Guru Nanak to this world. He washed His feet, eulogized God and got his Disciples drink the ambrosia of his feet. He preached in this dark age (kaliyug) that, saragun (Brahm) and nirgun (Parbrahm) are the same and identical. Dharma was now established on its four feet and all the four castes (through fraternal feeling) were converted into one caste (of humanity). Equating the poor with the prince, he spread the etiquette of humbly touching the feet. Inverse is the game of the beloved; he got the egotist high heads bowed to feet. Baba Nanak rescued this dark age (kaliyug) and recited 'satinam' mantra for one and all. Guru Nanak came to redeem the kaliyug.)*

To boost the morale of the people, the Guru recited the following hymns:-

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ ਅੰਗ :੧/੪੨

*(They alone are truly alive, whose minds are filled with the Lord. O Nanak, no one else is truly alive; those who merely live shall depart in dishonor; everything they eat is impure.)*

The Guru apprised the people of their self-respect, instilled courage in them, and preached to fearlessly speak the truth, respect the working class and live a truthful life. The Guru described the then prevailing situation in his long treatise: Asa di Vaar. The present scenario is also almost the same. Today, we have Sri Guru Granth Sahib, a treasure of Divine knowledge, glorious history of the ten Gurus which teach us the way of life. But, being unmindful of this, our attention is diverted towards the dazzling culture of the West.

Aware of this probability, the Jews as a nation, took a collective decision that the upcoming youngsters of their community be made well aware of their culture and history. They effected this resolution in letter and spirit and strengthened their nation.

Such-like steps are important for other nations too. But, unfortunately the Sikh leaders have not taken any steps in this direction. However, some knowledgeable and right-thinking persons are paying due attention in this respect. S. Mukhtar Singh Goraya, Honorary Secretary as well as Honorary Architect and Town Planner, who is responsible for planning, design and construction of all the buildings of Pingalwara since 1995 A.D. onwards has made an effort to write this book (The Sikh Gurus: lives, works and teachings). It is an arduous task to dwell on the great Gurus. However, the Almighty Lord has been kind enough to get this job done by him and he appears to have succeeded in achieving his objective.

By reading this book, a valuable knowledge about the Sikh Religion and the Sikh History is obtained. And, one comes to know that Guru Nanak Dev has been loving a number of people—in addition to Bhai Mardana, Bhai Bala and Bhai Lalo—like Bhai Hasoo Lohar, Shihan Chheemba, Seeho, Saido, etc. and making them

companions of his long travels:-

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

ਅੰਗ: ੧੩

*(Amongst all is the Light-You are that Light. By this Illumination, that Light is radiant within all.)*

Some portions of this book, like an extract of important teachings of the Guru to his Sikhs on different occasions appear to be important:-

- “1) The body is endowed with attributes and the 'Word' is my heart, without attributes. There can be separation from the body, but if you attach yourself with the 'Word', there will be no separation.
- 2) To clean the heart, one has to keep the eyes, ears, hands and feet away from the others' beauty, calumny and flattery, burglary and love affair, and bad deeds and bad company respectively.
- 3) To use eyes and ears for reciting and listening to Gurbani, to use tongue for reciting His praises, hands for charity and feet for going to congregations, and to put mind towards remembering His Name again and again! Don't get tired, only mind will do so.”

Sikh History is unique in this regard that Gurgaddi (Guruship) was bestowed only to the one who was considered capable of delivering the Divine Knowledge and who had a characterful and truthful life. Guru Nanak Dev bestowed Guruship to his disciple. The tradition continued till Guru Gobind Singh administered 'Amrit' (nectar) to the five beloved ones and requested them to administer the same (Amrit) to him too and thus created an example of 'himself Guru, himself disciple', and laid the foundation stone of democracy. The sermon delivered by the Guru on this occasion is capable of turning one into a godly man.

"From today onwards, Khalsa Panth is your caste, community and nation. You are to become religious and benevolent like saints and fearless and strong like brave warriors. You are to help the weak and the oppressed and not to quietly witness the tyranny being committed. You are neither to fear nor frighten anybody. Never to

renounce your faith whatever price you may have to pay.”

In this way, after the long-drawn struggle of 239 years (from 1469 A.D. to 1708 A.D.) by the Gurus, the nation of saint-soldiers came into being.

Pingalwara takes pride in getting this book published which is, in fact, an English version of the original book 'Das Patshahian' - written earlier by this author in Punjabi. The aim is to benefit the non-Gurmukhi-knowing readers. We earnestly hope that the readers and their families will read this book to know about the Sikh Religion and its glorious history. The Sangat is requested to liberally donate to Pingalwara for enabling us to keep on publishing such-like literature.

**Dr. Inderjit Kaur**

*President*

*All India Pingalwara Charitable  
Society (Regd.), Amritsar*



## **INTRODUCTION**

The Jews who survived their genocide at the hands of German Nazis, in the last stages of the World War-II, assembled at Amsterdam to chalk out their future. Among the important resolutions passed in the meeting, a very important decision was about their children that they should be made aware of their religious and cultural heritage. Keeping in view this valuable thought, this book named 'Das Patshahian' was originally written in Punjabi (Gurmukhi script) in 2010 A.D. which was got printed and is being distributed among the people free of cost by the Pingalwara society. This translation in English is with the view to make it available to the non-Gurmukhi knowing persons interested in the Sikh Religion and History.

Secondly, an effort has been made to give the maximum information about the lives, works and teachings of Guru Nanak Dev ji and his successors in the minimum possible words. It has also been kept in view that in this age of modern technology, tendency of viewing and listening to the things is more prevalent among the people rather than reading the books. Thus, the smaller the size of the book, the more will be the probability of its getting read.

Thirdly, although the student community has its own problems due to tuitions and heavy syllabii, it is hoped that after taking the eighth or tenth class examination they may find some time to read a book outside their syllabii also. It is with this hope that this book has been written to enable the youngsters of the said age group to acquire the requisite knowledge about the Sikh Religion and its cultural heritage.

Besides, Pingalwara, though mainly concerned with the care of the homeless destitutes suffering from various physical and mental ailments, also takes upon itself the task of spreading awareness about health, cleanliness, unavailing rituals, bad customs, social evils, conservation of natural resources, environmental pollution, etc. etc. among the people to enable them to be aware of their duties and rights and contribute towards the healthy development of their country, community and society.

To add to this awareness, knowledge about the contribution made by the revolutionary movement of Guru Nanak Dev would also be very useful. The Guru who, during the cruel reigns of Ibrahim Lodhi and Babar, fearlessly awakened and taught the masses to live with honour and appointed his successor to continue his mission. This struggle continued till the time Guru Gobind Singh made it reach the pinnacle of its glory.

During the long-drawn struggle, Guru Arjan Dev, Guru Tegh Bahadur and Guru Gobind Singh suffered martyrdoms. Also, Bhai Diala, Bhai Mati Das, Bhai Sati Das, Mata Gujjar Kaur, the four Sahibzadas, the Piaras and thousands of other brave Sikhs sacrificed their lives. This very struggle of 239 years (1469A.D. to 1708A.D.) paved the way to rid the country of its seven, eight centuries old slavery.

This book aims at making the people aware of the lives, works and teachings of the great Gurus.

I am extremely obliged to my respected friend, Dr. Mehal Singh, Principal, Khalsa College Amritsar (then Principal, G.G.S. Khalsa College, Sarhali Kalan) for sparing time from his busy schedule to go through the entire draft of the original Punjabi version of this book and giving useful suggestions. I am also thankful to my dear daughter, Kanwaljit Kaur Dhillon, for going through some parts of the English translation and give good suggestions to avoid transliteration for improving upon the narrative. I am grateful to Dr. Inderjit Kaur, President Pingalwara too for encouraging me from time to time to translate 'Das Patshahian' into English for the benefit of the non-Gurmukhi-knowing people. Earlier, she had gone through the Punjabi text and written its foreword too.

I am thankful to Ms. Harpreet Kaur, Computer programmer and Ms. Shikha Puri, Computer Operator for typing the entire text with devotion, dedication and fondness.

Last, but not the least, thanks are also due to artist Raj Singh Paul for making beautiful sketches depicting various events of historical importance.

**Mukhtar Singh Goraya**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-1

**SRI GURU NANAK DEV**  
**FOUNDER OF THE SIKH RELIGION**  
**FIRST GURU (PEHLI PATSHAH)**

**1. GENERAL INFORMATION :-**

- i) Mother : Mata Tripta ji
- ii) Father : Mehta Kalu Chand ji  
(Kalyan Das ji)
- iii) Date of Birth : 15.04.1469 A.D.  
(20 Vaisakh, 1526 Bik.)
- iv) Place of Birth : Rai Bhoi di Talwandi  
(now Nankana Sahib)
- v) Guru ke Mahal  
(Guru's wife) : Sri Sulakhani ji
- vi) Mother-in-law : Sri Chando Rani ji
- vii) Father-in-law : Bhai Mool Chand Chona  
(Batala) Vill: Pakhoke Randhawa
- viii) Sahibzade  
(Guru's sons) : Baba Sri Chand  
(Birth: 1494 A.D.),  
Baba Lakhmi Das  
(Birth: 1496 A.D.)
- ix) Gurbani Composition : Japuji, Sidh Gosat, Sodar, Sohila,  
Aarti, Ramkali, Dakhni Onkar,  
Aasa di Vaar, Malhar &  
Manjh di Vaar, Patti, Barah Maha;  
974 Shabads in 19 Raagas
- x) Joti-jot Samauna : 22.09.1539 A.D.  
(23 Assu, 1596 Bik.),  
Kartarpur Sahib, Pakistan
- xi) Life-span : 70 years, 5 months, 7 days

- xii) Sister : Bebe Nanaki ji
- xiii) Jija (sister's husband) : Bhai Jai Ram ji
- xiv) Important Companions : Bhai Bala, Bhai Mardana,  
Bhai Saido, Bhai Seeho,  
Bhai Hasoo Lohar,  
Bhai Shiha Chhimba, etc.

## **2. STATE OF AFFAIRS IN THE COUNTRY**

### **BEFORE THE GURU'S BIRTH:-**

Before the Guru's birth, there was total ignorance in respect of general awareness among the people of the country. In 1204 A.D., Ghulam Dynasty established its rule. During the rule of Qutab-ud-Din Aibak, Altmash, Ala-ud-Din Khilji and Firoz Tughlak, a lot of injustice and cruelty were let loose on the Hindus. The invasion of Taimur was further responsible for inflicting still more devastation. Delhi was captured by the Lodhis. After the death of Bahlol Khan Lodhi in 1468 A.D., his son, Sikandar Lodhi occupied the throne till 1517 A.D. He demolished a huge number of temples and committed innumerable atrocities on the innocent people. In 1504 A.D., he appointed Daulat Khan Lodhi, as Nawab of Sultanpur. When, after the death of Sikandar Lodhi, Ibrahim Lodhi acceded to the throne, Daulat Khan Lodhi in collusion with Alam Khan, invited Babar to invade India. He was of the view that Babar, after defeating Ibrahim, would go back with the booty, leaving the reins (reign) of the country in his hands. But, conversely, the Lodhis lost their reign forever and, Babar having defeated Ibrahim took over the throne and established his own Mughal rule.

Mughals after Lodhis, both were foreign rulers. Nawabs, officials and village chaudharies used to commit unabated atrocities on the people. Nobody's life, limb and property; honour and dignity were safe.

Hindu subjects were still worse-affected. The ruling flock considered it a matter of right to convert them into Islam, looting their property and molesting their women. In fact, those were the times of religious and political anarchy.

i) **Political Condition :-** In the Guru's own words, the state of affairs was like this:-

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨ੍ ਬੈਠੇ ਸੁਤੇ ॥

ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ੍ ਘਾਉ ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥ ਅੰਗ: ੧੨੮੮

*(The kings are tigers, and their officials are dogs; they go out and awaken the sleeping people to harass them. The public servants inflict wounds with their nails. The dogs lick up the blood that is spilled.)*

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥ ਅੰਗ: ੧੪੫

*(The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away. In this dark night of falsehood, the moon of Truth is not visible anywhere.)*

ਖੜੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥ ਅੰਗ: ੬੬੩

*(The K'shatriyas have abandoned their religion, and have adopted a foreign language.)*

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥ ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗੁ ॥ ਅੰਗ: ੪੭੧

*(The man-eaters say their prayers. Those who wield the knife wear the sacred thread around their necks.)*

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥ ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਅੰਗ: ੪੭੧

*(The home of modesty and Dharma is far from them. O Nanak, they are totally permeated with falsehood.)*

ii) **Social Condition :-** The society was divided into two segments — Hindus and Muslims. There were further sub divisions, particularly, the Hindus were divided into four varnas — Brahmins, Khatri, Vaishyas and Shudras. Shudra's condition was very pitiable. Women were also considered merely like footwear. So much so that even the learned people of the society openly and unabashedly commented on them :-

• The learned Tulsi Das wrote:

‘ਢੋਰ, ਗਵਾਰ, ਸ਼ੂਦਰ, ਪਸ਼ੂ, ਨਾਰੀ ਪਾਂਚੋਂ ਤਾੜਨ ਕੇ ਅਧਿਕਾਰੀ’

‘(Beast, rustic, shudra (so called lowest class) animal and woman

— these five deserve to be admonished.)’

• The poet Pilo wrote:

‘ਭੱਠ ਰੰਨਾਂ ਦੀ ਦੋਸਤੀ ਖੁਰੀਂ ਜਿਨ੍ਹਾਂ ਦੀ ਮੱਤਾ’

*'(Hell with the friendship of women known for having no brains.)'*

• **The poet Waris Shah wrote:**

**‘ਵਾਰਿਸ! ਰੰਨ, ਫਕੀਰ, ਤਲਵਾਰ, ਘੋੜਾ, ਚਾਰੇ ਥੋਕ ਇਹ ਕਿਸੇ ਦੇ ਯਾਰ ਨਾਹੀ।’**

*'(Waris wrote : Woman, mendicant, sword and horse are friend to none.)'*

Under such circumstances it was quite natural for men to look down upon women and give them scant respect. In the face of such a misdemeanour, women had also lost their merits, like, humility, simplicity, modesty, piety, chastity, etc. Men had become hard-hearted, cruel, merciless, corrupt, etc; shame and sense of honour had vanished. The Guru explained the situation thus :-

**ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ ।**

**ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ ।**

**ਸਰਮੁ ਗਇਅ ਘਰਿ ਆਪਣੈ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ ।**

*ਅੰਗ: ੧੨੪੨*

*(Men have become hunters (cruel) and women, (instead of being wise enough to resist this cruelty) have gone foolish and become their victims.*

*Humility, self-control and purity have disappeared; people eat the uneatable, forbidden food. Modesty is found no where and honour has also vanished alongwith.)*

ii) **Religious Condition :-** Muslims had become egotists due to their rule, while the Hindus were lying quite low. They both hated each other. Muslims called the Hindus, Kafers (infidels) and the Hindus considered the Muslims, Maleshas (uncivilized or barbarians).

The corrupt Qazi (the Muslim Judge) delivered false verdicts and misled the king by misinterpreting the holy Quran (The Islamic Religious Scripture). And, the Brahmin was busy in exploiting the people by misleading them into superstition and prescribing many kinds of unavailing rituals. Next to Qazis and Brahmins were the Yogis. Considering the world as an illusion, they had left for the forests or the mountains. Sannyasis had 10 and the Yogis had 12 groups, who were busy in performing their rituals in their own ways with a view to attaining spiritual upliftment.

But, nobody was willing to come forward for the guidance and welfare of the people.

The Guru painted the entire social picture thus :-

ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ॥

ਵਢੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ॥ ਅੰਗ: ੯੫੧

*(Becoming judges, they sit and administer justice. They chant on their malas, and call upon God. They accept bribes, and block justice, If someone asks them, they read quotations from their books.)*

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ॥

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ॥ ਅੰਗ: ੧੨੨

*(Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo.*

*The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lalo.)*

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥

ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥ ਅੰਗ: ੬੬੨

*(The Qazi tells lies and eats filth; the Brahmin kills and then takes cleansing baths. The Yogi is blind, and does not know the Way—the three of them devise their own destruction)*

iii) **Economic Condition :-** People were either rich or poor. Middle class was minimal. Muslims, being the rulers, would harass and loot the public. At the time of the Guru's birth, social and economic disparity, ignorance (nescience), characterlessness, barbarianism, falsehood, superstition, etc. were order of the day.

### 3. BIRTH:-

The Guru was born to Mata Tripta Ji and Mehta Kalu Ji on 15<sup>th</sup> April, 1469 A.D. In the words of Satbir Singh, "It was natural for Mata Tripta to get 'tripti' (satiated), but what 'daulat' (wealth) of the Guru's first glimpse 'dai' (midwife) Daultan and Tulsan got, it fully blossomed their hearts". According to Bhai Gurdas:

ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧੁ ਜਗਿ ਚਾਨਣੁ ਹੋਆ ।

ਜਿਉ ਕਰਿ ਸੂਰਜੁ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪੇ ਅੰਧੇਰੁ ਪਲੋਆ । ਵਾਰ ੧/੨੭

*(With the emergence of the true Guru Nanak Dev ji, the mist of ignorance disappeared and the light of knowledge shown all around; as, at the sun-rise the stars disappeared and the darkness dispelled.)*

#### 4. EDUCATION :-

Some people say that the Guru did not get formal education from anybody. He had come blessed as 'Jagat Guru' from the Lord's Abode.

But, in fact, the Guru was sent to Gopal Pandha, Pundit Brij Lal and Maulvi Qutab-ud-Din, turn-by-turn, respectively. Since he had come gifted with Divine Knowledge, he attained academic knowledge, learnt accountancy, etc., whatever was taught to him, and learnt everything so quickly that the concerned teacher declared that whatever was taught to him once, was learnt by him at once and he (the teacher) was left with nothing to teach him further.

Besides, since the Guru was destined to tour the various countries and show the true path to the people of different faiths, he needed to have the knowledge of different languages. During his long travels, he held discussions with learned persons of almost all the faiths, from time to time, including Brahmins, Maulvis, Soofis, Hajis, Qazis, Sidhas, Yogis, Ascetics, etc., which shows that he had adequate knowledge of their languages and dialects. Therefore, to state that he did not have formal education is against the factual position and his magnificence.

Mehta Kalu was an ambitious father, but the Guru's nature and behaviour were those of ascetics (renouncers). He used to remain attached with the Almighty since his childhood. Mehta Kalu wanted to divert his attention from this side and wanted to see him as a 'promising son'.

Thus, he took his son at the age of six to Gopal Das Pandha who used to teach his pupils Devnagri, Mathematics and Accountancy in his small school. He made the Guru his pupil with due respect. The Guru was very well-behaved and a brilliant student who learnt everything taught to him, very fast. The Pandha used to get so surprised.

One day the Guru sat alone, away from the other kids and kept on writing something on his 'Phatti' (writing tablet). When completed, he started going through it carefully. Meanwhile, the Pandha arrived and asked, "Just show me what you have written". On reading, the Pandha was stunned. The tablet had that type of Gurbani through

which the Guru was to turn men into virtuous beings. Some stanzas are:

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥  
 ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨੁ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨੁ ਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥  
 ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥ ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥੧॥ ਰਹਾਉ ॥  
 ਉੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥  
 ਸੇਵਾ ਕਰਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨ੍ਹੀ ਸਚੁ ਕਮਾਇਆ ॥੩॥  
 ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥  
 ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ ॥੮॥  
 ਦਦੈ ਦੋਸੁ ਨਾ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥  
 ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥  
 ਹਾਹੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥  
 ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ  
 ਅਨਦਿਨੁ ਲਾਗਾ ਹਰਿ ਨਾਮੁ ਲੀਆ ॥੩੪॥

ਅੰਗ: ੪੩੨-੩੪

(Sassa: He who created the world, is the One Lord and Master of all. Those whose consciousness remains committed to His Service — blessed is their birth and their coming into the world. ||1|| O mind, why forget Him? You foolish mind! When your account is adjusted, O brother, only then shall you be judged wise. ||1||Pause|| Ooraa: Sing the Praises of the One whose limit cannot be found. Those who perform service and practice truth, obtain the fruits of their rewards. ||3|| Ghagha: The servant who performs service, remains attached to the Guru's Shabad. One who recognizes bad and good as one and the same - in this way he is absorbed into the Lord and Master. ||8|| Dadda: Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else. ||21|| Haha: There is no other Giver than Him; having created the creatures, He gives them nourishment. Meditate on the Lord's Name, be absorbed into the Lord's Name, and night and day, reap the Profit of the Lord's Name. ||34||)

On reading, the Pandha got stunned and thought that he was some 'big teacher'. He bowed to the Guru and said, "You are to live in this world. Now, learn some accountancy etc. which may prove to be of some use to you". The Guru replied, "Teach me that

accountancy which may be useful in the Lord's Abode where one has to settle the life's accounts."

Pandha: "I am not aware of such an accountancy. Please apprise me of the same."

The Guru recited :-

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥  
ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥  
ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ, ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥  
ਬਾਬਾ ਇਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ  
ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਅੰਗ: ੧੬

*(Burn emotional attachment, and grind it into ink. Transform your intelligence into the purest of paper. Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations. Write the Praises of the Naam, the Name of the Lord; write over and over again that He has no end or limitation. ||1|| O Baba, write such an account, that when it is asked for, it will bring the Mark of Truth. ||1||Pause||)*

Pandha was satisfied. Getting educated from him and having given him spiritual knowledge, the Guru stopped going to him and got unoccupied for some time. He (the Guru) would remain sitting aloof for long hours or engage himself in dialogue with holy men and ascetics. (There being forests around Talwandi, such people were available in big numbers.)

After some time (in 1478 A.D.), Mehta Kalu took him to a well-known scholar of Sanskrit, Pt. Brij Lal. Here too, the Guru learnt quickly whatever was taught to him and got un-occupied after giving spiritual knowledge to his teacher.

On the advice of Rai Bular, the village head, Mehta Kalu took the Guru to Maulvi Qutab-ud-Din's Madrassa (school) for learning Persian in 1482 A.D. Here again, the Guru repeated the same story and stopped going to the school after learning Persian and giving spiritual knowledge to the Maulvi.

Now, again he would engage himself in discussion with the saints and ascetics or remain sitting quiet and attached with God. Mehta Kalu again got worried

## **5. HERDSMAN OF COWS AND BUFFALOES:-**

- a) Mehta Kalu thought, “He is fond of roaming about and loves the God’s creatures, why not to get him cows and buffaloes. He may engage himself in the job of his own liking.”

One day the Guru took the cattle for grazing. There he got engaged in a dialogue and attached with the Almighty and the cattle destroyed the crop of a farmer. He complained to Rai Bular who deputed his man to accompany the farmer and assess the damage. When approached, the Guru replied that the cattle did enter the field of the farmer but there should not be any damage done to the crop. And, actually the crop in the field under reference was quite lush and green and looking better than those in the adjoining fields. On getting the report, Rai Bular felt greatly relieved. He had already heard the stories of Guru’s learning under various teachers. He was convinced that Nanak ji was a great soul who had taken birth in his village. He thanked the Lord. The farmer too stated that he was a soul of great magnificence who always talked wise.

- b) Once the Guru was relaxing under a tree and got asleep. Rai Bular passed that way and found to his surprise that the shadows of all other trees had lengthened than the one under which the Guru was sleeping, to protect him from the sun. Rai Bular got naturally astonished.
- c) After a few days, Rai Bular again witnessed a wonderful scene—the Guru was having a sound sleep with the cows and buffaloes sitting around; and, to protect his face from the sun, a cobra was sitting beside with its hood spread over the Guru’s face. Rai Bular got worried lest the cobra might have stung him, but when he came nearer, the snake, on hearing the hoofbeat of his mare, folded its hood and disappeared. The Guru got up smiling. Rai Bular alighted from the mare, saluted the Guru and took him in tight embrace. And, then onwards became his firm devotee.

## **4. THE SACRED THREAD:-**

When the age of wearing the ‘Janju or Janeu’ (sacred thread) approached (in 1482 A.D.), Mehta Kalu, in consultation with his

Prohit Hardayal, appointed the day and invited his relatives, friends and brotherhood. The invitees came on the appointed day. The prohit, after performing the basic prayer, was about to put the sacred thread around his neck, that the Guru questioned, “What is this thread and why are you putting it around my neck? Without wearing it what loss will occur?” The prohit replied that without wearing it, the religion of the Brahmins and the Khattris is badly affected. The Guru’s return question was, “With Janeu on, what deeds do the Brahmins and Khattris not do in greed? There should be Janeu of merits than that of a thread. Without acquiring merits, the religious symbols are a mere garb or facade. It is like a dacoit wearing a saint’s garb. Janeu of thread will get dirty and rotten with the passage of time. Women do not even wear this thread. You are yourself without it.”

The Prohit said, “How do you say so?”

The Guru said:-

ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਗੀ ॥ ਭਲਕੇ ਬੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥

ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥ ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥

ਵੇਤਗਾ ਆਪੇ ਵਤੈ ॥ ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ ॥

ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥ ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥

ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਇਹੁ ਵਿਡਾਣੁ ॥ ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥

ਅੰਗ: ੪੭੧

*(There is no sacred thread for the sexual organ, and no thread for woman. The man’s beard is spat upon daily. There is no sacred thread for the feet, and no thread for the hands; no thread for the tongue, and no thread for the eyes. The Brahmin himself goes to the world hereafter without a sacred thread. Twisting the threads, he puts them on others. He takes payment for performing marriages; reading their horoscopes, he shows them the way. Hear, and see, O people, this wondrous thing. He is mentally blind, and yet his name is wisdom.)*

After a long discussion, having run short of any argument, Pandit Hardayal said, “Nanak Ji! Now you tell what type of Janeu should be there?”

Then, the Guru recited this hymn:-

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

ਨਾ ਇਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਇਹੁ ਜਲੈ ਨ ਜਾਇ ॥

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥

ਅੰਗ: ੪੭੧

*(Make compassion the cotton, contentment the thread, modesty the knot and truth the twist. This is the sacred thread of the soul; if you have it, then go ahead and put it on me. It does not break, it cannot be soiled by filth, it cannot be burnt, or lost. Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.)*

### 7. CALLING THE VAID (DOCTOR) :-

The Guru remained absorbed in His Name and remained without food and water for days together. The parents thought that he was ill. A famous vaid, Hardas, was called in. The Guru addressed to him, “Don’t give me any medicines. My ailment is different”:-

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖੁ ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤੁ ॥

ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੧॥

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗੁ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗੁ ॥

ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥

ਦੁਖੁ ਰੋਗੁ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥ ਨਾਨਕ ਛੂਟਸਿ ਸਾਰੈ ਨਾਇ ॥

ਅੰਗ:੧੨੫੬

*(In addition to the pain of separation — there is another pain of hunger. Yet another pain is the attack of the Messenger of Death. Another pain is the disease consuming my body. O foolish doctor! Don’t give me medicine. Forgetting his Lord and Master, the mortal enjoys sensual pleasures; then, disease rises up in his body. The blind mortal receives his punishment. O foolish doctor! Don’t give me medicine. All pain and disease are eradicated. O Nanak, the mortal is saved through the True Name.)*

Listening to this, the vaid got satisfied. He told the family members, “Don’t worry. He is not a patient but a ‘vaid’ (doctor) of the patients”.

### 8. SACHA SAUDA:-

The Guru was born so spiritual that he would ever remain engrossed in meditation. But, his father was so ambitious that he wanted to see him as an earning hand and a ‘promising son’. He bought some cows and buffaloes for the young Guru to look after, but to no avail.

One day his father gave him Rs. twenty, deputed Bhai Bala to accompany and asked the Guru son to do some good and true bargain (business). On the way to Chuhar Kana, (a small trading centre), the duo came across a group of sadhus doing Kirtan. On enquiring, it was found that they had not eaten for the last four, five days. So, the Guru bought them provisions (food-stuff) worth Rs.20/-, which the sadhus cooked and ate. This was the beginning of the famous 'Langar Pratha' (Free Food Tradition). But, it cost the Guru quite dearly.

On return to Talwandi, the Guru stayed back and Bhai Bala proceeded to inform the Guru's father about the day's episode. On learning, the latter felt very disappointed and annoyed and rushed to punish the Guru son, followed by Bhai Bala and Bebe Nanaki (Guru's sister). Before Bebe Nanaki could intervene and check her father, he had already slapped the Guru a few times.

The Guru remained composed and told her sister, "Those who do good deeds, have to suffer." However, when Rai Bular, the village head, came to know about this, he felt very bad and told Mehta Kalu, "I would make good the loss whatever you have suffered due to Nanak ji. Any further loss if and when it occurs due to him, would also be made good by me. But, never punish him again. He is not an ordinary person but a highly accomplished soul. It is good luck of my village that such a spiritually elevated person has taken birth over here. Beware! never utter a bad word against his holiness again." In the words of Khushwant Rai:- "He has come here as a highly decorated soul from the God's Abode. We are very lucky to have got an opportunity of seeing and meeting him and listening to his nectar-like sacred words."

Mehta Kalu Chand requested Rai Bular to think of providing some employment to him (the Guru son). Rai Bular promised for the same.

## **9. MEETING WITH <sup>1</sup>MARDANA:-**

Hearing one day the playing of 'Rabab' (rebeck), the Guru enquired as to who was playing it. Meeting Bhai Mardana, the Guru

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1. ਮਰਦਾਨਾ: ਜਨਮ: 1459ਈ; ਦੇਹਾਂਤ:1611ਈ; ਮਾਤਾ:ਲਖੋ ਜੀ; ਪਿਤਾ: ਬਦਰਾ ਜੀ; ਦੋ ਪੁੱਤਰ: ਰਜਾਦਾ ਅਤੇ ਸਜਾਦਾ ।

complimented him for his mastery over the instrument as also his knowledge of the 'ragas' (musical meters). And, added that if the 'shabad' (word/hymn) is sung in a 'raga', it becomes a curative and capable of uprooting the serious illness, named ego. This is how Dana, a bard, was converted into Mardana (a brave man) and brought round to become a hymn-musician and life-long companion of the Guru.

<sup>1</sup>'Hymn singing got birth in Talwandi. Hymns of the Guru and rebeck of Bhai Mardana created a miracle, without an equal in the world so far'. To make Mardana, a so-called low caste bard, a life-long companion by the Guru was a gibe on the caste-arrogants. The Guru gifted him a set of garments of his marriage and said, <sup>2</sup>'From today onwards, never beg anything from anybody. The bestower is the Almighty. If you need something, let me know.' Then, giving religious instruction, the Guru advised, <sup>3</sup>'Don't shear hair of your head, repeat God's Name in the ambrosial hours and serve the holy congregation.'

## 10. AT SULTANPUR LODHI:-

- a) **In 'Modi Khana' (Now Gurdwara Hatt Sahib) :-** When Diwan Jai Ram (Bebe Nanaki's husband) visited Talwandi, Rai Bular spoke to him to find a job for Nanak ji at Sultanpur Lodhi, commensurate with his bent of mind. As a result, the Guru was taken along to Sultanpur by Bhai Jai Ram. Here he was got appointed as 'Modi' in the 'Modi-khana' of Nawab Daulat Khan. The Guru acquitted himself with this responsibility with full zeal and honesty for a number of years and presented a model of 'ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਰਥਉ ਦੇਹ' (*earn through fair means and share with the needy*). He would talk sweetly and weigh neatly and deal with everyone alike. People were very happy with his conduct. Earlier, many people were discriminated against and maltreated in the 'Modi Khana'. Some sorts of embezzlement also used to occur. People had many complaints.

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1. ਬਲਿਓ ਚਿਰਾਗ: ਸਤਿਬੀਰ ਸਿੰਘ

2. ਸੋਹਣ ਲਾਲ ਸੂਰੀ

3. ਬਲਿਓ ਚਿਰਾਗ: ਸਤਿਬੀਰ ਸਿੰਘ

In his private life, the Guru would daily get up early in the morning, have a dip in the Rivulet Vein and sit under a 'Ber' tree (Gurdwara Ber Sahib stands here) for early morning prayer. While on duty, he would remain attached with the Almighty and keep on doing his duty. One day, a Sadhu came to Modi Khana for buying some flour. Guru ji started weighing the flour and when reached the stage of 13, he got so much absorbed in 'Naam Simran' that he kept on weighing the flour unabated, uttering 'tera, tera' alongside. The Sadhu asked the Guru astonishingly, "How the 'Modi Khana' would flourish in this way?"

The Guru replied, "It is only due to uttering 'mera, mera' that people are suffering, 'tera, tera' always brings good luck, prosperity and blessing."

Jealous of the Guru ji's success in 'Modi Khana', some people filed complaints, but, whenever an enquiry or audit was conducted, stock was always found surplus. It was due to the fact that Guru ji never took home his full salary which was used to be both in cash and kind. And, whatever favour he extended to the customers was from his own resources and not from the 'Modi Khana'. Once, under the influence of a strong complainant, the Nawab got the Guru arrested and detained in a small 'kothari' (cell) (now Gurdwara Kothari Sahib) and checked the accounts. This time too, the Guru came out clean and some surplus was again found in the stock. This speaks volumes of his honesty and oneness with the Almighty.

- a) **Marriage and off-springs** :- On the inspiration and insistence of Bebe Nanaki, the Guru got married to Sulakhani Ji, daughter of Bhai Mool Chand Chona of Village: Pakhoke Randhawa, near Batala. The Marriage was solemnized at Batala.

After sometime, some relatives and friends came from Talwandi to Sultanpur. Bhai Mardana was also among them. The Guru made him his life-long companion as mentioned hereinbefore. Religious congregations and hymn singing were held daily. Knowing about this, the Guru's parents were highly delighted.

Many people came from Talwandi for getting employment and got settled here.

Baba Sri Chand was born in 1494 A.D. and Baba Lakhmi Das in 1496 A.D.

At Sultanpur Lodhi too, the Guru set up an example of living a family life. Though outwardly he lived a family life, inwardly he was always one with the Almighty, unattached to worldly possessions. He showed to the people what it meant to be a family man and live like an ascetic too (Grehast mein Udaas). There at Talwandi, Rai Bular converted the birth place of the Guru into a religious place, and built another haveli for the residence of Mehta Kalu. On the Guru's birthday, he would organize a community food and give a gun salute. He also changed the name of the village to Nankana Sahib in the revenue record.

- b) **Attaining the Divine Vision :-** Born deeply religious, the Guru, while in Sultanpur Lodhi, used to go to the Rivulet Vein daily for early morning prayer. One morning in 1499 A.D., while taking bath, he got so much absorbed in the Almighty Lord that he disappeared. Everybody was saying: "Nanak ji has got drowned." But, Bebe Nanaki said, "My brother cannot get drowned. He has come to save the drowning."

"From the 'Bani' of Guru ji and that of Bhai Gurdas and from the old 'Janam Sakhi', we come to know that Guru ji, sitting alone, got so much absorbed in His Name that his soul became one with Him ('Parmatma'). There he got a 'Command' that it was not enough to sit at one place and preach. The whole universe needs it, which is suffering from the fire of falsehood, jealousy, hatred, disharmony, enmity, wrath, ego, sin, etc. Cool it down with 'Naam-Amrit' (Name-Nectar). Teach the people spiritual unity, love, altruism, truthful living. Just have a look at the state of the universe.

On this command, the Guru just had an overview of the universe and observed, as per Bhai Gurdas :-

“ਬਾਬਾ ਦੇਖੈ ਧਿਆਨੁ ਧਰਿ ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ ।

ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ, ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ ।”

ਵਾਰ: ੧/੨੪

*(In his meditation, Baba found the whole earth burning (with the fire of lust and anger). Without Guru there is utter darkness and he heard the cries of the mankind)*

The Guru returned from this three-day spiritual sojourn.”

**In the words of old Janam Sakhi :-** “The God’s sewaks took the Guru to His Court where he was offered a bowlful of Nectar (Amrit da katora), with the Command to drink it. The Guru obeyed. The Lord got pleased and blessed him: ‘Nanak! I am with you, I have fully blessed you (nihal keeta hai). You go, recite My Name, make the people follow suit, keep detached from the worldliness, observe Naam, Daan, Ishnaan, Sewa, etc. I have given you My Name. Do as I have wished you to do.’ The Guru then bowed his head before the Lord and attuned himself with ‘**ਭੀ ਤੇਰੀ ਕੀਮਤ ਨਾ ਪਵੇ, ਹਉ ਕੇਵਡ ਆਖਾ ਨਾਉ**’ (*You are too Invaluable and Great to be assessed and described in words*). Thence arose a cosmic voice, ‘Nanak! You have followed ‘My Command’, publicize it.”

The Guru then uttered Mool Mantra and thence he continued reciting

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥”**

According to Puratan Janam Sakhi, the writer continues to narrate, “That Nanak received another Command —

‘Nanak! Whom you grace, I grace too.

Whom you bestow, I bestow too.

I am Parbrahm, you are Gur Parmesar.’

In humility, the Guru sang : ‘**ਤੂੰ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ, ਮੈਂ ਮਛਲੀ ਕੈਸੇ ਅੰਤ ਲਹਾਂ**’ (*You are a River of Wisdom and Divine Knowledge, how a fish like me could know Your Limits?*) and came back.”

Bhai Gurdas has described it thus :-

**“ਪਹਿਲਾ ਬਾਬੇ ਪਾਯਾ ਬਖਸੁ ਦਰਿ ਪਿਛੋਦੇ ਫਿਰਿ ਘਾਲਿ ਕਮਾਈ ।**

**ਰੇਤੁ ਅੱਕੁ ਆਹਾਰੁ ਕਰਿ ਰੋੜਾ ਕੀ ਗੁਰ ਕੀਅ ਵਿਛਾਈ ।**

**ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ ਵਡੇ ਭਾਗਿ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ।**

**ਬਾਬਾ ਪੈਧਾ ਸਚਿ ਖੰਡਿ ਨਉਨਿਧਿ ਨਾਮੁ ਗਰੀਬੀ ਪਾਈ ।**

**ਬਾਬਾ ਦੇਖੈ ਧਿਆਨੁ ਧਰਿ ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ ।**

**ਬਾਬੁ ਗੁਰੁ ਗੁਬਾਰੁ ਹੈ, ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ ।**

ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਗੀਤਿ ਚਲਾਈ ।

ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ ।”

ਵਾਰ: ੧/੨੪

*(First of all Baba Nanak obtained the gate of the grace (of Lord) and then He underwent and earned the rigorous discipline( of heart and mind). He fed himself with sand and swallow-wort and made stones his bedding i.e. he enjoyed poverty too. He offered deep devotion and he was fortunate to have proximity with God. Baba reached the region of truth where from he received Naam, the store-house of nine treasures and humility. In his meditation, Baba found the whole earth burning (with the fire of lust and anger). Without Guru there is utter darkness and he heard the cries of the common men. To further understand the people, Guru Nanak donned robes in their manner and preached them to be detached (from the pleasure and pain). Thus, he went out to depurate humanity on earth.)*

Now the Guru was altogether a changed person. On reaching the city, he entered his house and distributed everything among the people and observed silence. Whenever, he would speak, he would say, “There is neither any Hindu nor any Muslim.” Such a slogan during Islamic Rule was full of risks. When confronted that one was Hindu Religion and the other was Islam; in which religion did he believe? The Guru replied that he believed in the religion of Khuda (God) who is neither Hindu nor Muslim. As such he was neither Hindu nor Muslim.

There came the officials of Daulat Khan Lodhi and delivered the call (message) of the Nawab. The Guru retorted, “What do I care for your Nawab?” This was the second revolution. It is reserved only for Godly men to not care for the rulers. The Guru added, “Only a self-oriented is a slave of a man.” When the Nawab came to know that the official had talked to the Guru in a commanding tone, he reprimanded the official and asked him to politely request the Guru to come for God’s sake. Approaching the Nawab, the Guru shook his hand and sat down. The Qazis took it ill that to shake hand and sit down without bowing one’s head was violation of the court discipline. The Guru’s reply was, “Only a greedy bows his head, the upright always keeps his head high”.

When Daulat Khan asked, “How to stabilize the mind? The Guru replied, “As and when the mind gets disturbed, bring it back to meditation (concentration)”

The Qazi stated, “Whosoever will have faith on Hazrat Mohammad, will get emancipated.” The Guru said, “It is not so. Whosoever indulge in grabbing the others’ rights, go to hell. Grabbing other’s rights has been prohibited by the Almighty Khuda and Hazarat Mohammad”.

c) **To offer ‘Namaz’:-** The Qazi then said, “ If all are equal (similar), offer Namaz with us. The Guru accompanied them to the mosque (Now Gurdwara Antaryamta). When all were offering Namaz, Babaji did not do so and kept on smiling. The Qazi provoked the Nawab. The Nawab asked the Guru, “Why did you not offer Namaz and kept on smiling?” The Guru replied, “With whom could I offer Namaz? You were purchasing horses in Kabul and the Imam was worried on the count that his newly born filly might not fall in the well. Many others’ minds were also engaged in their professions”.

Daulat Khan was stunned to know about this mystery and begged his (Guru’s) pardon. The Guru then recited the hymn containing merits of a true muslim.

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ।

ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ।

ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨੁ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ।

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ।

ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ।੧। ਅੰਗ:੧੪੧

*(It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one. First, let him savor the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away. Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life. As he submits to God’s Will, and surrenders to the Creator, he is rid of selfishness and conceit. And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim.)*

The Guru repeated his first decision. “I will not stay in Sultanpur. Wherever the people are in trouble, I will try to reach over there.”

The Nawab, Bhai Jai Ram, Guru's wife and children, mother, father, mother-in-law, father-in-law tried to stop him but the Guru stuck to his decision. Daulat Khan requested, "I may also be enlightened about the way you want to show to the world." The Guru blessed him and his sleeping mind got awakened.

## **11. THE WORLD TOUR :-**

The Guru set out to reform and purify the world.

**Tour of Punjab :-** First of all he toured Punjab and reached the place where Goindwal was established later on, then visited the place where Amritsar was to come up and lastly reached Lahore. Here, Duni Chand took him to his home where he was celebrating the 'Saradh' (Hindhu rite of feasting Brahmins for the benefit of dead ancestor's soul) of his father. The Guru noticed seven flags hoisting on the deori (main entrance) of his Haveli (house). On enquiring about, the Guru was informed that each flag denoted Rs. One lac and the seven showed that he was a man of seven lacs. The Guru gave a needle to Duni Chand and asked him to return the same after the second birth. But, the needle was not to accompany him in the second birth and how he would return it. Thinking this, Duni Chand dismantled all the seven flags. His haveli also became the first dharamsala (religious place) of Lahore. The Guru explained that wealth, family and rituals do not accompany and are not of any avail. Only meditation, congregation and piety pay in the next birth. After a few days, the Guru left for Saidpur (now Aimanabad) There he came across Bhai Lalo, a carpenter by caste. The Guru got attracted towards his simplicity. The local ruler of the place was Zalim Khan, one of whose officials was named Malik Bhago, a Khatri, who was very corrupt and arrogant. He arranged for a religious feast and invited the Guru also but the latter did not go. He sent a message that he had made proper arrangements for serving food to all the four castes separately, but the Guru replied that he had no concern for any caste and he would not go. The messenger suggested that since Malik Bhago would mind it, he should please oblige. When the Guru

reached the venue, Malik Bhago said angrily, “You refuse my food but eat the same at Bhai Lalo’s”. The Guru sent for Bhai Lalo’s food as well as that of Malik Bhago’s and held them separately in his both hands. It was noticed that milk and blood were visible on the foods of Bhai Lalo and Malik Bhago respectively. The Guru said, “Look! Your food is replete with blood of the poor whereas that of Bhai Lalo’s is chaste like milk. Only the money earned by honest means is good and not that acquired by unfair means. Remember:

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥  
 ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥  
 ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥  
 ਮਾਰਣੁ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥  
 ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ ਪਾਇ॥

ਅੰਗ: ੧੪੧

*(To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef. Our Guru, our Spiritual Guide, stands by us, if we do not eat those carcasses. By mere talk, people do not earn passage to Heaven. Salvation comes only from the practice of Truth. By adding spices to forbidden foods, they are not made acceptable. O Nanak, from false talk, only falsehood is obtained.)*

As regards castes, all are the children of one Lord. Nobody is high or low by caste but by one’s own deeds :-

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ, ਅਤਿ ਨੀਚੁ ॥  
 ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥  
 ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ॥੪॥੩॥

ਅੰਗ: ੧੫

*(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.)*

On listening to the Guru’s sacred words, Malik Bhago fell on his feet and became Sikh. He also promised to earn through fair and honest means and share his earnings with the needy. The Guru established Sangat (congregation) and appointed Bhai Lalo as its head.

On knowing about Rai Bular's illness, the Guru went to Talwandi. There, Rai Bular insisted that should he agree to stay there and oversee farming, servants would be arranged for and no land revenue would be charged from him. But, the Guru stuck to his guns and stayed there only for five days. Giving message of 'earning honestly, doing meditation and sharing with the needy' from place to place, he reached the village: Tulamba near Multan, where Sajjan Thug (Swindler) lived. Baba ji also went to his Dharamsala. Sajjan extended a very hearty welcome. When the Guru sang (recited):

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ।

ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ।

ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ ।

ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨ ਕਹੀਅਨਿ ॥

ਅੰਗ: ੭੨੯

*(Bronze is bright and shiny, but when it is rubbed, its blackness appears. Washing it, its impurity is not removed, even if it is washed a hundred times. The herons in their white feathers dwell in the sacred shrines of pilgrimage. They tear apart and eat the living beings, and so they are not called white.)*

Listening to this hymn, Sajjan fell on the Guru's feet and said, "Your glimpse and these hymns have stirred my soul". He demolished that palace and converted it into a Dharamsala and distributed all he had among the poor and started doing meditation and charity and living a clean life.

There is a lot of difference of opinion about the sequence of the Guru's 'udasis' (long travels) but the majority holds the view that

- i) the first travel was of the East,
  - ii) the second of the South,
  - iii) the third of the North and
  - iv) the fourth one was of the West.
- i) **The first tour of the East (1499 A.D. to 1508 A.D.):**- Having toured Punjab, the Guru started his long travels. This time he undertook the tours of Hindu Pilgrim Centres. He would visit these places on festivals so as to come in contact with the maximum number of persons. He would not indulge in long discussion. To attract the people's attention, he would wear a

strange dress. Secondly, he would start doing such a job that attracted the people. With love and reason, he would utter such words or recite a hymn, which would strike the heart of everyone around.

On the eve of a solar eclipse, he visited Kurukshetra. Two things were prohibited during the eclipse—one, to ignite fire, cook food and eat; and the other, to eat meat. But, to remove this superstition, the Guru started cooking the deer meat offered by a follower. People came running and shouting in anger. There were very learned people among them, including Nanu Pandit in the forefront. The Guru explained that only that food is prohibited for eating by which the body gets into trouble and mind gets polluted with bad thoughts:~

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥

ਐੰਗ: ੧੬

*(O Baba, the pleasures of other foods are false. Eating them, the body is ruined, and wickedness and corruption enter into the mind.)*

The Guru recited a hymn on meat-eating:-

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥

ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੈ ॥

ਗੈਂਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆਂ ਕੀ ਬਾਣੈ ॥

ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੈ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੁਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੈ ॥

ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੇਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥

ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਬਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥

ਐੰਗ: ੧੨੮੯-੯੦

*(The fools argue about flesh and meat, but they know nothing about meditation and spiritual wisdom. What is called meat, and what is called green vegetables? What leads to sin? It was the habit of the gods to kill the rhinoceros, and make a feast of the burnt offering. Those who renounce meat, and hold their noses when sitting near it, devour men at night. In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh. You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar. Meat is allowed in the Puraanas, meat is allowed*

*in the Bible and the Koran. Throughout the four ages, meat has been used. It is featured in sacred feasts and marriage festivities; meat is used in them.)*

Debate was held with Nanu Pandit, who got satisfied and became Sikh alongwith many others. From Kurukshetra, the Guru went to Hardwar via Panipat and Delhi. Baisakhi Fair had been held over there. People were bathing in the Ganges and throwing water towards the sun in the east. The Guru started throwing water towards the west. People questioned why he was throwing water towards the west. The Guru asked in return why they were throwing it towards the east. An old man said that they were giving water to their ancestors. The next question the Guru asked was how far their ancestors were. The answer was lacs and crores of miles away. After this the Guru started throwing water towards the west more vigorously. The people asked what he was doing. The Guru replied that he had sowed a crop near Lahore and he was watering the same. The people asked how the water would reach so far away. The Guru replied if the water could reach the ancestors lacs and crores miles away why it would not reach my fields. People realized their mistake and agreed that he was some great man. Many discussions were held over there. The Guru preached, "God loves meditation only. The Guru's word has everything. The Guru has meditation, charity, bathing, gentleness, self-control, mercy, righteousness, contentment. Mind is Swan and His Name a Gem (pearl). If one meditated with heart and soul, one could attain Him from this body only. Vijay Parkash, the hill chief of Garhwal also came. When he enquired from the Guru about his caste, the latter replied that he had no caste. The Lord was his patron and he lived the way He kept him.

From Hardwar the Guru reached Gorakhmata (near Pilibhit). Discussion was held with the Sidhas who got defeated. It was due to this that the name of the place got changed into Nanakmata. Thence, he reached Banaras (Varanasi) via Mathura, etc. Here, Pandit Chatar Das entered into discussion with him. Chatar Das got convinced that God was Omnipresent and could be achieved through meditation. Chatar Das and many others became Sikhs. Chatar Das was appointed

head of the Sangat (congregation) of Banaras and a preacher. The Guru then went to Gaya and Patna. At Patna, Salas Rai Johri was appointed head of the Sikh Sangat. Thence, he proceeded to Kamrup (Assam) and showed the way to Noorshah and her companions to live a clean and truthful life. Thence, he went to Dhaka and then to Kattak and Jagan Nath Puri.

There, the Guru commented on the ritual worship with lighted lamps in tray moved in circular motion and taught that what prayer the lamps could do, His prayer was always going on :-

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

ਪੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥ ਐਂਗ: ੬੬੩

*(Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbs are the studded pearls. The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O Luminous Lord.)*

From Jagan Nath Puri he turned towards Punjab. Having a round of Orrisa, he reached Sultanpur Lodhi in 1508 A.D. Then, Mata Sulakhani and both the sons of the Guru lived at Pakhoke Randhawa. The Guru thought of setting up some place for them to live in. He proceeded from Lahore, along the other side of the village of his in-laws. The land belonged to Karoria, a Muslim of Lahore. Firstly, he got irritated, but when he had a glimpse of the Guru and listened to his invaluable views, he fell on his feet, became Sikh and requested, “Sire! Set up the township on my land. I offer this land to you”. The Guru agreed and laid the foundation of Kartarpur Town. Soon, a lot of construction took place. After some time, the Guru’s parents also came over there. For satiating the body and mind of the people, the Guru started the Langar (common kitchen for free food) of milk, butter and food and the two-time (morning, evening) routine of Gurbani recitation and singing. Bhai Ajita Randhawa, Doda and Karori Mal contributed a lot in the construction of the township of Kartarpur.

ii) **The second tour of the South (1510 to 1515 A.D.):**- The Guru left Bhai Mardana at Kartarpur for shabad kirtan (reciting Gurbani) and took along Bhai Saido and Bhai Siho. This time

he visited the well-known places of Jainis, Bodhis, Yogis and Pir-Faqirs (muslim saints) and taught them the right mode of meditation. From Kartarpur he proceeded to Dharamkot, Bathinda, Sirsa, etc. Faqirs of Sirsa were busy doing the farce of fulfilling the desires of the people by showing them false miracles and undergoing hard penances. The Guru advised them that instead of weakening the body by undergoing penances, it should be put to the service and guidance of the needy. Only then, God would be pleased. Thence, he went to Bikaner. Jainis were there in big numbers. They would not bathe and considered it a sin to kill the lice even. The Guru explained that keeping oneself dirty was no religion. It was important to maintain cleanliness and please the Almighty.

Thence, he went to Ajmer which was the headquarters of the Yogis and Faqirs. He taught them also that service of the humanity, love for His creation, fair and honest earning, wishing welfare for everybody and doing meditation were the real religion.

Thence, he went to Indore and, traversing through forests and hills, he turned to the South. On the way, he came to know about the man-eating demons (monsters) whose leader was Kauda. The Guru reached his abode. Kauda wanted to fry him in oil and eat him, but witnessing the radiance (glow) of his face and listening to his invaluable preaching, his heart melted and he fell on the Guru's feet. He (Kauda) promised to act on his (Guru's) teachings and reform his community.

Thence, passing through Hyderabad, Golkanda, Madras, Pondichery, Tanjore, etc. and preaching for truthfulness and righteousness, the Guru reached Lanka. Raja Shiv Nabh ruled over there. Before the Guru's going to that place, a Sikh named Bhai Mansukh was doing business in Lanka. He had already met and apprised the Raja of the Guru's merits.

The Raja was so much impressed that he made up his mind to come to Punjab and meet the Guru. But, Bhai Mansukh had told him to properly care for the rights of his subjects and keep on

remembering the Guru with a true heart. The Guru would certainly come and give his glimpses.

Knowing about the Raja's reverence and devotion for the Guru, many sadhus (ascetics) had started coming with the hope that, mistaking them for Guru Nanak Dev, the Raja might become their devotee. But, no body was able to clear the Raja's scrutiny and screening. When the Guru arrived, he himself went to the Raja's garden. The Raja deputed very beautiful women to delude and entice the Guru, but to no avail. Firstly, the Guru remained in trance and then recited:

ਗਾਛਹੁ ਪੁਤ੍ਰੀ ਰਾਜ ਕੁਆਰਿ ॥ ਨਾਮੁ ਭਣਹੁ ਸਚੁ ਦੋਤੁ ਸੁਆਰਿ ॥ ਐਸਾ: ੧੧੮੭

(O princess, my daughter, run away from this place! Chant the True Name, and embellish your days)

Come to infatuate the Guru were themselves fascinated and fell on his feet.

The Raja came to know about the episode and was much delighted that Guru Nanak Sahib must have come. He alongwith his Rani, came to have a glimpse of the Guru. On having a look and listening to his views, the Raja got overjoyed. Both of them adopted Sikhism. Many of his subjects also followed suit. Entrusting the Raja with publicity and preaching and setting up many such other Parchar Kendras (preaching centres), the Guru returned to Kajliban, a big centre of Sidhas and Yogis who used to influence the people, through frightening and showing miracles and tricks. They exchanged views with the Guru and got defeated and promised to adopt the way prescribed by him. The Guru then returned to Kartarpur in 1515A.D.

iii) **The third tour of the North (1516-1518 A.D.):**- Staying at Kartarpur for some time, the Guru set out within a year to tour the mountainous areas. Bhai Hasu Lohar and Bhai Shihan Chhimba were accompanying him. This time he went upto Martand Fountain via Jammu, Kashmir, Mattan, etc. Pandit Brahm Das came with two packs of religious books and started discussion with the Guru. He was a great scholar and had defeated many scholars and ascetics. But, facing the Guru, he became speechless soon. Listening to the Guru's views, he

attained peace, shed his ego and adopted Sikhism. The Guru appointed him preacher of the area.

Here a Faqir, Kamal, too became Sikh. He was appointed preacher of 'Kurm di Ghati' (valley of Kurm). Thence, he reached Kiratpur and blessed Pir Budhan Shah. Thence, he turned to Garhwal and Hemkunt and climbed up the Sumer Hill (Kailash Parbat) via Nepal and Tibet and encamped at Mansarovar. Sidhas got stunned to think as to how he had reached at that place.

The discussion started:

**Sidhas:** Which power has brought you here?

**The Guru :** Kindness and power of the Almighty.

**Sidhas:** Which faith you believe in ?

**The Guru:** To love the Creator and His creation and earn livelihood by fair and honest means.

**Sidhas:** How are the people living on the mother earth?

The Guru replied this question elaborately, "The suffering humanity needed your able guidance but you have hidden yourselves in the hills and are living on idle, luxurious and stuporous life. You have not understood what religion means. The real religion is to live in the world and earn with honest means, do meditation and serve the suffering humanity, etc". The Sidhas put many more questions and heard his answers. At last, they tried to impress the Guru by showing miracles but could not succeed. The tallest of Yogis was Bharthari who had met the Guru earlier also. Bhai Gurdas writes about this discussion:

ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੋਸੁ ਅਪਣਾ ਪੰਥੁ ਨਿਰਾਲਾ ।

ਕਲਿਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ ।

ਵਾਰ:੧/੩੧

*(Through 'Shabad' (the power of the Word) he conquered the Sidhas and propounded his altogether new way of life. In Kaliyug, instead of yogic exercises the name of the Lord who is beyond all sufferings, Nanak, is the only source of delight.....)*

Thence, he reached China via Nepal, Sikkim and Bhutan. Thence, passing through Lhasa (Tibet), Ladakh, Srinagar, Jammu and Sialkot, he reached Kartarpur. This tour ended in 1518A.D.

iv) **The Fourth tour of the West: (the Islamic religious centres - 1518-22A.D.):**- During this tour again Bhai Mardana was his companion. He, dressed like Hajis, travelled from Kartarpur to Talwandi, Shakarpur, Gazikhan, etc. and reached Sindh and then Mecca Sharif, in company of the Hajis. There he slept in the Parkarma (congregational path) with feet towards 'Kaba'. This is considered a big disrespect. So, a haji, named Jiwan, kicked the Guru and said, "What an infidel you are! Lying with feet towards Khuda's Abode." The Guru politely and lovingly replied, "I am a tired stranger. Put my feet towards the side where there is no Abode of Khuda". Jiwan dragged him by holding his leg in anger and put his feet towards the side where there was no 'Kaba' but 'Kaba' was seen on that side too. Jiwan put his legs towards the other side, but 'Kaba' was visible there too. Jiwan and other hajis were astonished. The Guru said, "You have forgotten the words of Hazrat Mohammad. Wherever you see, Allah is there". Bhai Gurdas writes:-

ਜਾ ਬਾਬਾ ਸੁਤਾ ਰਾਤਿ ਨੋ ਵਲਿ ਮਹਰਾਬੇ ਪਾਇ ਪਸਾਰੀ ।  
ਜੀਵਣਿ ਮਾਰੀ ਲਤਿ ਦੀ ਕੇਹੜਾ ਸੁਤਾ ਕੁਫਰ ਕੁਫਾਰੀ ।  
ਲਤਾ ਵਲਿ ਖੁਦਾਇ ਦੇ ਕਿਉ ਕਰਿ ਪਾਇਆ ਹੋਇ ਬਜਿਗਾਰੀ ।  
ਟੰਗੋਂ ਪਕੜਿ ਘਸੀਟਿਆ ਫਿਰਿਆ ਮੱਕਾ ਕਲਾ ਦਿਖਾਰੀ ।  
ਹੋਇ ਹੈਰਾਨੁ ਕਰੇਨਿ ਜੁਹਾਰੀ ।

ਵਾਰ: ੧/੩੨

*(When Baba (Nanak) slept in the night spreading his legs towards the alcove of mosque at 'Kaba', the haji named Jiwan kicked him and asked who was this infidel enacting blasphemy. Catching hold of the legs he lynched (Baba Nanak) and lo and behold the miracle, the whole of Mecca seemed to be revolving. All got surprised and they all bowed.)*

Next morning, many hajis led by Makhdoom Rukan Din assembled around the Guru. A lengthy dialogue was held. It was also asked which of the two was bigger, Hindu or Muslim? The Guru replied, "By being a Hindu or a Muslim, one could not be big or small, good or bad, rich or poor. Good or bad deeds accompany the dead. The consequences of the bad deeds could not be compromised by any Nabi, Rasool or intermediary because in the Allah's Abode

recommendations do not work”. All were satisfied. Rukan Din fell on the Guru’s feet. He asked for a symbol to commemorate the dialogue. The Guru gave his Kharanv (a wooden sandal) which is said to be owned by his (Rukan Din’s) descendants (Uch de pir) of Bahawalpur. In the words of Bhai Gurdas:

ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ?

ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ।

ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਦਰਗਹ ਅੰਦਰਿ ਲਹਨਿ ਨ ਢੋਈ ।...

ਵਾਰ: ੧/੩੩

ਧਰੀ ਨੀਸਾਨੀ ਕਉਸਿ ਦੀ ਮਕੇ ਅੰਦਰਿ ਪੂਜ ਕਰਾਈ ।...

ਵਾਰ: ੧/੩੪

(.....They asked Baba Nanak to open and search in his book whether Hindu is great or the Muslim. Baba replied to the pilgrim hajis, that, without good deeds both will have to weep and wail. Only by being a Hindu or a Muslim, one cannot get accepted in the court of the Lord..... Wooden sandal (of Baba Nanak) was kept as a memory and he was worshipped in Mecca.)

From Mecca he proceeded to Madina, Egypt, Sudan and Turkey. King of Turkey was very cruel. The Guru met him also and preached to rule with justice and benevolence.

From Turkey he went to Baghdad and encamped outside the city. Early in the morning when the people went to the mosque to offer Namaz, the Guru uttered ‘Sat Kartar’ in a loud, sweet tone. Bhai Mardana played rebeck and the Guru started singing His Praises. Due to prohibition of music in Islam, the people got annoyed and complained to the ruler as well as the Pir of the big Islamic centre. It was ordered to stone the Guru and his companion. People came for this purpose but, seeing the Divine Light of his face, trembled. Listening to the Guru’s thoughts, they felt peace at heart. Hearing the Guru’s praises, the Pir also came to have a glimpse. He put many questions to the Guru and was satisfied to hear the answers.

Pir Dastgir of this very place also called on the Guru. He asked a number of questions and was satisfied to hear the answers. He then asked, “Whatever you have achieved, please show its marvel to us too?” The Guru held the hand of his son and asked to shut his eyes. In this state, he saw millions of skies and nether regions. They brought a bowl full of ‘Karah Parshad’(corn-flour pudding) from the Lord’s

Abode which was distributed among all. In the words of Bhai Gurdas :-

ਪੁਛੇ ਪੀਰ ਤਕਰਾਰ ਕਰਿ ਏਹੁ ਫਕੀਰੁ ਵਡਾ ਅਤਾਈ ।  
ਏਥੇ ਵਿਚਿ ਬਗਦਾਦ ਦੇ ਵਡੀ ਕਰਮਾਤਿ ਦਿਖਲਾਈ ।  
ਪਾਤਾਲਾ ਆਕਾਸ ਲਖਿ ਓੜਕਿ ਭਾਲੀ ਖਬਰਿ ਸੁਣਾਈ ।  
ਫੇਰਿ ਦੁਰਾਇਨ ਦਸਤਗੀਰ ਅਸੀ ਭਿ ਵੇਖਾ ਜੋ ਤੁਹਿ ਪਾਈ ।  
ਨਾਲਿ ਲੀਤਾ ਬੇਟਾ ਪੀਰ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਵਾਈ ।  
ਲਖ ਆਕਾਸ ਪਤਾਲ ਲਖ ਅਖਿ ਫੁਰਕ ਵਿਚਿ ਸਭਿ ਦਿਖਲਾਈ ।  
ਭਰਿ ਕਚਕੌਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੋ ਪਤਾਲੋ ਲਈ ਕੜਾਹੀ ।  
ਜ਼ਾਹਰ ਕਲਾ ਨ ਛਪੈ ਛਪਾਈ ।

ਵਾਰ: ੧/੩੬

*(The pir debated and came to know that this faquir is much more powerful. Here in Baghdad he has shown a great miracle. Meanwhile, he (Baba Nanak) talked about myriads of netherworlds and skies. Pir Dastgir asked (the Baba) to show him whatever he had seen. Guru Nanak Dev taking alongwith him the son of the pir, melted into thin air. And in a wink of eye visualized him the upper and lower worlds. From the nether world he brought a bowl full of sacred food and handed it over to pir. This manifest power (of the Guru) cannot be made to hide.)*

A beautiful Gurdwara has been built at this site.

From Baghdad the Guru went to Isfhan, Tehran, Mashad, Bukhara, Samarkand, Balakh and Mazar Sharif. Thence, he went to Khuram and Kabal. Passing through Khaibar, he reached Hazara and then Hasan Abdal. Here, Wali Qandhari was put on the right path. Thence, he reached saidpur. Due to Babar's invasion, Saidpur was devastated. Many people were immured. Babar requested the Guru to pray for him. The Guru replied, "As long as Babar does not promise to stop atrocities, prayer cannot be done." Babar bowed his head and freed all the prisoners. A new town Aimanabad was also set up.

## **12. IN KARTARPUR:-**

In 1521 A.D. the Guru returned to Talwandi and then Kartarpur. Here he put off the touring dress and wore a householder's attire. He spent the last 18 years of his life at Kartarpur. Many people of Talwandi also came to Kartarpur. Kirtan (hymn singing) routine was started. Soon the population of Kartarpur touched the 20,000 mark.

**Daily routine:-** After taking bath in the ambrosial hours, the Sangat would assemble in the Dharamsala. Recitation of “Japu Ji”, singing of “Asa di Var”, ‘Katha’ (interpretation of Gurbani), etc. would be held. ‘Gagan mein thaal.....’ would be sung and ‘parshad’ distributed. Then, everybody would engage himself in his vocation. The Guru would normally remain busy in his farm work. In the third quarter of the day, kirtan would be held and in the evening ‘Sodar’ recited. All would eat together. Then ‘Kirtan Sohila’ would be recited before retiring to bed. Though many people used to come and visit the Guru, Bhai Gurdas has mentioned 20 Sikhs who had achieved their goal of life.

An extract of the Guru’s important teachings is :-

- i) “Body is Manifest Form and the ‘Word’ is my heart, Un-manifest Form. Parting with body is possible. If you attach yourself with the ‘Word’, there would be no parting.
- ii) To clean the heart, control over the eyes, hands, feet and mind is needed. To prohibit the eyes from beauty, ears from calumny and flattery, hands from doing bad deeds, feet from going for bad deeds and joining bad company is needed.
- iii) To put the eyes and ears for reciting and listening to Bani, the tongue for singing His Praises, the hands for giving alms and charity, the feet for going to congregation, etc. are required. Put the mind to meditation again and again. Don’t get tired, only mind will be tired.”

### **13. SIDH GOSAT AT ACHAL:-**

The Sidhas reached Achal on the festival of Shivratri. Guru Nanak Sahib also came. Sidhas wanted to avenge their defeats in the earlier discussions. People thronged around the Guru. Yogis showed different miracles to attract the people. But, facing the Guru, they badly failed. Bhangar Nath told the Guru that the latter had not done well by adopting householder’s life and abandoning Udasi’s life. In the words of Bhai Gurdas :-

ਖਾਧੀ ਖੁਣਸਿ ਜੁਗੀਸਰਾਂ ਗੋਸਟਿ ਕਰਨਿ ਸਭੇ ਉਠਿ ਆਈ ।  
ਪੁਛੇ ਜੋਗੀ ਭੰਗਰ ਨਾਥੁ ਤੁਹਿ ਦੁਧ ਵਿਚਿ ਕਿਉ ਕਾਂਜੀ ਪਾਈ ।

ਫਿਟਿਆ ਚਾਟਾ ਦੁਧ ਦਾ ਰਿੜਕਿਆ ਮਖਣੁ ਹਥਿ ਨ ਆਈ ।  
 ਭੇਖ ਉਤਾਰਿ ਉਦਾਸਿ ਦਾ, ਵਤਿ ਕਿਉ ਸੰਸਾਰੀ ਰੀਤਿ ਚਲਾਈ ।  
 ਨਾਨਕ ਆਖੇ ਭੰਗਰਿ ਨਾਥ ! ਤੇਰੀ ਮਾਉ ਕੁਚਜੀ ਆਹੀ ।  
 ਭਾਂਡਾ ਧੋਇ ਨ ਜਾਤਿਓਨਿ ਭਾਇ ਕੁਚਜੇ ਫੁਲੁ ਸੜਾਈ ।  
 ਹੋਇ ਅਤੀਤੁ ਗਿ੍ਹਸਤਿ ਤਜਿ ਫਿਰਿ ਉਨਹੁ ਕੇ ਘਰਿ ਮੰਗਣਿ ਜਾਈ ।  
 ਬਿਨੁ ਦਿਤੇ ਕਛੁ ਹਥਿ ਨ ਆਈ ।

ਵਾਰ: ੧/੪੦

*(All the Yogis, getting irritated, grouped together and came forward to have a debate. Yogi Bhangar Nath asked, "Why have you put vinegar in milk? The spoiled milk cannot be churned into butter. How have you put off yogic garb and attired yourself in a household way?" Said Nanak, "O Bhangar Nath, your mother-teacher is unmannerly. She has not cleansed the innerself of your body-pot and your clumsy thoughts have burnt your flower of knowledge which was to become fruit. You, while distancing and repudiating house-hold life, go again to those house-holders for begging. Except their offerings you don't get anything.)"*

The Guru said, "Renouncing the family life and again going to the houses of 'grehastis' (house-holders) for begging is not good. Indulging in slandering is still worse."

After showing miracles, the Yogis indulged in slandering about the Guru to impress the people but it did not work. At long last the Yogis called out :-

ਸਿਧਿ ਬੋਲਨਿ ਸੁਣਿ ਨਾਨਕਾ ਤੁਹਿ ਜਗ ਨੋ ਕਿਆ ਕਰਮਾਤਿ ਦਿਖਾਈ ।...  
 ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ ! ਅਸਾਂ ਵੇਖਣਿ ਜੋਗੀ ਵਸਤੁ ਨ ਕਾਈ ।  
 ਗੁਰੁ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀ ਹੈ ਰਾਈ ।...  
 ਬਾਝੇ ਸਚੇ ਨਾਮ ਦੇ ਹੋਰੁ ਕਰਮਾਤਿ ਅਸਾਂ ਤੇ ਨਾਹੀ ।

ਵਾਰ ੧/੪੨

ਵਾਰ ੧/੪੩

*(Siddhas spoke, "Listen O Nanak! Which miracles you have shown to the people?" Baba replied, "O respected Nath! I have nothing worth showing.*

I have no support except that of the Guru (God), holy congregation, and the Word (Shabad).

*(Without the true Name no other miracle I have.)"*

ਬਾਬੇ ਕੀਤੀ ਸਿਧਿ ਗੋਸਟਿ ਸਬਦਿ ਸਾਂਤਿ ਸਿਧਾਂ ਵਿਚਿ ਆਈ ।...  
 ਸਿਧਿ ਬੋਲਨਿ ਸਭਿ ਬਚਨਿ ਧਨੁ ਨਾਨਕ ਤੇਰੀ ਵਡੀ ਕਮਾਈ ।  
 ਵਡਾ ਪੁਰਖੁ ਪਰਗਟਿਆ ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਜੋਤਿ ਜਗਾਈ ।...

ਵਾਰ ੧/੪੪

*(Baba had discussions with the siddhas and because of the energy of the Word (Shabad) those siddhas attained peace. Now, speaking benign words, the siddhas said, "Nanak, your achievement is great. You, emerging like a greatman in kalyug have diffused the light (of knowledge) all around.)"*

Reaching Kartarpur, the Guru composed 73 pauris of the Bani, named, Sidh Gosat.

#### **14. TRIP TO MULTAN:-**

Baba Ji then went to Multan and met Pir Bahawal Haq and Abdul Qadri. There many others Pirs and Faqirs (ascetics) came to have a dialogue with the Guru, but ultimately everyone bowed to his arguments, and accepted him as his 'murshad' (mentor). Of them, Pir, Baha-ud-Din even started offering Namaz, facing Kartarpur instead of Kaba.

#### **15. BESTOWING GURGADDI (GURUSHIP) TO BHAI LEHNA:-**

Reaching Kartarpur from Multan, the Guru again engaged himself in farming. As usual, Katha, Kirtan, meditation, langar etc. continued to be held. There was no discrimination in sangat (religious functioning) and pangat (free food distribution)—neither castist nor of high-low and nor even rich-poor.

Bhai Lehna had come to Kartarpur in 1532 A.D. Having adopted Sikhi, he did all types of service with utmost devotion, dedication, determination and love. In many different tests/situations, Lehna Ji passed through successfully. The Guru was impressed by his capability, devotion, dedication, attachment and obedience, due to which on June 14, 1539 A.D. (Haar 7, 1596 Bik.) he placed 5 paise and coconut before Lehna Ji and bowed to him and got the saffron mark applied by Bhai (Baba) Budha Ji. Lehna Ji had already been named as Angad who became Sri Guru Angad Dev on the bestowal of Gurgaddi.

Although Baba Sri Chand and Lakhmi Das had been failing in tests and trials, they considered themselves as rightful heirs to the Gurgaddi. The Guru explained that Gurgaddi was not hereditary but a thing of God's bestowal. Whosoever was blessed by God would get it. After the

bestowal of Gurgaddi, Guru Angad Dev was sent to Khadur Sahib and told, "Stay over there. I will myself be coming to see you."

#### **16. BACK TO LORD'S ABODE:-**

After performing very well the job assigned to him by the Almighty, and appointing his successor to continue the same, the Guru's soul merged with the Lord on 22<sup>nd</sup> September, 1539 A.D. at Kartarpur.

#### **17. TEACHINGS OF SRI GURU NANAK DEV:-**

At the time of the Guru's birth, the political, social, economic and financial condition of the country was deplorable. The country was ruled by the Lodhis (Pathans). Then followed the Mughal Rule in 1526A.D.. Both were foreign governments which were communal and cruel from religious point of view. Hindus were the main victims of cruelty and high-handedness. Moreover, they themselves were replete with superstition and caste discrimination. Economic condition of the people was deplorable. People were either very rich or very poor. Middle class was minimal.

The Guru studied the whole situation, pondered over it and found some really practical means of reform. He brought a change in the people with love, wisdom and understanding. He taught to have faith in God, live a truthful life, develop mutual love and brotherhood. His aim was to uproot bigotry, caste-discrimination and superstition. He condemned rituals and thoughtless customs. He advocated to keep the Formless God in mind, sing His praises and follow the truthful and benevolent path shown (prescribed) by Him. The Guru says that the Hindus have forgotten the Primal Lord and started idol-worship on the instance of Narad Muni:-

ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਗੀ ॥ ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਗੀ ॥

ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥ ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥

ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ ॥

ਅੰਗ: ੫੫੬

*(The Hindus have forgotten the Primal Lord; they are going the wrong way. As Naarad instructed them, they are worshipping idols. They are blind and mute, the blindest of the blind. The ignorant fools pick up stones and worship them. But, when those stones themselves sink, who will carry you across?)*

The special feature of the Guru's teachings is that whatever principles of social reform he prescribed, he first applied in his practical life. If he laid the principle:

**ਜਾਤਿ ਜਨਮੁ ਨ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥**

**ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥**

ਅੰਗ: ੧੩੩੦

*(God does not ask about social class or birth; you must find your true home. That is your social class and that is your status - the karma of what you have done.)*

He set an example by making Bhai Bala and Bhai Mardana his life-long companions. He laid the principle:

**ਨੀਚਾ ਅੰਦਰਿ ਨੀਚੁ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥**

**ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥**

ਅੰਗ: ੨੫

*(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?)*

He preferred to stay at Bhai Lalo's, a poor carpenter's home.

He advocated against corruption and grabbing others' right:

**ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ**

ਅੰਗ: ੨੫੨

*(To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.)*

As incharge of Modikhana, he presented a model of honesty. He also advocated to live a life of self-respect:

**ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥**

ਅੰਗ: ੧੪੨

*(Those who merely live shall depart in dishonor; everything they eat is impure.)*

He declared that there was neither any Hindu nor Muslim. Then he commented on the offering of Namaz by the Nawab. He also refused to take the delicacies of Malik Bhago's Brahm Bhoj. He also held discussions with Sidhas and Yogis on the hills and debated with pandas at Kurukshetra, Haridwar, JaganNath Puri, etc.

He proved that sentiment of love can't be developed by merely talking of deep friendship upto doctrinal level only. For this, if need arises, one has to stake one's life.

**ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥**

**ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥**

ਅੰਗ: ੧੪੧੨

(If you desire to play this game of love with Me, then step onto My Path with your head in hand. When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion.)

He gave the doctrine:

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਜੋਇ ॥ ਐਗ: ੧੨੪੫

(One who works for what he eats, and gives some of what he has — O Nanak, he knows the Path.)

He himself did farming at Kartarpur during the last 18 years of his life and started Langar (free kitchen) tradition which had already been started at Chuharkana, though.

The detail of his teachings is as under:-

a) **About one God (ੴ):-** The Guru has defined God/Parmatma/Waheguru/Khuda in Mool Mantra. In the words of satbir Singh, “ੴ” is the beginning of figures, ‘ੴ’ of Gurmukhi Alphabet and ‘~’ of geometry. ੴ is the beginning of the whole knowledge and Japuji.

“God is one, He is continuous and immortal. He is Assemblage of all merits. He is Creator and Symbol of all powers. He is Free from all customary routine and is Merciful. He is Timeless. The light of His being is in everybody. He is not Liable to birth and death. He is Self-created. He can be reached/achieved by His Grace only.”

The Guru preached that different religions do not have different Gods nor does He appear in a human look. He is One and the Only One All-powerful God.

b) **Importance of God:-** The main aim of this life is to achieve Him. For this purpose, two things are required: One, His blessings and the other, Guru’s guidance.

If one gets an ignorant leader/Guru the latter gets himself ruined as also ruins his followers. Guru Nanak Dev has made this task very easy:

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ ਐਗ: ੯੪੩

(The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chela, (disciple.)

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

ਅੰਗ: ੯੮੨

(The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.)

This means shabad (ਸਬਦ) or hymn (ਬਾਣੀ) is the 'Guru'. So, this 'edict' of the Guru ultimately led to the bestowal of 'Gurgaddi' (Guruship) to Sri Granth Sahib by the tenth master, Sri Guru Gobind Singh. Thus, no Sikh is required to look upto any person for Guru, in the presence of 'Shabad Guru', Sri Guru Granth Sahib.

The Guru says, "It is not right that by accepting someone as a Guru or bowing to him would make all sins disappear; or the Guru would save you from the sins. But, the Guru's job is to give proper guidance to the misguided." The Guru made it clear, "Whatever one would do, its consequences would have to be borne". He made us fully understand the 'Shabad Guru' and forbade us to regard any living person as Guru.

c) **Importance of Sadh Sangat (Congregation):-** Wherever the Guru went, he organized 'Sangat' and appointed a preacher. It had two merits—One, people got organized and secondly, collective preaching proved more effective.

In India the saying: 'ਸਾਧੂ ਨ ਚੱਲੇ ਜਮਾਤ' (*ascetics do not move in groups*) was well-known. But, when the Sidhas asked the Guru: "On what type of foundation you want to raise the structure of your religion"? The Guru replied, "ਸੰਗਤ ਤੇ ਬਾਣੀ ਉੱਤੇ" (on Congregation and the Word)".

It was only due to the Guru's deep and wise thinking that the 10<sup>th</sup> Master, Sri Guru Gobind Singh turned 'Sangat' into 'Khalsa Panth' and 'Bani' into 'Guru Granth' i.e. Sri Guru Granth Sahib.

d) **Achieving God:-** In Olden India, three ways were said to be known for getting salvation:-

- i) Gyan Marag : It was related to brain and mind.
- ii) Karam Marag : It was related to body and mind.
- iii) Shardha (devotion) Marag : It was related to heart and soul.

But, leaving home was said to be an essential part of each option. The Guru's doctrine was ਕਿਰਤ ਕਰੋ, ਨਾਮ ਜਪੋ ਅਤੇ ਵੰਡ ਛਕੋ (earn by honest means, do meditation and share earning with the needy i.e. live a

householder's life and remain detached from worldly possessions, as a 'Kanwal' (lotus) and 'Murgabi' (wild duck) live in water, unaffected by it.

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

ਅੰਗ: ੯੩੮

*(The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word or the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord.)*

Alongside, the Guru advised, rather insisted, that living in this world, one should contribute to its development and take steps to promote the welfare of all. For this purpose, alongwith the true and the foremost principles of

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

ਅੰਗ: ੧੪੧

*(To take what rightfully belongs to another, is like Muslim eating pork, or a Hindu eating beef.)*

ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

ਅੰਗ: ੬੨

*(Truth is above everything; higher still is truthful living.)*

Selfless service, meditation, renunciation, sacrifice, etc. were also advocated. He advised to utilize material things (or wealth) for subsistence and not to get engrossed in them. And, beware of lust, wrath, avarice, attachment, ego, strife, jealousy, calumny, flattery, etc.

He taught to work hard and share with the needy.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ, ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

ਅੰਗ: ੧੨੪੫

*(One who works for what he eats, and gives in charity some of what he has, O Nanak, he knows the Path.)*

His conclusion is that the Inaccessible and Unknowable can be achieved through mediation, remaining under the spell of his love as well as fear:

ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨਾ ਕਰਮਾ ॥

ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨਾ ਭਰਮਾ ॥੧॥

ਸਾਚੇ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥

ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀਂ ਰੇਖਿਆ ਸਾਚੇ ਸਬਦਿ ਨੀਸਾਣੁ ॥

ਅੰਗ: ੫੯੭

*(He is Unknowable, Infinite, Unapproachable and Imperceptible. He is not subject to death or karma. He is casteless; He is unborn,*

*self-illuminated, and free of doubt and desire. I am a sacrifice to the Truest of the True. He has no form, no color and no features; through the True Word of the Shabad, He reveals Himself.)*

**ਤੁਧੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਤੂ ਵਰਨਾ ਬਾਹਰਾ ॥**

**ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ, ਤੂ ਵਰਤਹਿ ਜਾਹਰਾ ॥**

ਅੰਗ: ੧੦੯੬

*(You have no form or shape, no social class or race. These humans believe that You are far away; but You are quite obviously apparent.)*

e) **Caste System:-** He condemned caste-system in the strongest terms and described all human beings equal in the Lord's eyes. One is high or low not by birth but by deeds.

**ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥**

**ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥**

ਅੰਗ: ੧੩੩੦

*(God does not ask about social class or birth; you must find your true home. That is your social class and that is your status—the karma of what you have done.)*

f) **The Woman:-** Woman is the root of procreation. Still various religions and thinkers did not have favourable views about her:-

- i) (A Woman has no soul .....Whinge, a German)
- ii) (A woman is an agreeable blunder ..... Chesterfield, a Britisher)
- iii) (A girl lets you down twice, once at birth and the second time when she marries ..... A Korean saying)
- iv) (Women, wives and wind are necessary evil..... An English saying)
- v) (The husband is the lord and wife is the servant..... A Japanese saying)
- vi) Before Mohammad Sahib, women were bought and sold in Arab Countries.
- vii) Dev Dasis, who were offered in temples like an offering, are better not discussed or written about herein.

In addition, there are many more examples against the honour of women. But, the Guru was the first great and virtuous man who described woman 'an embodiment of 32 virtues and merits' and eulogized her as 'mother of kings':

‘ਜੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥’

ਅੰਗ: ੪੭੩

(Why call her bad from whom kings are born.)

- g) **Government :-** Some were calling the kings as Divine incarnation. Religious leaders of Bhagati Movement did criticize the social set-up but did not utter a word against/about the kings. A scholar like Tulsi Das said, “Whosoever may rule, what to us.” Guru Nanak Dev was the first to say, ‘ਰਾਜੇ ਸ਼ੀਹ ਮੁਕਦਮ ਕੁੱਤੇ...’ (Kings are like tigers and their senior functionaries like dogs...). He had the courage to call Babar as ‘ਜਾਬਰ’(cruel). And, when discussion was held with Babar, forbade him from looting and killing. He also advised him to rule in such a way that the subjects could live a peaceful and fearless life and get full justice.
- h) **Way of life:-** He would talk to everyone with love and understanding, irrespective of his being a Hindu, or Muslim. That’s why he was called ‘Guru of the Hindus’ and ‘Pir of the Muslims’. If he preached to Hindus to wear a Janeu of compassion, contentment, celibacy, chastity, etc., he advised the Muslims to offer the Namaz of truthfulness, earning by honest means, sharing with needy, having goodwill to all and praises of Allah (God) :-

ਪੰਜ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥

ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਉ ॥

ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀਂ ਸਿਫਤਿ ਸਨਾਇ ॥

ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾਂ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥

ਅੰਗ: ੧੪੧

(There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the Name of God. Let the fourth be goodwill to all, and the fifth the praise of the Lord. Repeat the prayer of good deeds, and then, you may call yourself a Muslim.)

He spoke well of every faith. He advised the Yogis also “to realize and find the way to not run from the world, rather mix with people and give them their able guidance.”

- i) He taught to remain detached with the materialistic world while leading a family life. He condemned the renouncing of family-life, torturing the body and going to the forests or hills in search of salvation.

ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥ ਅੰਗ: ੬੬੧  
*(Such is the Glory of the True Guru; in the midst of children and spouses, they attain emancipation.)*

ii) He considered ego a big malady. He, however, advised that by His grace, it can be cured through meditation:-

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾਂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥

ਅੰਗ: ੪੬੬

*(Ego is a chronic disease, but it contains its own cure as well. If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad. Nanak says, listen, people: in this way, troubles depart.)*

iii) He considered sweetness and humility as essence of all merits and good qualities:-

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥

ਅੰਗ: ੪੭੦

*(Sweetness and humility, O Nanak, are the essence of virtue and goodness.)*

iv) He considered truth above everything, but higher still the truthful living:-

ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

ਅੰਗ: ੬੨

*(Truth is above everything; higher still is truthful living.)*

v) He was a big votary of truth and justice:-

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

ਅੰਗ: ੧੪੧

*(To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.)*

vi) 'Earning through honest means, doing meditation and sharing earning with the needy' is his great teaching, which he preached first in Modi Khana and then, living an ideal farmer's life, at Kartarpur during the last 18 years of his life and set an example:-

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

ਅੰਗ: ੧੨੪੫

*(One who works for what he eats, and gives some of what he has—O Nanak, he knows the Path)*

vii) He taught to live a self-respecting and honourable life:-

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ ਅੰਗ: ੧੪੨

*(Those who merely live shall depart in dishonor; everything they eat is impure.)*

viii) He preached for mutual love, brotherhood and welfare of all and taught to bow to and accept His Will and pleasure.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ ਅੰਗ: ੧

*(O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will.)*

ix) He insisted on doing meditation, giving charity and taking bath (maintaining cleanliness) and rising early in the morning, taking bath, doing meditation and joining the congregation to sing His Praises before proceeding to vocational duty.

x) According to the Guru, religion should be replete with the feeling of compassion and contentment:-

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ ਅੰਗ: ੩

*(The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place.)*

xi) He would call on the poor and prefer the company of the so-called lowly.

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸੁ ॥ ਅੰਗ: ੧੫

*(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?)*

xii) He warned against indulging in bad deeds:-

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ ॥

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਤਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥ ਅੰਗ: ੪੭੪

*(Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever. Why do you do such evil deeds, that you shall have to suffer? Do not do any evil at all; look ahead to the future with foresight.)*

xiii) He was all for dialogue which helps clear doubts:-

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ, ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥ ਅੰਗ: ੬੬੧

(As long as we are in this world, O Nanak, we should listen, and speak of the Lord.)

xiv) He advocated for acquiring good qualities and shedding the bad ones:-

ਸਾਂਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗੁਣ ਚਲੀਐ ॥ ਅੰਗ: ੭੬੬

(Let us form a partnership, and share our virtues; let us abandon our faults, and walk on the Path.)

xv) He forbade against all intoxicants:-

ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥ ਅੰਗ: ੫੫੩

ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥ ਅੰਗ: ੩੯੯

(Drinking this wine, O Nanak, one takes on countless sins and corruptions. Those fools, who drink the wine of evil-mindedness, become the husbands of prostitutes.)

xvi) He preached for eating, sleeping and speaking - each in small measure.

• ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੋ ॥ ਅੰਗ: ੯੩੯

• ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ਅੰਗ: ੧੬

• ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ਅੰਗ: ੧੭

• ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ਅੰਗ: ੬੬੧

(Sleep little, and eat little; O Nanak, this is the essence of wisdom. O Baba, the pleasures of other foods are false. Eating them, the body is ruined, and wickedness and corruption enter into the mind. O Baba, the pleasures of other sleep is false. By such sleep, the body is ruined, and wickedness and corruption enter into the mind. To speak too much and babble is useless.)

One Hindu (Bhai Bala) and one Muslim (Bhai Mardana) were his life-long companions. Secularism is thus the gift of the Guru to the society at large, in the real sense of the term. Whereas the Guru awakened the people to fight against the state oppression, social discrimination and religious exploitation, he inspired them to renounce the inner evils, like, lust, wrath, avarice, attachment, ego, calumny, flattery, strife, jealousy, etc. and live a truthful life.

## 18. IN THE EYES OF SOME NOTED SCHOLARS:-

- i) **M.A. Macauliffe:-** Guru Nanak was not a priest either by birth or education, but a man who soared to the loftiest heights of divine emotionalism, and exalted his mental vision to an ethical ideal beyond the conception of Hindu or Muhammadan.
- ii) **J.D. Cunningham:-** It was reserved for (Guru) Nanak (Dev) to perceive the true principles of reform, and lay those broad foundations which enabled his successor, (Guru) Gobind (Singh) to fire the minds of his countrymen with a new nationality, and to give practical effect to the doctrine that the lowest is equal with the highest, in race as in creed, in political rights as in religious hopes.
- iii) **Dr.Mujib:-** To keep 'honest earning' on the top, keep 'meditation' in the centre and put 'share with the needy' only behind and dependent on 'meditation' is the basic principle of Sikhism. 'To earn by honest means, do meditation and share earning with the needy' (ਕਿਰਤ ਕਰਨੀ, ਨਾਮ ਜਪਣਾ ਅਤੇ ਵੰਡ ਕੇ ਛਕਣਾ) like principle is nowhere available in Islam.
- iv) **Mohsin Fani:-** Those who followed the path of Guru Nanak Dev Ji were called 'Kartari'. Firstly, they were called as followers of Kartar (Waheguru); secondly, they would follow the religious routine and culture of Kartarpur in their villages as also in their lives. Guru Gobind Singh turned this very 'Kartari Sangat' into 'Waheguru Ji Ka Khalsa'. The crop which Guru Gobind Singh was bringing home had been sown by Guru Nanak Dev only.
- v) **Sir Muhammad Iqbal:-** The purpose of Guru Nanak's entire teachings was to bring 'Social Equality' and establish 'Universal Brotherhood' and finish 'Communalism' and 'Superstitions'. 'Unavailing rituals and customs' had no place in his teachings. Iqbal speaks of the Guru in a couplet of his long poem:

ਫਿਰ ਉਠੀ ਆਖਿਰ ਸਦਾ ਤੋਹੀਦ ਕੀ ਪੰਜਾਬ ਸੇ ।

ਹਿੰਦ ਕੋ ਇਕ ਮਰਦ-ਏ-ਕਾਮਿਲ ਨੇ ਜਗਾਇਆ ਖ਼ਾਬ ਸੇ ।

*(At last, the call of Monotheism arose from Punjab. A perfect soul awakened India from deep slumber)*

vi) **Mehmadi Nizami:-** One of his couplets about the Guru: -

ਆਦਮੀਅਤ ਜਾਗ ਉਠੀ ਉਸਕੀ ਤਾਲੀਮਾਤ ਸੇ ।

ਨੂਰ ਕੀ ਰੋ ਫੂਟ ਨਿਕਲੀ ਪਰਦਾ-ਏ-ਜ਼ੁਲਮਾਤ ਸੇ ।

*(‘His teachings awakened the humanity and, with this awakening, a beam of light sprang from under the veil of atrocities’.)*

vii) **Sadhu T.L. Vaswani:-** Guru Nanak Dev was well-wisher and sympathizer of the poor, rather he enjoyed their company.

viii) **Dr. Gokal Chand Narang:-** If we compare the state of affairs before the Guru’s arrival and those after he left for heavenly abode, we arrive at the conclusion that the condition of Hindus had greatly improved during the Guru’s life.

The plant which blossomed and bore fruit in the times of Guru Gobind Singh, had been sown by Guru Nanak Dev and watered and nourished by the rest of the Gurus. The sword which spread the magnificence of the Khalsa had been made with the steel prepared and made available by Guru Nanak Dev only.

ix) **Swami Viveka Nand:-** When God saw this world with a keen glance, a tear dropped from His eyes on the earth, which turned into the person of Guru Nanak Dev. That’s why, he is ਤਰਸ ਰੂਪ (compassion personification).

x) **Lala Dault Rai:-** As a result of Islamic oppression, it was quite likely that the ship of Hinduism would have sunk and the followers of the Vedic faith disappeared for good from this earth. At this time of hopelessness, such a sailor appeared on the scene who lent such a shoulder to the foundation of the Vedic faith and the existence of the Hindus that his (Guru Nanak Dev’s) able and wise successors saved them (Hindus) from getting drowned and devastated in this disastrous tornado. Who was this sailor? This sailor was Guru Nanak Dev.

**19. CONTEMPORARY RULERS:-**

- i) Bahlol Lodhi : (1451-1489 A.D.)
- ii) Sikander Lodhi : (1489-1517 A.D.)
- iii) Ibrahim Lodhi : (1517-1526 A.D.)
- iv) Babar : (1526-1530 A.D.)
- v) Humayun : (1530-1540 A.D.)

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

## CHAPTER-2

# SRI GURU ANGAD DEV SECOND GURU (DOOSRI PATSHAH)

### 1. GENERAL INFORMATION:-

- i) Mother : Mata Daya Kaur Ji (or Sri Sabhrai ji)
- ii) Father : Sri Pheru Mal ji
- iii) Date of Birth : 31.03.1504 A.D.  
(05 Vaisakh, 1561 Bik.)
- iv) Place of Birth : Matte di Sarai, Distt: Ferozepur,  
Punjab (now Sarai Naga)
- v) Guru ke Mahal : Sri Khiwi Ji D/o Sri Devi Chand of  
(Guru's wife) Vill: Sanghar (near Khadur Sahib)
- vi) Off-springs : Baba Dasu (Birth: 1522 A.D.),  
(Guru's sons & daughters) Baba Datu (Birth: 1537 A.D.)  
Bibi Amro (Birth: 1524 A.D.)  
Bibi Anokhi
- vii) Gurbani : 62 shabads and salokas
- viii) Joti-jot Samauna : 29.03.1552 A.D.  
(03 Vaisakh, 1609 Bik.)
- ix) Life-span : 48 years
- x) Bestowal of Gurgaddi : On 14-06-1539 A.D.  
(17 Haar, 1596 Bik.) at Kartarpur  
(now in Pakistan)
- xi) Duration of Guruship : 12 years, 9½ months

### 2. FAMILY BACKGROUND AND BIRTH :-

The original name of Sri Guru Angad Dev was Bhai Lehna. The ancestors of his father, Bhai Pheru Mal, lived at village Mangowal, District: Gujrat. Bhai Pheru Mal had an amiable nature and was well educated. He worked for Chaudhary Takhat Mal as his accountant at

Matte di Sarai. This was the village of Bhai Pheru Mal's in-laws. It was here that Lehna Ji was born to Mata Daya Kaur and Bhai Pheru Mal on March 31, 1504 A.D.

Chaudhary Takhat Mal had seven sons and one daughter, named Veerai (or Sat bharai). Bhai Pheru Mal treated her as his own sister. She too loved Lehna Ji very much and treated him as her own nephew. She was married to Chaudhary Mehma of Khadur Sahib, in 1504 A.D.

After sometime, some differences cropped up between Chaudhary Takhat Mal and Bhai Pheru Mal. Veerai Ji intervened and helped resolve the differences. But, soon after, the differences reappeared, due to which Sri Pheru Mal shifted to and established a shop at Harike Pattan. But, here he could not pull on for long and shifted to Sanghar, the village of Bhai Lehna's in-laws, for a similar job. His in-laws were quite rich. Here their business flourished. But, after a few months, Bhai Pheru Mal, not feeling at home in Sanghar, shifted back to Harike. He started money-lending also alongwith the shop. He would take a 'Sang' (a group of Sat Sangis) to Jwala Mukhi Shrine every year. Bhai Lehna often accompanied.

At Harike Pattan, sometimes, they would feel lonely. Bhai Devi Chand, Lehna ji's father-in-law, again took them to Sanghar where they started 'Veopar' (trading). Bhai Pheru Mal, however, died in 1526 A.D.

### **3. MARRIAGE AND OFFSPRINGS:-**

Veerai ji was very much attached to Lehna ji. Whenever she went to Matte-di-Sarai, Lehna ji would remain with her. She would, sometimes, bring him to Khadur also. Village Sanghar was at a distance of two miles from Khadur. Veerai ji was instrumental in getting Bhai Lehna married to Sri Khiwi, daughter of a rich man, Devi Chand Marwah, of village Sanghar, in 1521 A.D. Khiwi ji was a symbol of patience and contentment.

Dasu ji was born in 1522 A.D. and Amaro ji after two years. Then followed Anokhi ji and then in 1537 A.D. younger son, Datu ji was born.

#### 4. SHIFTING TO KHADUR SAHIB :-

After the death of his father, Lehna ji left Sanghar and set up a shop at Khadur. At Khadur, a 'Sang' was again formed and led by Lehna ji, like his father, to Jwala Mukhi Shrine every year.

#### 5. LISTENING TO GURU NANAK'S PRAISES:-

a) Once during a visit to Jwala Mukhi Shrine, Bhai Lehna overheard a group of Sadhus praising Sri Guru Nanak Dev. This infused him to meet the Guru which somehow could not materialize for some time, due to his engagements at Khadur Sahib.

b) **Meeting Bhai Jodh** :- One early morning, Bhai Lehna noticed Bhai Jodh, a Sikh devotee (khehra Jat) of Guru Nanak Dev, sitting under a tree and reciting 'Asa di Vaar'. Bhai Lehna reached there and started listening to its recitation :-

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬ ਸਦਾ ਸਮਾਲੀਐ ॥

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨੀਹਾਲੀਐ ॥

ਜਿਉ ਸਾਹਿਬ ਨਾਲ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥

ਕਿਛੁ ਲਾਹਿ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥

ਅੰਗ ੪੭੪

*(Serving Him, peace is obtained; meditate and dwell upon that Lord and Master forever. Why do you do such evil deeds, that you shall have to suffer for? Do not do any evil at all; look ahead to the future with foresight. So throw the dice in such a way, that you shall not lose with your Lord and Master. Do those deeds which shall bring you profit.)*

After Bhai Jodh completed the recitation, Bhai Lehna enquired, "Whose 'Bani' were you reciting and singing?" Bhai Jodh replied, "Guru Nanak Dev's. He has brought 'Gurbani' from the Lord's abode and lives at Kartarpur." Lehna ji already had the desire for the Guru's glimpse which grew yet stronger.

#### 6. MEETING THE GURU AT KARTARPUR :-

In 1532 A.D. Lehna ji had planned to take the 'Sang' via Kartarpur. He made the 'Sang' stay a little away from Kartarpur in a tent and himself, riding a mare, proceeded to Kartarpur to meet the Guru. On

the other hand, Guru ji, who was taking rest at his place, said, “Mere raaj da dhani aaya hai, lai aavan. (My successor has come. Let me receive him).” So the Guru met Lehna ji who asked him, “Main tape ke darshan ko jana hai, kehre rah jaavan? (I am to see the holy man, which way should I go?)” The Guru replied, “Gentleman! Just follow me.” Reaching the entrance of his place, the Guru suggested him to tie the mare with a particular peg and enter through the ‘pointed’ door. Meanwhile, the Guru occupied his seat. Lehna ji entered and paid his obeisance. To his utter surprise, he found that it was the same holy soul who had led him to that place. Feeling ashamed, he fell on the Guru's feet and requested to pardon him for committing an utter disrespect to him by following him, riding the mare-back, while he (the Guru) was just walking on foot. The Guru politely retorted, “Get up gentleman! You have committed no mistake. You were my guest. It was my duty to respect you.” The Guru further enquired, “Where have you come from? What is your name?” He replied, “I have come from Khadur. My name is Lehna.” The Guru laughed aloud and said, “You are to take and I am to give. It is good that you have yourself come. Moreover, ‘lehnedar’ (creditors) come normally riding their horses/mares.”

The Guru then dwelt on some basics of Sikhism and the prevailing political, socio-economic, and religio-cultural scenario of the country. Having listened to the Guru, Lehna ji got satiated and felt peace and solace in his heart.

After listening to the night kirtan, when Lehna ji retired to his bed, he noticed in his dream that the Goddess for whose ‘darshan’(glimpse) they were going, was sweeping the Guru’s dwar (premises) with a broom. When he confronted her as to who she was, she replied, “I am the same for whose ‘darshan’ you are going. I have come to collect the Guru’s ‘charan dhoor’ (dust of feet). I get occult powers from this place and benefit myself.” This further reinforced his faith that ‘Guru Nanak da dar hi unhan di manzil-e-maqsood hai (It was only Guru Nanak’s abode which was his goal).’ The next morning he got up early to apprise the ‘Sang’ of his resolve of staying at Kartarpur only in the service of the Guru and would not be able to accompany them any further.

At Kartarpur, Lehna ji would listen to Gurbani, recite Name and perform sewa. After a few days, the Guru advised him to go back to Khadur to look after and plan his family affairs.

When, after looking into his domestic problems, he got ready to leave for Kartarpur again, his relatives and in-laws forbade him to do so. They instigated Khiwi ji too that her husband was going to become a '*Sadhu*' (an ascetic) at the instance of Guru Nanak Dev. She also forbade. But, Lehna ji pleaded that Guru Nanak Dev was neither a '*Yogi*' nor a '*Sannyasi*' but a family man who teaches others that, being a householder, one should remain detached from the worldly luxuries, etc. at the same time. Khiwi ji believed her husband and happily saw him off.

Reaching Kartarpur, Lehna ji met Mata ji, enquired about the Guru and left for the fields. The Guru carried one bundle of 'nadeen' on his own head and made Lehna ji carry the other one from which muddy drops fell on his clothes and spoiled them. Seeing this, Mata ji objected. But, the Guru remarked, "It was not a bundle of 'nadeen' (unwanted plants in paddy fields), but 'deen duni da chhatar'" (a canopy of Divine bliss). And, it were not drops of mud but those of 'kesar'(saffron). Just wait for seeing the Creator Lord's play."

Lehna ji would listen to Gurbani recitation and singing, do 'sewa'(selfless service) and remain ever ready to obey the Guru's orders. This way, he became his personal 'sewak' (disciple). Guru ji would love him very much due to which Baba Sri Chand and Baba Lakhmi Das felt jealous. Observing this, the Guru sent Lehna ji to Khadur and said, "I will myself be coming to see you and then call you here also."

So, after about three years service, he went to Khadur, Guru ji went to Khadur twice to see Lehna ji. Second time, on return, the Guru took him along to Kartarpur.

## **7. TESTS AND TRIALS :-**

Guru ji already knew that Lehna ji was capable of shouldering the responsibilities of Gurgaddi (Guruship). Even then, he would keep on putting one problem after the other to solve so as to convince the

others about Lehna ji's competence and willing performance. The Guru put to test his sons, Bhai Lehna and other prominent Sikhs, a number of times. Every time it was only Lehna ji who would successfully carry out the command, while all the rest either fumbled or got double-minded. He impressed everybody with total surrender and unconditional obedience. He did not see day or night, sun or rain, summer or winter, etc. but would eagerly wait for Guru's command and readily obey and accomplish whatever was desired of him. Some of the trials are :-

- i) Guru ji would get up early in the morning, take a dip in Ravi and engross himself in meditation. Lehna ji would accompany him daily. Emulating Lehna ji, one day Bhai Budha ji, Bhai Bhagirath ji, Bhai Ajita ji and Bhai Sadharan ji also accompanied the Guru. Suddenly, chilly wind started blowing, sky was overcast with clouds, lightening was flashing, rain fall and hailstorm started. All returned shivering but Lehna ji kept sitting with Guru ji's clothes sticking to his chest. When Guru ji came, finding Lehna ji sitting alone, he said, "All others have gone, why have you not?" Lehna ji replied, "I am your sewak (servant). It is not for the servant to leave his master alone and go."
- ii) Once, it was a rainy winter night that a wall of the Dera fell at midnight. The Guru wanted the wall to be rebuilt at that very moment. None of Baba Sri Chand, Baba Lakhmi Das and the other prominent Sikhs dared to obey the Guru and rebuild the wall with mud during the cold night. The Guru then asked Lehna ji for the same. He immediately started doing the job and continued during the whole night. The Guru's sons said to Lehna ji, "You are stupid to keep on obeying the wrong orders." Bhai Lehna replied politely, "A 'sewak' (devotee) is supposed to obey the orders and to not verify their correctness or genuineness."
- iii) Once, at midnight, the Guru desired that the clothes be washed just then. Nobody dared to do the job at that odd hour, but, when asked, Lehna ji lost no time and went to Ravi, did the job and returned.

- iv) Once, a jug fell in a slushy pit. When both sons of the Guru refused to enter into the pit and bring back the jug, Bhai Lehna, when asked, immediately entered into the pit and brought back the jug.
- v) Once a dead mouse was found lying in a verandah. When both the sons refused to remove it, Lehna ji obeyed the Guru immediately and removed the same. Apparently, it does not only appear to be a petty job but, a menial and below-dignity too. This way, the Guru was turning Lehna ji into gold by 'heating in a furnace.'
- vi) Once the Guru pointed towards his sons to climb up a tree and shake it to make sweets fall from the same. Both the sons considered it strange and trifle and did not obey. But, when the Guru looked towards Bhai Lehna, he immediately climbed up the tree. Both of them asked Lehna ji, "Have you ever seen a tree bearing sweets?" Lehna ji replied, "A disciple's job is to obey his mentor. It is immaterial for him whether the trees bear sweets or not."
- vii) Once the Guru adopted a dreadful guise. He wore dirty and torn out clothes, tied a dagger with his waist, made the dogs to follow him and proceeded toward forests, as if going for hunting. Some Sikhs got frightened after seeing the Guru in a dreadful guise, some after hearing harsh words and some after thinking that the Guru had become unusual and indifferent, came back. Some Sikhs kept on following him. After going a little further, people saw some coins scattered. Some of the people picked up the coins and got back. Going a little further some silver coins were found. Some people picked up the silver coins and got back. Going a little still further, the same thing happened with medieval gold coins.

At last only three Sikhs were left on the scene. The Guru struck Bhai Budha on the head with a rod who, alongwith Bhai Duni Chand, hid behind a tree. In the end, only Bhai Lehna was there, who was asked to eat a 'dead body'. He at once got ready and asked the Guru, "Sire! from which side?" The Guru replied, "From the middle". When

Bhai Lehna lifted the cloth sheet from the 'dead body', he found 'Karah Parshad' (pudding made from wheat-flour, sugar and clarified butter).

Blessed is Guru Nanak Dev and blessed are his tests! Lehna ji got through all with love, devotion and dedication.

Guru ji asked, "Lehna ji! When everyone was going back to his home, why did you not think of doing so?" Lehna ji replied, "True king! So doing, everyone might have a place of his own, but I, without you, have no place. Where could I go?" The Guru embraced him warmly and said, "I was also in search of a place for my soul to stay-put. I have also found it. Henceforth you are a part of my body." He also named Lehna ji as Angad Dev.

ਅਬ ਤੂੰ ਮੇਰੇ ਅੰਗ ਸੇ ਭਇਆ ॥ ਤੂੰ ਲਹਣਾ ਮੈ ਦੇਨ ਦਇਆ ॥ ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼

*(Now, you look to me a part of myself, Lehna! I have given what I owed to you)*

## 8. BESTOWAL OF GURUSHIP :-

Alongside, the Guru put 5 paisa and a coconut before Lehna ji, bowed to him and bestowed Guruship. He got a saffron mark applied on Lehna ji's forehead by Baba Budha ji and named him 'Guru Angad Dev'

ਜੋਤਿ ਓਹਾ, ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰ ਪਲਟੀਐ ॥

ਝੁਲੈ ਸੁ ਛਤੁ ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤ ਬੈਠਾ ਗੁਰ ਹਟੀਐ ॥

ਅੰਗ: ੯੬੬

*(They shared the One Light and the same way; the King just changed His body. The immaculate canopy waves over Him, and He sits on the throne in the Guru's shop.)*

Guru Nanak Dev wanted to raise a new nation, which needed a long-drawn leadership and guidance. In order to execute his plan, he wanted to have an able successor and bestow 'Gurgaddi' (Guruship) to him by his ownself so that nobody could create any trouble later on. So, after the bestowal of Guruship to Lehna ji on June 14, 1539 A.D, he asked him to shift to Khadur and promised to visit him there.

## 9. IN KHADUR :-

The Guru stayed here for quite some time, in the house of Mai Veerai. He had requested her to not tell anybody about him. He would

take one simple roti (loaf of bread) in the morning and remain engrossed in meditation. Hearing about Guru Nanak Dev's leaving for Heavenly Abode, he felt very sad. So he continued to remember his Guru and recite His Name. Meanwhile, the 'Sangat' approached Baba Buddha ji to find out the whereabouts of the Guru. So Baba ji approached the Guru through Veerai ji and requested him to take over the responsibilities of Gurgaddi.

The Guru was quite aware of the fact that in order to successfully carry forward the revolution initiated by Guru Nanak Dev, alongwith good character, good health was also very necessary. Thus, he would make the children and young men engage themselves in doing physical exercises, wrestling, etc.

#### **10. HUMAYUN :-**

On getting defeated by Sher Shah Suri, Humayun was on the run to Lahore. After crossing the River Beas, he came to know about Guru Angad Dev, successor to Guru Nanak Dev who had blessed his father, Babar, and also advised him to be a humble and a just ruler. So he reached Khadur Sahib for seeking the Guru's blessings. But, the Guru was so engrossed in watching the games, wrestling, etc. of the young boys that he did not take much notice. Humayun felt ignored and insulted and tried to unsheathe his sword.

Finding him infuriated, the Guru smilingly questioned, "O King! where was your sword during the fight with Sher Shah Suri?" Humayun felt ashamed, alighted from the horse and apologized. The Guru blessed him and also advised to be a votary of truth and righteousness.

#### **11. SHIV NATH TAPA (A RECLUSE) :-**

There was a group of Yogis at Khadur whose Chief was Shiv Nath Tapa. He was jealous of the ever-growing popularity/laudation of the Guru. God's will, it did not rain during a year and a drought occurred. People were very upset. Tapa propagated among the people, "How the rain could fall ? A house-holder has become a Guru over here. Inder Devta is angry. If you make him leave the village, I will make the rain fall. Or ask him to make the rain fall ?

Jats approached the Guru and said, "Either make the rain fall or leave the village. Tapa takes the responsibility of making the rain fall." The Guru said, "If my leaving the village could make the rain fall and you get benefitted, I gladly leave the village and go." And, the Guru, alongwith the congregation, went to a spot within the limits of the village Khan Rajada.

On the other side, people got around Tapa who did his best but the rain did not fall even after 8 days. Meanwhile, Amar Das ji came from Basarke. He listened to the whole story and felt very bad and rebuked the jats and said, "Tapa is a pretender, but the Guru has all the powers. Concentrate on him and say twice: Hail Guru Angad Dev ji." People did so and it started raining and the drought came to an end. Now, people started repenting as to why did they ask the Guru to leave the village. They got flared up and started roughing up, dragging and beating the Tapa and left him outside the limits of Khadur. Tapa had been badly hurt and died while lying over there.

On the other hand, Amar Das ji reached Khan Rajada to meet the Guru. Seeing him coming, Guru ji turned his back. When Amar Das ji begged his pardon, the Guru said, "Why did you show miracle and became the cause of Tapa's death? It was only God's will that I came here from Khadur. Why protest to anyone. You should have a big heart, behave well with the bad, do good to the evil, pardon the criminals, put them on the right path and accept the God's will gracefully. By being calm, accepting His will, having patience and pardoning others, kill the ego. Showing miracle to please the people is not our way. We should have earth-like tolerance, mountain-like steadiness, tree-like patience, water-like purity, moon-like coolness, sky-like broadness and sun-like qualities to do good to all."

Meanwhile jats of Khadur also arrived. They begged Guru's pardon and requested him to return to Khadur. The Guru replied, "Observe repentance over Tapa's death, beg God's pardon, organize a 'Yag'— feed the poor and the ascetics and saints and pray to God to have mercy on Tapa's soul. If you do all this, I will come back."

People did all this and the Guru arrived back. People started organizing the 'Yag' every year.

## **12. CHAUDHARY BAKHTAWAR :-**

Once Guru Angad Dev, after touring Doaba and Malwa for preaching of Sikhism, was resting at Harike. One day Chaudhary Bakhtawar came to have a glimpse of the Guru and sat on his bedstead towards the pillow-side. The Sikhs felt bad. He also sensed their protest and said, "I am owner of 72 villages, not an ordinary man to sit on the ground like all others." An embodiment of tolerance, forbearance and tranquility, the Guru smiled and advised him to adopt sweetness and humility. He shed his ego and became a Sikh.

## **13. PRINCIPLE OF ACCEPTING HIS WILL :-**

Bhai Jeewa, living 4 miles away from Khadur, used to bring curd and 'khichri' (a dish of rice mixed with lentil) for the Guru's 'langar' (free food). He died and his daughter Jeewai continued the routine. One day she had just set out with curd and khichri that a strong storm set in. she prayed for the storm to stop so that she could take curd and khichri to the Guru's langar in time. Her prayer was accepted and the storm subsided, but the Guru refused to take curd and khichri that day. When Jeewai enquired about this, the Guru said, "My daughter! You have interfered in the God's Will which is not good. We should always bow to His Will and happily accept it. This storm too was to benefit the numerous people."

## **14. CONTRIBUTION TO THE SIKH CAUSE :-**

- i) Guru Angad Dev arranged Gurmukhi Script in proper order.
- ii) The Guru also used to teach Gurmukhi to adults daily in the afternoon.
- iii) He collected detailed facts about the life and work of Guru Nanak Dev from his uncle (chacha), Sri Laloo Chand of Talwandi and also from old Sikhs whosoever happened to visit him at Khadoor Sahib.
- iv) After acceding to Gurgaddi, Guru Angad Dev got Guru Nanak's Bani written by Bhai Paida Mokha in Gurmukhi Script, as also Janam Sakhi (Bhai Bala wali).
- v) While at Kartarpur, he edited Japji Sahib under the guidance of Guru Nanak Dev.

- vi) Langar (free kitchen) initiated by Guru Nanak Dev was given special attention by Guru Angad Dev. Mata Khiwi is the only Guru-wife who got effectively involved in Guru ka langar and introduced sweet dish (Kheer Ghiali). Her name has got a mention in Sri Guru Granth Sahib also for this distinction.
- vii) Alongwith spiritual development, he paid special attention towards the physical fitness of the youth. He regularly engaged the youth in physical exercises (work-out) and wrestling. Gurdwara Mal Akhara is witness to this aspect of the Guru.
- viii) On the lines of routine adopted at Kartarpur, he prescribed Maryada (daily routine) in black and white for the Sikh Sangat to follow.

#### **15. SELECTION OF SUCCESSOR :-**

Impressed with sincere, hard and selfless service of Bhai Amar Das, Guru Angad Dev bestowed Guruship to him on March 29, 1552 A.D. and left for his heavenly abode the same day.

#### **16. CONTEMPORARY RULERS :-**

- i) Emperor Humayun : (1530-1540 A.D.)
- ii) Sher Shah Suri : (1542-1545 A.D.)
- iii) Islam Shah : (1545-1553 A.D.)



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-3

**SRI GURU AMAR DAS**  
**THIRD GURU (TEESRI PATSHAH)**

**1. GENERAL INFORMATION :-**

- i) Mother : Mata Sulakhni Ji (Lakhmi ji)  
ii) Father : Sri Tej Bhan ji  
iii) Date of Birth : 05.05.1479 A.D.  
(10 Jeth, 1536 Bik.)  
iv) Place of Birth : Vill: Basarke, Distt: Amritsar  
v) Guru ke Mahal : Sri Mansa Devi Ji (Ramo ji)  
(Guru's wife)  
vi) Off-springs : Baba Mohan, Baba Mohri  
(Guru's sons & daughters) Bibi Daani, Bibi Bhaani  
vii) Gurgaddi di Bakhshish : 29.03.1552 A.D.  
(Bestowal of Guruship) (03 Vaisakh, 1609 Bik.)  
viii) Duration of Guruship : 22 years, 5 months  
ix) Gurbani : 907 shabads, salokas and  
shantas in 30 ragas  
x) Joti-jot Samauna : 01.09.1574 A.D.  
(02 Assu, 1631 Bik.)  
xi) Life Span : 95 years, 4 months

**2. BIRTH AND FAMILY BACKGROUND:-**

2. Birth and childhood :- Guru Amar was born to Mata Lakhmi ji and Sri Tej Bhan on May 5, 1479 A.D. in village Basarke, Distt. Amritsar. His grandfather, Sri Harji had inherited a good business (trading and agriculture) from his father and himself also managed it very well. But, the Guru's father, Sri Tej Bhan could not control and manage the same so well and had to do petty trading for livelihood of the family. But, otherwise, Sri Tej Bhan was a nice gentleman and

was able to keep up the reputation of his once affluent, noble and famous forefathers. Due to good reputation of the family, one of his grandsons, Jassu ji was married to Guru Angad Dev's daughter, Bibi Amaro. Sri Amar Das was a Vaishnav by faith. He was respected by his brotherhood and community. Having grown up, he and his brothers started managing his father's entire business.

### 3. FAMILY TREE:-



### 4. MARRIAGE AND OFFSPRINGS :-

He was married to Sri Mansa Devi, daughter of Sri Devi Chand Bahl. He was blessed with two sons and two daughters.

### 5. PILGRIMAGE AND LONGING FOR GURU :-

He had a religious leaning and believed in Vaishnav faith like his father. He was a kind-hearted person who would earn honestly, do meditation and serve the people. He would go on pilgrimage to Ganga every year. Seeing shortage of water, he got a well dug up and a tank built at Basarke.

Once, while returning from almost 20<sup>th</sup> pilgrimage, he came across a celibate ascetic whom he brought to Basarke. One day the ascetic asked him, "Who is your Guru?" He replied, "I am yet to adopt one." The ascetic retorted angrily, "It is a sin to see a Guruless person. I have been taking food cooked by you and have been in your

company for a month. All of my austerities and meditation have gone waste. I will have to wash this sin.”

The ascetic left but with a deep imprint on Sri Amar Das’s mind and a longing for adopting a suitable Guru too. He would remain sad and disappointed.

One early morning, he heard his brother’s daughter-in-law, Bibi Amaro, singing hymns of Guru Nanak Dev, while churning milk :-

ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ ॥

ਜਿਉ ਜਿਉ ਕਿਰਤ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ ॥੧॥ ਅੰਗ: ੯੯੦

ਚਿਤ ਚੇਤਸਿ ਕੀ ਨਹੀ ਬਾਵਰਿਆ ॥

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ਰਹਾਉ॥

ਅੰਗ: ੯੯੦

*(Actions are the paper, and the mind is the ink; good and bad are both recorded upon it. As their past actions drive them, so are mortals driven. There is no end to Your Glorious Virtues, Lord.)*

*(Why do you not keep Him in your consciousness, you mad man? Forgetting the Lord, your own virtues shall rot away.)*

This touched Sri Amar Das’s heart and, the same day, he enquired from her as to whose Bani she was reciting. She replied that it was Bani of Guru Nanak Dev whose ‘gaddi’ her father, Guru Angad Dev, was occupying in those days. Hearing this, he felt very happy and the same day, took Bibi Amaro along to meet Guru Angad Dev who received him with respect due to a relative. But, Sri Amar Das fell on his feet, felt an unusual peace and said, “I have come as a sewak (devotee) and not as a relative. I am a beggar who has none to bank upon. Kindly bless me with the support of your feet, etc. I have got the fruit of bathing in Ganga today only.” The Guru commented, “It is your own devotion which bears fruit. Your own mind is a god.” Meanwhile, Langar got ready. Sri Amar Das took it by sitting in pangat alongwith the Guru and the Sangat. This happened sometime in November, 1540 A.D.

## 6. VIGOROUS SERVICE :-

Whereas Guru Angad Dev had earned the distinction of obeying the command of his Guru, Guru Amar Das earned the second distinction of serving at his Guru’s door. He would rise early in the

morning, fill 'gaggar'(metallic pitcher) with water from River Beas, carry it to Khadur and help the Guru take bath. Then, he would serve in the langar and keep on reciting Name side-by-side.

In 1548 A.D. one day, he was bringing gaggar of water as usual. Due to rain, storm and darkness, he stumbled and fell down in the pit of a weaver's handloom (Julahe di khaddi). But, he did not let the gaggar fall down. Hearing the noise, the weaver murmured, "It appears, somebody has fallen in the pit. Who can it be?" His wife (julahi) commented in a derogatory manner, "*Hona ain Amaroo nithawan jisnoo na diney chain na raat, lok laj lah ke roti di khatir Guru da pani dhonda phirda hai.* (Must be Amaroo sans any shelter/ place of his own, who, for bread's sake, keeps on carrying water for the Guru without caring for the peoples' scorn)"

Sri Amar Das got up and retorted, "*Kamaliye! Jis nu tikana mil gaya deen-duni de malik Guru da, oh nithawan kiven hai* (Oh foolish woman! One who has got shelter in the realm of all-powerful Guru, how can he be called shelterless?)" And, lo! The woman actually lost her mental balance.

On reaching the destination, the Guru asked Sri Amar Das, "What happened on the way?" He replied, what to tell the Guru who himself knew every detail.

Meanwhile, the weaver also arrived to inform, "My wife has committed a blunder and, since then, she has lost her mental balance. Kindly excuse her." Guru ji retorted, "Your wife has insulted Sri Amar Das which is too bad. But, go! She will be alright."

The Guru then got so much pleased with Sri Amar Das's devotion and selfless service that he granted him 12 boons, like, "*Bhai Amar Das is nithawian da than, nimanian da maan, niotian di ote, niaasarian da aasra,* etc. etc. (Bhai Amar Das is home of homeless, honour of honourless, shelter of shelterless, support of supportless, etc. etc)"

## **7. FOUNDING OF GOINDWAL :-**

After sometime, the Guru asked to establish a township on the banks of River Beas so that people crossing the river could take rest. Here, on the right bank of the river, Goinda, a marwah khatri had a

lot of land, where he had established a settlement a number of times. But, every time, it would get deserted or destroyed. Goinda requested the Guru to establish a township on his land. The Guru deputed Bhai Amar Das to accompany him. The township came up which was named as Goindwal. Goinda also got a house built for Sri Amar Das. As desired by the Guru, Sri Amar Das started living over there. He also brought his entire family from Basarke to this place.

Living at Goindwal, his routine of carrying a pitcher of water to Khadur continued. Helping the Guru take his bath, washing his clothes, serving in the 'langar' for whole of the day and going back to Goindwal in the evening continued. After sometime, the Guru asked him, "Now you stay at Goindwal only. I will come over there myself sometimes." As such Sri Amar Das kept living at Goindwal only.

#### **8. BESTOWAL OF GURGADDI :-**

Guru Angad Dev was fully convinced that Sri Amar Das was quite capable of carrying out the responsibilities of Guruship. Prominent Sikhs also considered him the most deserving. But, both of the Guru's sons, Dasu ji and Datu ji, considered themselves only the rightful heirs to Guruship. The Guru explained to them, "Guruship was not hereditary but God's blessing. Whomsoever He makes capable is blessed with it. It is not a worldly rank but a big bundle of responsibilities. Don't crave for it." But, they did not relent.

Realizing his end approaching fast, the Guru bestowed Gurgaddi to Sri Amar Das on March 29, 1552 A.D., by placing 5 paise and a coconut and bowing before him. Baba Budha was asked to apply the saffron mark on his forehead. Obeying the Guru, the entire 'Sangat' also bowed to him. But, Dasu ji and Datu ji did not get up to do so.

#### **9. GURBANI :-**

The Guru's Bani has 907 shabads and slokas in 30 Ragas, including the famous Anand Sahib which is recited on all occasions of joy or sorrow.

#### **10. DASU JI AND DATU JI :-**

Obeying Guru Angad Dev, Guru Amar Das proceeded to Goindwal. Here, some elements in the brotherhood made Dasu ji put

on the turban of Guruship. For some time, he continued pretending as Guru but ultimately got mentally disturbed. No medicine worked on him. Mata Khiwi made him realize that “it is due to disobedience to Guru-father that it has so happened.” Obeying the Mataji, he accompanied her to Goindwal and begged the Guru’s pardon and never thought of Gurgaddi again.

Dasu ji realized his mistake but Datu ji was still jealous. Hearing about the ever-growing magnificence of Guru Amar Das, one day he reached Goindwal. Evening religious congregation was going on and kirtan (hymn singing) was in progress. Congregation was engrossed and the Guru was also in meditation. Datu ji came forward and kicked the Guru. The Guru fell down from his seat. When got up, he saw that Datu ji was occupying the Guru’s seat and shouting something in anger. Guru ji caught hold of his foot and started pressing it and said, “My bones are hard, your delicate foot might have been hurt. Tell me what you want.”

Datu ji thought that the Guru had got frightened. He shouted, “Gurgaddi and the sangat belong to me. You are our servant. Now, we don’t need you. You just go away.”

Hearing this, the Guru left. Sangat also got up one-by-one. Only those few who had come with Datu ji were left behind. Next day too ‘diwan’(religious congregation) was held but the Sangat did not turn up. After a few days, articles relating to langar and diwan were taken from the Guru’s residence, loaded on the mule backs and were being taken to Khadur. On the way, the dacoits intercepted, looted the ‘loot’ and beat Datu ji and his companions. Datu ji’s foot got badly hurt which troubled him quite a lot.

## **11. AT VILLAGE BASARKE :-**

Leaving diwan, the Guru left for Basarke and entered a room and started meditating. Outside the room it was written, “Whosoever will open the door of this room, will not be my Sikh.”

At Goindwal, the Sangat was getting very upset. The Sikhs requested Baba Budha to do something to find out the Guru. Accepting the request, Baba ji reached Goindwal, put saddle on the

back of the Guru's mare and set it free. They all followed the mare which reached Basarke near the room where Guru ji was in meditation. Seeing the Guru's warning outside the room, the Sikhs got upset. But, Baba Budha made an opening in the eastern wall of the room (now Gurd. Sannh Sahib), entered it and bowed to the Guru and requested him to come out and meet the Sangat. He also requested the Guru to excuse for the mistake and said, "Your orders have not been flouted, door is closed as it is." The Guru laughed and praised Baba Budha for his love, patience and wisdom. And, accepting the request of the Sangat, returned to Goindwal.

## 12. SOME SOCIAL REFORMS DONE BY THE GURU :-

Alongwith the religious teachings, the work of social reforms initiated by Guru Nanak Dev and continued by Guru Angad Dev was further taken up by Guru Amar Das with renewed zeal, because he had felt that there were still many short-comings in the social system which needed to be addressed :-

- i) To achieve social equality and remove caste exclusiveness, he made mandatory for all visitors to observe — first pangat (to have food in the langar, all sitting at the same level), then Sangat (to meet the Guru). Even Emperor Akbar observed this rule. Ruler of Haripur and his queens also abided by the same.
- ii) **Inter-caste marriage** :- When a leper named Prema got cured by meditation and turned handsome like Murari, the Guru asked in the diwan (religious congregation) one day if any Sikh was willing to marry his daughter to him. Shihan Uppal came forward and married his daughter to Murari. The Guru had himself married his daughters to the boys of simple families and had not enquired about their caste, community, etc.
- iii) **Concremation of widows** :- The Guru condemned this tradition as under :-

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ ।  
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥ ੨॥  
ਮ:੩ ॥ ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ ॥  
ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮੁਲੰਨਿ ॥੨॥

ਮ:੩॥ ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ ਜਲਾਹਿ ॥  
ਜੇ ਜਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤਾ ਤਨਿ ਦੁਖ ਸਹਾਹਿ ॥  
ਨਾਨਕ ਕੰਤ ਨ ਜਾਣਨੀ ਸੇ ਕਿਉ ਅਗਿ ਜਲਾਹਿ ॥  
ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ ॥

ਅੰਗ:੭੮੭

*(Do not call them 'satee', who burn themselves along with their husbands' corpses. O Nanak, they alone are known as 'satee', who die from the shock of separation.*

*Third Mehl: They are also known as 'satee', who abide in modesty and contentment. They serve their Lord, and rise in the early hours to contemplate on Him.*

*Third Mehl: The widows burn themselves in the fire, alongwith their husbands' corpses. If they truly knew their husbands, then they suffer terrible bodily pain. O Nanak, if they did not truly know their husbands, why should they burn themselves in the fire? Whether their husbands are alive or dead, those wives remain far away from them.)*

- iv) He condemned women's veil (purdah/ghund) and advocated man-woman equality.
- v) **Post-death rites:-** After the death of a person, many bad and un-availing ceremonies/rites were used to be performed. The Guru prohibited all such rituals and prescribed a simple religious practice (gur maryada).
- vi) He encouraged re-marriage of widows.

### **13. PUBLICITY OF SIKHISM AND CONSTRUCTION WORK :-**

- i) Wherever Guru Nanak Dev went, he set up a 'Sangat', got a 'dharamsala' built and appointed an accomplished Sikh as preacher. Guru Angad Dev had also deputed a number of Sikhs for preaching and publicity of Sikhism.

Guru Amar Das organized this work at a large scale. He divided the entire area of Sikh influence into 22 parts, selected a central place of each part and named it 'Manji' (publicity centre) and appointed a head of each centre.

The names of their heads are:-

- |                    |                    |                 |
|--------------------|--------------------|-----------------|
| 1. Allayar Khan ji | 8. Paro ji         | 15. Rang Das ji |
| 2. Sawan Mal ji    | 9. Phera ji        | 16. Handal ji   |
| 3. Sachan Sach ji  | 10. Bua ji         | 17. Kedari ji   |
| 4. Sadharan ji     | 11. Manak Chand ji | 18. Kheda ji    |
| 5. Sukhan Ji       | 12. Murari ji      | 19. Beni ji     |
| 6. Gangu Shah ji   | 13. Raja Ram ji    | 20. Mahesha ji  |
| 7. Darbari ji      | 14. Rang Shah ji   | 21. Mai Das ji  |
| 22. Lalo ji        |                    |                 |

- ii) As desired by Guru Angad Dev, he was responsible for making Goindwal flourish. Here he got a 'baoli' (a deep well) built which helped remove the scarcity of water. It took five years to accomplish this big job.
- iii) He deputed Sri Ram Das to establish a great centre of Sikhism. The town was founded in 1574 A.D. and named 'Guru ka Chak' which was later named 'Chak Ram Das', then Ram Das pur and ultimately Amritsar.
- iv) The Guru got many dharamsalas built.

#### **14. SELECTION OF SUCCESSOR AND**

##### **LEAVING FOR HEAVENLY ABODE :-**

From among his two sons, two sons-in-law and the other prominent Sikhs, Guru Amar Das considered only his younger son-in-law, Bhai Jetha, capable of shouldering the heavy responsibilities of Gurgaddi. So he named him as Ram Das and nominated him as his successor and placed 5 paise and a coconut before him and bowed his head. He also got a saffron mark applied on his forehead by Baba Budha on September 1, 1574 A.D. and the same day left for his heavenly abode.

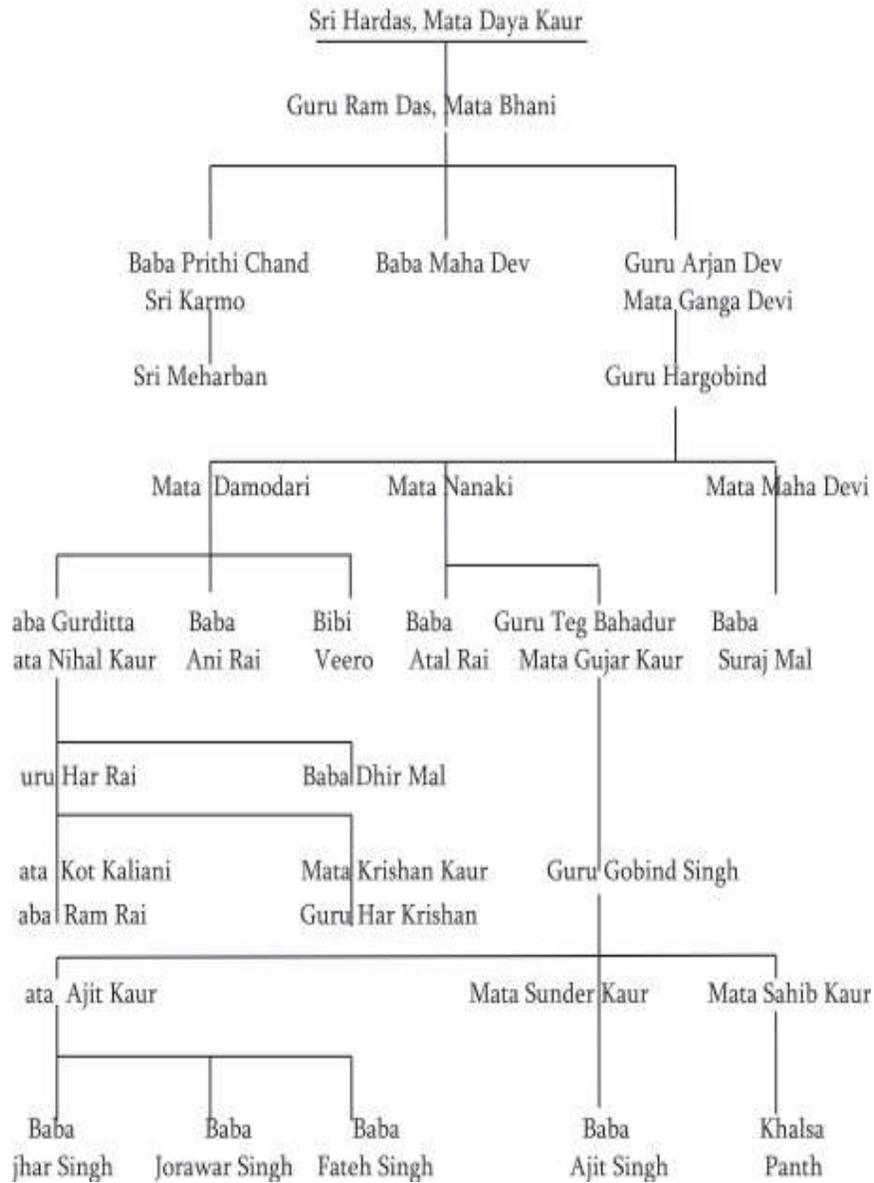
#### **15. CONTEMPORARY RULERS:-**

- i) Islam Shah : (1545-1553 A.D.)
- ii) Akbar : (1556-1605 A.D.)

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# FAMILY-TREE OF SODHI CLAN

(Guru Ram Das To Guru Gobind Singh)



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-4

**SRI GURU RAM DAS**  
**FOURTH GURU (CHAUTHI PATSHAH)**

**1. GENERAL INFORMATION:-**

- i) Mother : Mata Daya Kaur ji
- ii) Father : Sri Har Das ji
- iii) Date of Birth : 25.09.1534 A.D.  
(26 Assu, 1591 Bik.)
- iv) Place of Birth : Chuna Mandi, Lahore (Pakistan)
- v) Guru ke Mahal : Sri Bhani ji  
(Guru's wife)
- vi) Off-springs : Baba Prithi Chand,  
(Guru's sons) Baba Maha Dev and  
(Guru) Arjun Dev ji
- vii) Bestowal of Gurgaddi : 01.09.1574 A.D.  
(02 Assu, 1631 Bik.)
- viii) Duration of Guruship : 7 years
- ix) Gurbani : 679 'Shabads', 'Salokas'  
and 'Shants'
- x) Selection of Successor : 02.09.1581 A.D.
- xi) Joti-jot Samauna : 02.09.1581 A.D.  
(02 Assu, 1631 Bik.)
- xii) Life Span : 47 years

**2. BIRTH AND CHILDHOOD :-**

Guru Ram Das was born to Mata Daya Kaur and Sri Hardas Sodhi in Chuna Mandi, Lahore on September 25, 1534 A.D. His childhood name was Jetha. He was only two when his mother died. His maternal grandmother came from Basarke to Lahore to look after him. He was just eight when his father also breathed his last. The grandmother (nani ji) took him to Basarke where he lived for about 5 years.

Due to poverty of his grandma, he used to sell gahunqian (boiled gram) at this tender age to make both ends meet. Being generous at heart, sometimes he would distribute the same among the poor and the ascetics, free of cost for which grandma would rebuke him.

In 1546 A.D. he and his grandma shifted from Basarke to Goindwal. There, his religious faculties flourished very well. He would serve the Sangat with devotion and dedication. Alongside, he would remain engaged in Naam Simran also. In 1552 A.D., after assuming Guruship, Guru Amar Das too shifted to Goindwal. He would earn his livelihood by selling boiled gram. Observing the general conduct of Jetha ji, Guru Amar Das used to be very much pleased with him and named him Ram Das.

### **3. MARRIAGE AND OFFSPRINGS :-**

One day Mata Mansa Devi was talking to Guru Amar Das that Bibi Bhani had grown up and some suitable match be found for her. Meanwhile, Jetha ji, who was selling boiled gram, appeared on the scene. Pointing towards him, Mata ji suggested that the match could be like him. The Guru thus, without bothering about the financial and social status of Jetha ji, married Bibi Bhani to him in March, 1553 A.D. Three sons — Baba Prithi Chand, Baba Maha Dev and (Guru) Arjan Dev — were born to the couple.

### **4. SELFLESS SERVICE :-**

Like Rama ji, the Guru made Jetha ji also live with his family, but Jetha ji never lived and behaved like a son-in-law. He, like an humble devotee, would remain engaged in the service of the Guru. The Guru used to be very happy to see his spirit of service and untiring hard labour and called him Ram Das. Ram Das ji had understood everything about Sikhism and by the time of construction of the Baoli, Ram Das ji had taken over the entire management.

Once, a group of persons came from Lahore when Ram Das ji was doing service by carrying basket on his head. Some people from the group took it very ill and protested to the Guru, "If he is not aware of self-respect, you should give him respect due to a son-in-law. He

has put a blot on our Sodhi Clan, etc.” Guru ji replied, “Gentlemen! It is not basket of mud and earth on Ram Das ji’s head but a canopy of Divine bliss. He has not put a blot on your clan but earned it a good name.” They rebuked Jetha ji also. Jetha ji replied, “Eh mera Sahura ghar nahin, mukti dar hai’ (*It is not the house of my in-laws but a house of liberation*).” *By serving the ‘Satguru’ (True Master)*, I am trying to win his pleasure. Talking of relationship between the families of the spouses is your folly.”

Jetha ji requested the Guru, to not mind their comments because they were ignorant about the magnificence of ‘Gurughar’ (the Guru’s abode).

### **5. TESTS AND TRIALS :-**

One day, the Guru asked Rama ji and Ram Das ji to build ‘tharrahas’ (platforms) separately. Both of them would do their best to make the platforms, but the Guru in the evening would point out certain defects and get them demolished. This happened five-six times.

Rama ji got irritated and said, “Guru ji has grown old and forgets. I make it the way he desires but still he points out defects.”

When this thing came to Ram Das ji’s notice, he said, “I am ignorant. I am unable to fully understand his instructions. When he asks to demolish it, I realize my mistake. When he asks to reconstruct, I get elated.”

This way, Ram Das ji gave proof of his devotion, love, service and dedication and won the Guru’s pleasure. The ‘Sangat’(congregation) was confident that Ram Das ji was fully capable of carrying out the responsibilities of Guruship.

### **6. BESTOWAL OF GURGADDI :-**

It had been decided to bestow Gurgaddi to Ram Das ji. One day the Guru suddenly got up from his seat and came to the court yard and said to Bibi Bhani, “Tell me truly, my daughter! If God’s will prevails and Ram Das passes away, what will you do?” God’s will-abiding Bhani ji took off her nose-ring and put it on the Guru’s feet and bowed her head to His will. The Guru affectionately asked her

to put on her nose-ring again and added, "God will do good." The Guru gave 6 years 11 months and 18 days of his life to Ram Das ji and, bestowing Gurgaddi to him on September 1, 1574 A.D., left for the heavenly abode.

## **7. AMRITSAR TOWN :-**

In 1570 A.D., Guru Amar Das sent Ram Das ji and Baba Budha after completely explaining to them the place where, Amritsar exists now that a town be developed and a tank built over there. First of all Ram Das ji got Santokhsar Sarovar dug. At the site of the 'tahli' (rose wood tree) under which Ram Das ji used to sit, Gurdwara Tahli Sahib stands today. A few months before the bestowal of Gurgaddi, he founded a village in 1574 A.D. and named it 'Guru ka Chak' which later came to be known as 'Chak Ramdas' or 'Ram Das pur'.

After the bestowal of Gurgaddi, he shifted alongwith his family to 'Guru ka Chak' the same year. In 1577 A.D. the site under the Golden Temple and the surroundings area measuring 500 bighas was purchased by him from the land owners of village Tung for Rs.700/- (Akbari) and got a deed executed. Then, the work of establishing the town at this site started. He wanted that the people living here should not only develop religiously but socially and economically also. He wanted that there should not be any idle, unemployed and poor. He wished no one to exploit others to get rich. Rather, everyone should wish for the welfare of all, and remain always ready to help those in need. He wished everyone to earn by fair means and, alongside, being house-holders, they should be businessmen, industrialists or labourers and none should be at the mercy of others. Keeping all these things in view, he convinced and brought 52 types of professionals from many places. These included Hindus, Sikhs, Muslims, etc. The Guru infused all of them with feelings of national unity and human equality.

- a) **Guru Bazar** :- Keeping the business needs in view, the Guru got a bazaar built, which came to be known as Guru Bazar.
- b) **Guru ke Mahal** :- He also got a house built for his residence which came to be known as Guru ke Mahal.

c) **Amrit Sarovar (Pool of Nectar)** :- The same year, in 1577 A.D., he got the digging of 'Amrit Sarovar' started, which was later completed by Guru Arjan Dev. The Sarovar was named as 'Amritsar', from which the town derived its very name. In this tank, everyone can have a dip, irrespective of caste, creed, colour, religion, etc.

According to Bhai Mani Singh, Guru Amar Das asked Sri Ram Das, "Gentleman! Let's set up a place of pilgrimage in 'Majha' (Central Punjab) which should be fruit of all such places of the 'Triloki' (Three Worlds)." With the setting up of Amritsar, the farming community of the surrounding areas started visiting this place, which enhanced the stature/honour of the Guru to a great extent. Mohd. Latif writes, "The Guru laid the foundation of the Sikh Nation by building Amritsar at a central place."

## **8. MASAND TRADITION :-**

Now, in this town, 'Guru ka langar' was being run like Kartarpur, Khadur Sahib and Goindwal. In addition, the Guru wanted that the Sarovar be made pucca and a Mandir be also built in the centre. For these works, money was needed, for which he appointed Masands ('Masand' is the spoilt form of the Parsian word 'Masnad'— a big officer).

Guru Amar Das had set up 22 publicity centres for the preaching of Sikhism, but Guru Ram Das appointed masands to collect 'daswandh' (one-tenth of income) from the Sikhs (who had kept the same apart for sending to the Guru) and send it to the Guru. Publicity of Sikhism was also entrusted to them. (This tradition continued upto the time of the 10<sup>th</sup> Guru, Guru Gobind Singh, who stopped it in 1698 A.D., when he came to know about the misdeeds of the majority of them.)

## **9. BABA SRI CHAND :-**

The elder son of Sri Guru Nanak Dev had become '*Udasi*' (an ascetic). Once he came to Amritsar and called on Guru Ramdas. The Guru welcomed and gave him a lot of respect. Baba Sri Chand wanted to examine the person occupying the 'gaddi' of his father, Sri Guru

Nanak Dev. He asked the Guru, “Why have you grown your beard so long?” The Guru replied with humility, “For dusting clean the feet of you-like holymen.” Saying this, the Guru started dusting his feet clean. Baba ji withdrew his feet and said, “Hail you! Hail your ‘Sikhi’ (Sikhism)! Due to such-like qualities, firstly Guru Angad Dev, then Guru Amar Das and now your goodself have succeeded to the gaddi of Guru Baba Nanak Sahib.”

The Guru offered a horse and Rs.500/- to Baba Sri Chand at the time of his departure. Baba ji got highly elated.

### 10. ABOUT CUSTOMS AND CEREMONIES :-

About the customs and ceremonies for different occasions of the Sikhs, the Guru set up a sort of culture. At the time of starting any work, he prescribed the following prayer :-

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚ ਸਾਖੀਐ ॥

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤ ਚਾਖੀਐ ॥

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥

ਅੰਗ: ੯੧

*(Whatever work you wish to accomplish, tell it to the Lord. He will resolve your affairs; the True Guru gives His Guarantee of Truth. In the Society of the Saints, you shall taste the treasure of the Ambrosial Nectar. The Lord is the Merciful Destroyer of fear; He preserves and protects His slaves. O Nanak, sing the Glorious Praises of the Lord, and see the Unseen Lord God.)*

### 11. MARRIAGE CEREMONY :-

The Guru composed hymns in ‘Suhi Raga’ which are called four ‘Lavan’ and are ritually read for performing a Sikh marriage. However, there is no such heading as ‘Lavan’ of these hymns in ‘Suhi Raga’. The 4 stages of spiritual development have undoubtedly been elaborated in these hymns.

The Guru composed ‘Ghorian’ in ‘Wadhans Raga’ which are sung on the occasion of marriages. The Guru also composed ‘Chhands’ to be also sung on such occasions.

## **12. SELECTION OF SUCCESSOR AND LEAVING FOR HIS ABODE :-**

Guru Amar Das had given a command that, henceforth, the responsibilities of Guruship would be carried out by the Sodhi Clan only. So, Guru Ram Das had to make a choice from among his three sons. After giving a deep thought and discussing the matter with prominent Sikhs, the Guru nominated his youngest son, Arjun Dev ji, as the 5<sup>th</sup> Guru. Guru's middle son, Mahadev, was happy-go-saintly person who accepted and respected the decision, but, the Guru's eldest son, Prithi Chand, considered himself the rightful successor to his Guru father. He made an issue and even quarreled with his Guru father who explained, "Gurgaddi is not a matter of inheritance. It is bestowed only to the person who is capable of shouldering its responsibilities." But, Prithi Chand did neither relent nor reconcile but kept the issue alive. At last, the Guru branded him as 'meina' (ambitious to the extent of being cunning and deceitful) and forbade him to face him (the Guru) again.

Seeing his end approaching near, the Guru alongwith his family shifted to Goindwal and, after bestowing Gurgaddi to Sri Arjan Dev on September 2, 1581 A.D., left for the heavenly abode.

## **13. CONTEMPORARY RULER :-**

i) Akbar : (1556-1605 A.D.)



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-5

**SRI GURU ARJAN DEV**  
**FIFTH GURU (PANJVIN PATSHAH)**

**1. GENERAL INFORMATION:-**

- i) Mother : Mata Bhani ji
- ii) Father : Sri Guru Ram Das ji
- iii) Date of Birth : 15.04.1563 A.D.  
(19 Vaisakh, 1620 Bik.)
- iv) Place of Birth : Goindwal Sahib, Distt: Tarn Taran
- v) Guru ke Mahal : Sri Ganga Devi ji  
(Guru's wife)
- vi) Off-springs : (Guru) Hargobind ji  
(Guru's son)
- vii) Bestowal of Gurgaddi : 02.09.1581 A.D.  
(02 Assu, 1638 Bik.)
- viii) Duration of Guruship : 24 years, 9 months
- ix) Gurbani : 2218 Shabads in 30 ragas
- x) Selection of Successor : 25.05.1606 A.D.
- xi) Joti-jot Samauna : 30.05.1606 A.D.  
(01 Haar, 1663 Bik.)
- xii) Life Span : 43 years, 1 month, 15 days

**2. BIRTH AND CHILDHOOD :-**

Guru Arjan Dev was born to Mata Bhani and Guru Ram Das on April 15, 1563 A.D. at Goindwal, District: Tarn Taran. He spent his childhood in Goindwal in the home of his grandfather (nanaji), Guru Amar Das where his parents were also a part of the household. He was very promising and saintly from the very beginning. Nanaji, Guru Amar Das, loved him very much and knew that he would shoulder

the responsibilities of Gurgaddi one day. As a child, he crawled upto the seat of Guru Nanaji and occupied it. Guru Amar Das smiled and said, “Son! Time has not yet come.” One day it so happened that the Guru Nanaji granted a boon to his grandson, “Dohta, Bani ka Bohitha.” (The Grandson is a ship of hymns.)

Till his father, Guru Ram Das was blessed with Gurgaddi, the entire family remained at Goindwal and later shifted to ‘Guru ka Chak’ (Amritsar). He was very obedient to his father. He would always remain in his (Guru father’s) service. He got a good education. He remained occupied with reciting Gurbani and pondering over it. He was always at peace with himself and had attained highest spiritual knowledge. He could write poetry at a tender age.

### **3. MARRIAGE AND OFFSPRINGS :-**

He was married to Sri Ganga Devi, daughter of Sri Krishan Chand of village: Mau, Tehsil : Phillaur, District: Jalandhar on Haar 23, 1636 Bik. (1579 A.D.). On Haar 21, 1652 Bik. (June 14, 1595 A.D.) Sri Hargobind was born to them.

### **4. TEST AND TRIALS :-**

Although Guru Ram Das knew that the most capable for shouldering the responsibilities of Gurgaddi was Sri Arjan Dev, even then he wanted to make Prithi Chand ji, Mahadev ji and the ‘Sangat’ realize about the same.

Sri Sahari Mal, the Guru’s cousin, personally came to invite the Guru to attend the marriage ceremony of his son. The Guru expressed his problems due to which he won’t be able to do so. He then requested the Guru to depute his son for the same. The Guru first asked Prithi Chand ji to accompany his ‘Taya’ (Guru’s elder cousin) for attending the marriage, but he refused. General management being with him, he had a good rapport with the Sangat and the ‘masands’. He did not want his brothers to share it in his absence, because due to this rapport and influence he had an eye on the Gurgaddi.

The Guru then asked Mahadev ji who refused, saying, that he wanted to remain aloof from such worldly affairs.

Then, the Guru talked to Arjan Dev ji who immediately agreed and bowed his head to the Guru father, and the next day accompanied Sahari Mal ji to Lahore. The Guru asked him to not come until and unless called for.

After the marriage, Arjan Dev ji shifted to the Dharamsala got built by Guru Ram Das at the site of his birth place. There he remained occupied with religious preaching. He wrote letters to the Guru father that he craved for his glimpse, but the Guru did not oblige for quite some time and he continued to bear the pangs of separation. After some time, Baba Budha was asked to bring him back to Amritsar.

### **5. BESTOWAL OF GURGADDI :-**

In the last days of his life, Guru Ram Das went to Goindwal and in a special congregation and in consultation with the 'Sangat', he bestowed Gurgaddi to Arjan Dev ji, by placing 5 paisa and a coconut and bowing his head before him and getting saffron mark applied on his forehead by Baba Budha, on September 2, 1581 A.D.

On this, Prithi Chand felt very bad, because, being elder son, he considered himself the rightful successor to the Guru father. The Guru and Baba Budha tried to explain but he did not relent and made it an issue. Thus, the Guru branded him as 'Meina' (ambitious to the extent of being cunning and deceitful) and forbade him to face him again.

The same day, Guru Ram Das left for the heavenly abode. Afterwards, Guru Arjan Dev went to 'Guru ka chak' and took charge of the works under construction.

On Prithi Chand's raising of hue and cry, the Guru pledged all the income from land and the buildings in the name of his brothers. Prithi Chand still remained angry. He allured and attached the 'masands' with him and started posing himself as Guru. He had deputed his men on all the ways leading to Amritsar to collect offerings being brought by the 'Sangat'.

Guru ji remained bearing all this peacefully. As a result, it became difficult to run the langar. So much so that, at times, Guru ji and Mata ji would sleep hungry.

Bhai Gurdas had gone to Agra for preaching. On coming back, he saw all this and felt very bad. He called Baba Budha, Bhai Sahlo, Bhai Paira, Bhai Guria, Bhai Jetha and some other prominent Sikhs. Bhai Gurdas and Baba Budha sat at the site of Gurdwara Pipli Sahib and apprised the Sikhs, coming from outside, of the activities of Prithi Chand and collected the offerings also. Some prominent Sikhs were also sent to the far-flung areas for this purpose. Bhai Gurdas also took the management of the 'Guru's Court in his own hands. This is how all the activities, ploys and tactics of Prithi Chand came to an end.

## **6. CRIMINAL ACTIVITIES OF PRITHI CHAND AND HIS WIFE Karmo :-**

Prithi Chand continued to indulge in one criminal activity or the other. Getting sick of his behavior, the Guru shifted to Wadali where he stayed for about three years. It was there that Sri (Guru) Hargobind was born on June 14, 1595 A.D. This caused the hopes of Prithi Chand and his wife, Karmo dash to the ground who had thought that their son, Meharban would succeed Guru Arjan Dev who was issueless till then.

Now, they started making schemes to kill the child Hargobind. For this purpose, they conspired four times but could not succeed.

## **7. COMPLAINING TO EMPEROR AKBAR :-**

In addition to the above-said criminal conspiracies, Prithi Chand continued with some other moves also. So much so that he complained to Emperor Akbar that Gurgaddi was his right and he got to him. But Akbar's good-hearted advisers told him that Gurgaddi was not a matter of inheritance but a big responsibility bestowed with the grace of God. The first three Gurus had ignored their sons and bestowed it to the deserving persons only. So, Prithi Chand got a terse reply from Akbar's side.

## **8. SOME OTHER WAYS AND MEANS :-**

Prithi Chand bribed a commander, Sulhi Khan, who deputed his nephew, Sulbhi Khan to deal with the Guru. When the Guru came to know about it, he said, "Everything will be okay. We have two such weapons as cannot be faced by any sinner."

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥

ਇਸੁ ਆਗੇ ਕੋ ਨਾ ਟਿਕੇ ਵੇਕਾਰੀ ॥ ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥

ਅੰਗ: ੬੨੮

*(Humility is my spiked club. My dagger is to be the dust of all men's feet. No evil-doer can withstand these weapons. The Perfect Guru has given me this understanding.)*

Sulbhi Khan was still at Beas that he had a quarrel with some Sayyad Hasan Ali who killed the former. Then, Prithi Chand requested Sulhi Khan to do something. He too fell down from his horse into a burning kiln and got burnt to ashes.

When the Guru came to know about this conspiracy, he recited some hymns thanking the Almighty, two of which are :-

੧) ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥

ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੁਆ ਨਾਪਾਕੁ ॥੧॥ ਰਹਾਉ॥

ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ ॥

ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ ॥੧॥

ਪੁਤ੍ਰ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓ ਸੁ ਛੋਡਿ ਗਇਆ ਸਭ ਭਾਈ ਸਾਕੁ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ ॥੨॥੧੮॥੧੦੪॥

ਅੰਗ: ੮੨੫

*(The Lord saved me from Sulhi Khan. Sulhi did not succeed in his plot, and he died in disgrace. The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. Plotting and planning evil, he was destroyed. The One who created him, gave him a push. Of his sons, friends and wealth, nothing remained; he departed, leaving behind all his brothers and relatives. Says Nanak, I am a sacrifice to God, who fulfilled the word of His slave.)*

੨) ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ ॥ ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥੧॥

ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ ॥੧॥ ਰਹਾਉ॥

ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਗਟਿ ਪਰਤਾਪੁ ॥ ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪੁ ॥੨॥

ਤਿਨਿ ਮਾਰਿਆ ਜਿ ਰਖੈ ਨ ਕੋਇ ॥ ਆਗੈ ਪਾਛੈ ਮੰਦੀ ਸੋਇ ॥੩॥

ਅਪੁਨੇ ਦਾਸ ਰਾਖੈ ਕੰਠਿ ਲਾਇ ॥ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੪॥੯੮॥੧੬੭॥

ਅੰਗ: ੧੯੯

*(The bearded emperor who struck down the poor, has been burnt in the fire by the Supreme Lord God. The Creator administers true*

*justice. He is the Saving Grace of His slaves. In the beginning, and throughout the ages, His glory is manifest. The slanderer died after contracting the deadly fever. He is killed, and no one can save him. Here and hereafter, his reputation is evil. The Lord hugs His slaves close in His Embrace. Nanak seeks the Lord's Sanctuary, and meditates on the Naam.)*

Despite all this, Prithi Chand did not refrain from his opposition to the Guru and kept on having malice and rivalry towards him. When the Guru got Amritsar built up, he got a tank and 'Darbar' built at Hehar at a distance of 14-15 miles from Lahore. When the Guru got Tarn Taran (called Dukh Niwaran also) built up for serving the lepers and the others in trouble, he got his own Dukh Niwaran built at a distance of 3 miles towards Amritsar. But, none of his moves could succeed, because the 'Sangat' would reject him with the passage of some time.

## **9. IMPORTANT WORKS DONE BY THE GURU :-**

- i) Holy tank's digging (at Amritsar) was started by Guru Ram Das in 1577 A.D. Guru Arjan Dev got it deepened and made pucca.
- ii) Guru ke Mehal, Amritsar built by Guru Ram Das was also made pucca.
- iii) Santokhsar's digging was also started by Guru Ram Das in 1570 A.D. Guru Arjan Dev got it made pucca at the expense of a Pishawari Sikh, Bhai Santokh.
- iv) **The Golden Temple** :- Guru Arjan Dev started the construction of the Golden Temple in January, 1588 A.D. Foundation stone was got laid by Hazrat Mian Mir. The design was conceived by the Guru himself. After its completion, the Sikh Scripture, Guru Granth Sahib was placed in it in open position in 1604 A.D. and Baba Budha was appointed its first Granthi (Sikh Scripture Reader). The Guru would himself perform 'kirtan'(hymn singing) with 'siranda'(a musical instrument invented by Guru Arjan Dev himself) and taught the Sikhs also to do so. Waisakhi Fair was started by the Guru only.
- v) **Tarn Taran Town** :- In 1647 Bik. (1590 A.D.), the Guru got started the digging of a big 'sarovar' (tank) and founded the Tarn

Taran town. For this purpose, the requisite land was purchased from the Ranghars of Palasaur by Chaudhary Langah Dhillon and offered to the Guru.

At this place, there was a 'dhaab'(a huge pond) which was located at the meeting point of the outer limits of the revenue estates of Palasaur, Qazikot and Mohammadpura villages. Quite frequently herds of cattle of the three villages gathered here and became the cause of confrontation between the cowherd boys and the villagers. As such, some well-meaning people gave a wise counsel to the Guru that this site could be purchased at a cheaper rate. Secondly, the frequent tussle between these villages would also come to an end forever. The Guru purchased this land and on one side of it got a 'home for lepers' built and arrangement for their treatment made. The Guru and Mata Ganga would themselves look after and nurse the lepers. A monthly Amavas Fair started to be held at Darbar Sahib, Tarn Taran.

- vi) **Kartarpur Town (District: Jalandhar) :-** On the request of Suba Azim Khan of Jalandhar, the Guru founded this town in 1594 A.D. Emperor Akbar allotted land measuring about 9000 ghuman to this gurdwara.

The Guru got 'Sheesh Mehal' and 'Guru ke Mehal' built over here, where the Guru lived himself first and then sixth, seventh and the ninth Gurus lived.

In the Guru's time the Waisakhi Fair started being held at this place. The 'Adi Bir' of Guru Granth Sahib compiled by Guru Arjan Dev is also kept here by the descendants of Dhir Mal. The well, known as Gangsar, was also got built by the Guru.

- vii) **Chheharta Sahib :-** Due to the malice of Prithi Chand, the Guru had shifted his family to village Wadali where Sri Hargobind was born in 1595 A.D. In thanks-giving, the Guru got a big well dug and fitted with 6 Persian Wheels, from which the town derived its name Chheharta. This also helped remove the shortage of water in the area. Gurdwara Chheharta Sahib stands built at this place. A monthly fair on 'Panchmi' and an annual fair on 'Basant Panchmi' are held at this place.

- viii) **Sri Hargobindpur** :- To celebrate the birth of Sri Hargobind, the Guru got a town built in District: Gurdaspur in 1597A.D., which came to be known as Sri Hargobindpur.
- ix) **Baoli Sahib, Lahore** :- In 1599A.D., the Guru got a 'baoli' (deep well) and a gurdwara built in Dabbi bazaar Lahore, which Shah Jahan got replaced by a mosque. Maharaja Ranjit Singh again got constructed the baoli and the gurdwara, which were again destroyed in 1947A.D. at the time of partition of India.
- x) **Guru ka Bagh** :- The Guru was touring Majha that the people of village Sansara brought him to their village where he stayed for some days. The Gurdwara built at this place was first known as 'Guru ki Ror'. Later on, Guru Tegh Bahadur got an orchard planted and the place came to be called 'Guru ka Bagh'. (In 1922A.D. a big Akali Morcha and Satyagraha was held at this place.)
- xi) **Ramsar** :- In 1602-03A.D. the Guru got a small tank built, sitting beside which he wrote Sukhmani Sahib. Later, (Guru) Granth Sahib was also compiled at this place by the Guru.

## **10. COMPILATION OF GURU GRANTH SAHIB :-**

The greatest and the ever-lasting job done by the Guru is the compilation of Guru Granth Sahib. During his long travels, Guru Nanak Dev had collected the Bani of Bhagats. Some of his self-enunciated Bani was written by him, the rest of it was written by Bhai Mansukh-like Sikhs. The second Guru got some Bani written by Bhai Paira Mokha and some Bani was written by the grandson of Guru Amar Das (scholar son of Baba Mohan), Bhai Sahans Ram.

First to collect the entire Bani and then to select and arrange it author-wise and raga-wise was a gigantic task which could be handled by a great, virtuous and scholarly person of Guru Arjan Dev's stature only. Thus, the Guru did this job very ably and diligently. For this, Bhai Gurdas assisted and worked as a scribe. The work was started in 1601A.D. and completed in 1604A.D. The 'Granth'(Scripture) thus prepared was first placed in open position in Darbar Sahib, Amritsar on 30-08-1604A.D. Baba Budha was appointed the first Granthi of Darbar Sahib. The first 'hukamnama'(hymn) read out on this occasion was :-

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥੧॥ ਐੰਗ: ੭੮੩

*(The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks. The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water.)*

### **11. SENDING THE SIKHS OUTSIDE INDIA FOR TRADING :-**

Guru's far-sightedness diverted the Sikhs towards trading. He sent them to Turkistan for trading in horses too. According to Cunningham, the Guru wanted them to be as ambitious and efficient in trading as mature and steadfast they were in religion. Trading helped the Sikhs gain immediate as well as far-reaching gains :-

- i) The Sikhs gained a lot of riches.
- ii) Their thinking turned broad and character mature and steadfast (because a man of bad and immature character cannot pull on well in a foreign land).
- iii) This enhanced their will-power and self-confidence; they became courageous and brave.
- iv) The trader Sikhs, due to their merits and good qualities, presented a good image of the Sikh Community in far-flung areas and the foreign countries. This helped the Sikhism spread far and wide.
- v) The Sikhs became good connoisseurs and expert horse-riders. These qualities stood in good stead in the time of Guru Hargobind who had to raise an army of men and horse-men.

### **12. ORGANIZING THE MASANDS :-**

Masand system was originated by Guru Ram Das. These masands had more rapport with Prithi Chand. But, Guru Arjan Dev wanted to assign this duty to such mature and accomplished Sikhs who were free from Prithi Chand's influence. On the other hand, the Manji system established by Guru Amar Das was also in shambles. This too needed some serious re-thinking and replacement by a new network.

To inform and apprise the Sikhs about the newly-appointed 'Masands', the Guru issued 'Hukamnama'(instructions) and impressed upon the Sikhs to be vigilant about the old 'masands' and 'manjidars'.

The new 'masands' were the close confidants of the Guru and men of high character. They would spread the Guru's teachings from house-to-house, collect 'daswandh' (one-tenth of income) and deliver it to the Guru on the occasion of Diwali and Waisakhi. (For the Sikhs living in far-flung areas, it was not easy to personally offer their 'daswandh' to the Guru, in those times.)

These 'masands' would preach Sikhism in the big towns in their jurisdiction and extend its influence. High character of these 'masands' presented an example and a 'model of Sikhism' which would develop devotion and attraction among the people towards Sikhism.

Thus, the tradition of setting apart 'daswandh' at a large scale, got started in the time of Guru Arjan Dev only.

### **13. MARTYRDOM OF THE GURU :-**

- a) **Causes of Martyrdom :-** The martyrdom of Guru Arjan Dev is a great event. Why did it happen? Its main causes were :-
- i) **Teachings of Guru Nanak Dev :-** Guru Gobind Singh writes in Bachitter Natak (Wonderous Drama) :-

“ਬਾਬੇ ਕੇ, ਬਾਬਰ ਕੇ ਦੁੱਖ, ਆਪ ਕਰੇ ਪ੍ਰਮੇਸ਼ਰ ਸਦੁੱਖ”

*(The descendants of both, Baba (Nanak) and Babur were created by God Himself.)*

On one side Babur entered India and on the other side, Guru Nanak Dev was there on the scene by the grace of the Almighty Lord. This conflict continued for centuries. The Mughals ruled over the people with the power of sword, while Guru Nanak Dev and his successors ruled over their hearts with love and humility.

In 1526 A.D. Babar defeated Ibrahim Lodhi in the battle of Panipat and captured the throne of Delhi. His rule had not yet been fully established that he died in 1530 A.D. Then his son Humayun, succeeded him. But, firstly, Bahadur Shah of Gujarat troubled him, then in 1540, Sher Shah Suri defeated and made him flee India. At last, after a long-drawn struggle of 15 years, he achieved the throne of Delhi in 1555 A.D. But, after 6 months only, he tumbled down from the stairs and died. As a result, Mughal Rule could not properly

establish itself during the last 29 years. But, on the other hand, Guru Nanak Dev, Guru Angad Dev and Guru Amar Das had been continuously preaching Sikhism and teaching the people to live an honourable life, due to which the Sikhism spread far and wide.

In 1556 A.D. Akbar occupied the throne. He was a peace-loving, far-sighted and a tolerant ruler. The opponents of Gurughar lodged complaints with him, but every time they were found false and baseless. So, he remained an admirer of the Gurus and the Gurbani. He was a man of reason and a successful ruler. During his time, Mughal Rule got greatly strengthened.

In 1605 A.D., Akbar died. Jahangir inherited a strong empire which filled him with ego. Secondly, the fundamentalists got an opportunity to fill the ears of the king against the Sikh movement. Jahangir was a great egotist, bigot and malicious. He was of the view that, during the reign of Akbar, Islam had got a setback. Having occupied the throne, he started cruelty towards the non-Muslims. He wanted to suppress the Sikh movement. Cunningham has clearly written, "Guru Nanak Dev's teachings had shaken the people and by the time of Guru Arjan Dev, Guru Nanak Dev's teachings had made an imprint in the minds of the people."

The biggest cause of the Guru's martyrdom was the teachings of Guru Nanak Dev which kept on influencing and inspiring the people continuously.

ii) **Opposition of Prithi Chand** :- Prithi Chand was a friend of Chandu and Kahna Bhagat. The Nawab of Punjab was Prince Khuram (Shah Jahan) who was the third son of Salim (Jahangir) and a bigot and fundamentalist like his father. Kahna and Chandu were his 'diwans' (court officers). Salim was then governor of Province Ajmer. The Lahore trio of Khuram, Chandu and Kahna instigated Salim to such an extent that he wrote in his autobiography, Tuzk-e-Jahangiri :-

'In Goindwal which is situated on the bank of River Beas, a Hindu named Arjun lived, who, by his own ways and means and teachings, had made certain simple-minded Hindus and even some foolish Muslims follow him. He had made big claims of

his asceticism and nearness to God. People called him a ‘Guru’ and the foolish people flocked around him from all sides and had full faith in him. They had kept ‘this shop’ running from three, four generations. For long, an idea had been coming to my mind that either this ‘shop of lies’ be closed or converted into Islam.’

From this, it is evident that Jahangir used to believe in hearsays without getting them properly enquired into, and was full of hatred and malice towards the Guru. According to Satbir Singh, “The Guru knew that he who presented the ideal of ‘**ਉਹੁ ਗਰੀਬ ਮੋਹਿ ਭਾਵੈ**’ ..... would have to sit on hot plates (to sacrifice his life). ‘Jahangir’s on writing’ presents one of the strong reasons for the Guru’s martyrdom. In fact Jahangir was afraid of ‘the parallel court’. The Guru used to decide the cases of enmity, jealousy and lending-borrowing very quickly. The Sikhs’ calling the Guru as ‘True King’ was another irritant for Jahangir..... He was afraid lest the wave sprang from Beas washed away Delhi and Agra alongwith it .....

- iii) **Malice of Chandu** :- Chand was a ‘diwan’(court officer) of Lahore Court. He asked his prohibit to get his daughter betrothed. The prohibit betrothed her to Hargobind ji (son of the Guru). Chandu addressed to prohibit in the presence of some people, “Chaubare di itt mori nu la aaye ho (*You have put the brick of a mansion to a gutter*).” The sangat took these remarks very ill and sent a written request to the Guru to snap the tie. The Guru respected the sentiments of the Sikhs and snapped the tie. Chandu tried his best to restore the tie but the Guru did not agree. This turned Chandu hostile to the Gurughar.
- iv) **Bigotry of the Nakashbandis** :- The leader of the Nakashbandis was Maulana Sheikh Ahmed Sirhindi. He was a rank bigot and considered himself a saviour of Islam. He was a big enemy of the Hindus and the Sikhs. During the Akbar’s reign, he could not have his way, but on Jahangir’s arrival on the scene, he got active and became effective. He would keep on writing letters to Murtaza Khan, (who was a big favourite of Jahangir), that the

honour of Islam lay in the degradation of the infidels and their faith. To bring the Islam and the empire on a firm footing, suppression of the infidels was a must. He characterized 'the Guru's martyrdom as a good happening and a great defeat of the Hindus, because he was a well-known Guru of the infidels. The followers of Islam consider it their duty to announce their support to the king and further help promote the Islamic law and Islam, in a big way.'

It was natural that such things, brought to Jahangir through Murtaza Khan, had their impact on the king who was already opposed to the ever-growing influence of the Gurughar. As such, there is no doubt that the real cause of the martyrdom was egotism, bigotry and malice of Jahangir himself.

- v) **Revolt of Khusro** :- Khusro was Jahangir's youngest son. He was a great admirer of Gurughar, because, in company of his Grandpa, Akbar, he had paid homage to it a number of times. A time had also once come that Akbar made up his mind to give his throne to Khusro instead of Salim (Jahangir). Salim had once revolted also. The circumstances suddenly took a turn and Akbar put the 'turban of succession' on Salim's head at last. Khusro and Salim were naturally not on good terms with each other. In the beginning of 1606A.D., Khusro, with the help of Hussain Begh and Abdur Rahim, left Agra with 350 horsemen and made the excuse that he was going to Sikandaria for offering flowers on the tomb of Grandpa Akbar. Jahangir doubted him and himself followed him. Dreaded Khusro reached Tarn Taran. As per Sikh tradition, he was given due respect and blessing which was later blown up out of proportion and made a big excuse of the Guru's martyrdom.

However, before reaching Lahore, Khusro was arrested and produced before the king. His companions, Hussain Begh and Abdur Rahim, were ordered to be stitched in cow-skin and taken in a procession, duly sitting on the donkey backs.

- b) **Martyrdom** :- The 'Revolt of Khusro' gave Jahangir an excuse to martyr the Guru. Opponents also made the most of this

opportunity and filled the ears of the king that the Guru had helped Khusro as also blessed him and applied saffron mark on his forehead. Thus, Murtaza Khan was asked to arrest the Guru and produce before him (Jahangir). Jahangir writes about it :- “I had the prior knowledge of his activities. I ordered him to be produced. I put his house-hold and family at the disposal of Murtaza Khan. Having confiscated his luggage, I ordered to torture him to death.”

The Guru had also known as to what was going to happen. He was sure that during the reign of Jahangir, Sikhism was not safe. But, he did not want to use force in the guise of the fifth Guru. According to a reference given in ‘Sikhan di Bhagatmala’, he told Baba Budha, Bhai Gurdas and the other prominent Sikhs, “Asaan shastar pakarne hain. So, Guru Hargobind da roop dharke pakarne hain. Saman kalyug da vartana hai. Shastran di vidya kar mir di miri khich laini hai ate shabad di preet samajh kar piri lai laini hai. Tusin chhevin patshahi de hazoor rehna (I will handle weapons as Guru Hargobind. ‘Kal Age’ will prevail. Having got training in weaponry, we will snatch kingdom from the kings and with meditation on the ‘Word’ or devotion to the ‘Word’ asceticism from the ascetics. Please remain in attendance to the 6<sup>th</sup> Guru.)”

Before leaving for Lahore, he also said, “The end appears to have come near.....” According to Kesar Singh Chhibber :-

ਸਿੱਖਾਂ ਨੂੰ ਕੀਤੀ ਸੁਪੁਰਦਿ, ਹਰਿਗੋਬਿੰਦ ਦੀ ਬਾਂਹ ਪਕੜਾਈ ।

ਭਾਈ ਗੁਰਦਾਸ ਨੂੰ ਬੈਠ ਸਮਝਾਇਆ, ਸਾਡਾ ਲਗੇਗਾ ਸੀਸ, ਇਹ ਨਿਸਚਾ ਆਇਆ ।

ਅਸਾਂ ਹੋਇਆ ਤੁਰਕਾਂ ਵਿਚ ਜਾਣਾ ।

ਉਨ੍ਹਾਂ ਕਰਨੀ ਹੈ ਹੁੱਜਤ, ਤੁਸਾਂ ਦੁਆਬੇ ਵਿਚ ਕਰਨਾ ਟਿਕਾਣਾ ।

ਸਰੀਰ ਹੈ ਛੁੱਟਣਾ, ਸੰਸਾ ਨਹੀਂ ਕੋਈ । ਰਜਾਇ ਖਾਵੰਦ ਦੀ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ ਹੋਈ ।

ਸਾਹਿਬ ਮੱਥਾ ਟੇਕਿ ਵਿਦਿਆ ਹੋਇ ਗਏ । ਦੁਸਟ-ਚਉਕੜੀ ਵਿਚ, ਆਵਤ ਭਏ ।

ਜੁਆਬ-ਸਵਾਲ ਬਹੁਤ ਹੀ ਹੋਇਆ, ਭਏ ਕੈਦ, ਦੁੱਖ ਪਾਇਆ, ਸੁਖ ਖੋਇਆ ।

ਬੰਸਾਵਲੀ-ਨਾਮਾ

*(Guru Arjan Dev Presented Hargobind Ji before the Sikhs and explained to Bhai Gurdas, I am sure to lay down my life; I am to go to the Turks who will argue frivolously. You may make your abode*

*in Doaba. There is no doubt that I will sacrifice my life. As per God's will, it happened like this. The Guru bowed his head and left to join the evil group. A lot of argumentation took place. As a result, the Guru was confined, met with grief and lost peace.)*

Jahangir did order that the Guru be produced before him, but, before this, he had left for Pishawar. On reaching Lahore, the Guru was accused of helping the rebellious Prince Khusro. He was also asked to enter words in praise of Hazrat Mohammad in (Guru) Granth Sahib. But, the Guru opted for martyrdom only. The Guru was awarded punishment under the 'Yasa'.

Murtaza Khan deputed Chandu for this cruel job, who was very angry with the Guru for not accepting his daughter in marriage to his (Guru's) son. Chandu had used his influence for the same. It is also said that, for getting this case entrusted to him, he had given a bribe of Rs.1.00 lac. Whatever it may be, the Guru was given unbearable and indescribable tortures — the first day he was kept hungry and sleepless, but the Guru had the support of His Name. The second day, he was made to sit in the boiling water and then, taking out, burning hot sand was got poured on his head. The third day, he was made to sit on a hot iron plate and fire was burnt under it. Also hot sand was poured on the head.

After boiling in a cauldron, making sit on a hot iron plate and pouring hot sand on the head, the Guru wished to take bath. Five Sikhs alongwith 15 to 20 guards were sent to Ravi through a secret passage. The Guru squatted, recited Japuji, laid with a sheet spread over and left for heavenly abode. As per Guru's desire, his sacred body was floated in running water. This way, the Guru, accepting His will and guarding the principles (rules) of Gurmat, and teaching the Sikhs to remain firm on the touchstone of true determination got martyrdom. This happened on Haar 1, 1663 Bik.(May 30, 1606 A.D.). On the bank of Ravi where his sacred body was floated in running water, a beautiful Gurdwara Dehra Sahib stands built.

**c) After-Effects of Martyrdom :-**

- i) Peaceful Sikh movement turned into armed one :-** Guru Nanak Dev's teachings had been the upholder of truth,

righteousness, love, honour and independence. Upto Guru Arjan Dev, this thinking was being peacefully pursued. But, the martyrdom of Guru Arjan Dev made it clear that Jahangir did not believe in the policy of tolerance but under the intoxication of his vast empire, he had turned a little too much egotist, bigot and cruel. Thus, to make the pro poor and pro oppressed peaceful movement of Guru Nanak Dev a success, help of weapons would have to be taken. Guru Arjan Dev had clearly seen it and trained his son and successor in such a way that he acceded to Gurgaddi fully armed.

- ii) **Rise of Opposite feeling** :- Martyrdom of Guru Arjan Dev grievously hurt the hearts and minds of the Sikhs and enraged them to the extent that oppression would have to be met with weapons and not by peaceful means.
- iii) To suppress and scatter the Sikhs, the rulers started an era of hardships and cruelties which included arrests, confiscation of properties, imposition of fines, giving of punishments, etc. etc.
- iv) These hardships were to result in either of the two things — either the people got suppressed or faced the situation boldly. But, whereas Guru Nanak Dev had taught to live an honourable life, Guru Arjan Dev's martyrdom had made its meanings understood, as a result of which the Sikh people decided to boldly face the situation. They started facing the atrocities and giving the sacrifices boldly.
- v) The martyrdom of the Guru became the base of protection of separate identity of the Sikh Faith. And the concept of 'soldier' alongwith the 'saint' entered into the Sikh minds.
- vi) Establishment of Akal Takhat is the result of this martyrdom.

#### **14. COMMENTS OF THE HISTORIANS ON THE MARTYRDOM :-**

- i) **Max Arthur Macauliffe** :- Thus did Guru Arjan for his sanctity, his conversion of Hindus and Mohammadans, his compilation of the Granth Sahib and his assistance to the

- grandson of his former benefactor, fall a victim to the bigotry and inhumanity of a Mohammadan emperor.
- ii) **A contemporary Christian Priest** :- Jahangir's mental state had deteriorated with excessive drinking.....When, with the orders of Jahangir, Guru Arjan Dev was being tortured, I was there at Lahore and tried to meet him a number of times, but was not allowed to do so. Jahangir had been misguided by the Qazis (Muslims judges) and the flatterers. They made Jahangir earn a bad name and became the cause of death of a 'Mahan Purush' (great and virtuous man).
- iii) A Portuguese Priest wrote from Lahore on September 25, 1606 A.D., after four months of the martyrdom, "This great man (Guru Arjan Dev) was tortured everyday in different ways. Then again, orders were issued to perpetrate more atrocities. Even food was not given and was dishonoured in numerous ways. Thus, not standing the cruelties, tortures and dishonours, a virtuous Guru was martyred."
- iv) **Dr. Gokal Chand Narang** :- The era of atrocities on the Sikhs started with the martyrdom of Guru Arjan Dev. After the Guru's martyrdom, we read in the Sikh history the detail of threats, fines, arrests, confiscation of properties, tortures, crucifixions, mass-murders, cutting joint-by-joint, sawing with saws, killing by putting on toothed wheels. So much spirit had been filled that the Sikhs would smilingly stand the tortures but would not let the Sikhism be harmed.....This miracle was the result of Guru Arjan Dev's martyrdom, the colour of the people got totally changed. The following hymn written in Gurdwara Dehra Sahib built on the bank of Ravi in front of Lahore Fort tells that, due to the martyrdom of Guru Arjan Dev, the TEACHINGS and the MAGNIFICENCE of Guru Nanak Dev spread all over the world :

ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥

ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਾਕ ਕੀ ਵਡਿਆਈ ।

ਅੰਗ: ੬੧੧

*(My Lord and Master has heard my prayer, and all my affairs*

*have been resolved. The glorious greatness of Guru Nanak is manifest, throughout all the ages.)*

### **15. SELECTION OF SUCCESSOR :-**

On the eve of his martyrdom, Guru Arjan Dev had asked Baba Budha, Bhai Gurdas and other prominent Sikhs to bestow Gurgaddi to Sri Hargobind and give him full support. Accordingly, the formal ceremony was held and Gurgaddi bestowed to Sri Hargobind on May 25, 1606 A.D.

### **16. CONTEMPORARY RULERS:-**

- i) Emperor Akbar : (1556-1605 A.D.)
- ii) Emperor Jahangir : (1605-1626 A.D.)

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-6

**SRI GURU HARGOBIND**  
**SIXTH GURU (CHHEVIN PATSHAHI)**

**1. GENERAL INFORMATION:-**

- i) Mother : Mata Ganga Devi ji
- ii) Father : Sri Guru Arjan Dev ji
- iii) Date of Birth : 14.06.1595 A.D.  
(21 Haar, 1652 Bik.)
- iv) Place of Birth : Vill: Wadali (near Chheharta, Asr.)
- v) Guru ke Mahal (Guru's wife) : 1. Sri Damodari ji  
2. Sri Nanaki ji  
3. Sri Maha Devi ji
- vi) Off-springs (Sahibzade) :  
(Guru's sons)
- |                        |  |                   |
|------------------------|--|-------------------|
| 1. Baba Gurditta       |  | Mata Damodari Ji  |
| 2. Baba Ani Rai        |  |                   |
| 3. Baba Atal Rai       |  | Mata Nanaki Ji    |
| 4. (Guru) Tegh Bahadur |  |                   |
| 5. Baba Suraj Mal      |  | Mata Maha Devi Ji |
- (Sahibzadi) : 1. Bibi Veero | Mata Damodari Ji  
(Guru's daughter)
- vii) Bestowal of Gurgaddi : 25.05.1606 A.D.
- viii) Duration of Guruship : 37<sup>3</sup>/<sub>4</sub>years
- ix) Selection of Successor : 08.03.1644 A.D.
- x) Joti-jot Samauna : 03.03.1644 A.D.  
(06 Chet, 1701 Bik.)
- xi) Life Span : 48 years, 8 month, 19 days

## 2. BIRTH AND CHILDHOOD :-

Guru Arjan Dev had turned over 30 and was still issueless. Though Prithi Chand was full of malice for him, he loved his son, Meharban very much. One day Mata Ganga was drying her hair that some drops of water fell on Sri Karmo, wife of Prithi Chand, who spoke very harshly to Mata Ganga, "What! If you have cleverly attained Gurgaddi, ultimately it is to be occupied by our son....." Hearing such taunts, Mata Ganga felt much pained. She requested the Guru, "You fulfil the wishes of all. I too may be blessed with a son so that no one brands me as issueless or barren." The Guru replied, "If your sister-in-law talks rubbish, don't pay any heed to it. Keep on meditating on His Name. There is no dearth of anything in the Lord's store-house." Mata ji reiterated, "I have nothing else in my mind, but my wish must be fulfilled." On her insistence, Guru ji advised, "Serve food to Baba Budha. He will feel pleased and bless you." Acting on the Guru's advice, Mata ji got a very delicious food cooked the very next day, took some wives of the prominent Sikhs and her own attendants and left for Baba Budha's Bir by 'raths' (chariots). Seeing the dust caused by the chariots, Baba ji enquired, "Who are coming?" When told by the near ones that it was Guru ke Mahal, Baba ji casually remarked. "How come! Guru's people are on the run."

When Mata ji requested Baba ji to take food, he said, "I am a grass-cutter of the Gurughar and not eligible for such a nice and delicious food. When Mata ji came to know about Baba ji's casual remarks, she felt very sad, "Gone for a blessing but returned with a curse."

She informed the Guru about the day's episode. The Guru advised, "When you go to such virtuous persons, go with humility." The second time, Mata ji herself cooked 'misse parshade' (loaves of mixed flour of wheat and gram), churned milk and took along butter, butter-milk, onion, etc. Baba ji took the meal and got very pleased. While taking food, he crushed onion with his hands and blessed, "Such a greatly powerful son will be born as will crush the heads of the cruel Turks like this. He will be a great warrior, strong and a saintly person."

Thus, with the blessings of Baba ji and the grace of God, Hargobind ji was born on June 14, 1595 A.D. in village Wadali. When Prithi Chand and Karmo came to know, they got burnt in jealousy. They turned so blind with malice, that they started planning to kill the child.

a) **Attack of small pox** :- Once the child, Hargobind contracted dreadful small pox. Some people asked Guru Arjan Dev to worship small pox. The Guru said, “Who has given the child, will grant age also. He who, leaving all supports aside, prays to Him, his all troubles disappear.” After a few days Hargobind ji got alright and the Guru recited the following hymn of thanks :-

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ ॥ ਪ੍ਰਭ ਬਾਲਕ ਰਾਖੇ ਆਪੇ ॥

ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ ॥ ਬਿਘਨ ਗਏ ਹਰਿ ਨਾਈ ॥੧॥

ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ ਸਦਾ ਦਇਆਲਾ ॥

ਅਰਦਾਸਿ ਸੁਣੀ ਭਗਤ ਅਪੁਨੇ ਕੀ ਸਭ ਜੀਅ ਭਇਆ ਕਿਰਪਾਲਾ ॥ਰਹਾਉ॥

ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਸਮਰਾਥਾ ॥ ਹਰਿ ਸਿਮਰਤ ਸਭੁ ਦੁਖੁ ਲਾਥਾ ॥

ਆਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬੇਨੰਤੀ ॥ ਸਭ ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ ॥੨॥੧੧॥੭੫॥ ਅੰਗ: ੬੨੭

*(Forever and ever, I chant the Lord's Name. God Himself has saved my child.*

*He healed him from the smallpox. My troubles have been removed through the Lord's Name. My God is forever Merciful. He heard the prayer of His devotee, and now all beings are kind and compassionate to him. God is Almighty, the Cause of causes. Remembering the Lord in meditation, all pains and sorrows vanish. He has heard the prayer of His slave. O Nanak, now everyone sleeps in peace.)*

He advised those who indulge in superstitions :-

ਨੇਤ੍ਰੁ ਪ੍ਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ ॥ ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

ਸੀਤਲਾ ਤੇ ਰਾਖਿਆ ਬਿਹਾਰੀ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੋ ਜੀਵੈ ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥੨॥੧੦੩॥੧੭੨॥ ਅੰਗ:੨੦੦

*(The Divine Guru has opened his eyes. Doubt has been dispelled; my service has been successful. The Giver of joy has saved him from smallpox. The Supreme Lord God has granted His Grace. O Nanak, he alone lives, who chants the 'Naam', the Name of the Lord. In the 'Saadh Sangat', the Company of the Holy, drink deeply of the Lord's Ambrosial Nectar.)*

b) **Conspiracies to kill Hargobind ji** :- Hargobind ji was still at Wadali that Prithi Chand and Karmo tried to kill him four times :-

- i) First time, a snake-charmer was sent to set free a snake in such a way as to sting the child. But, when the snake got near him, he caught it by the head and crushed it to death. The snake charmer disclosed that he had been bribed and sent by Prithi Chand.
- ii) Second time, a midwife named Fatto was tempted to do the job for Rs.200/-. She applied poison to the nipples of her breasts and tried to put them into the mouth of the child who did not oblige. Meanwhile the midwife herself got severely affected by the poison and died. Before dying, she disclosed everything. When the Guru came to know, he recited the following hymn in thanks to the Almighty :-

ਗੁਰ ਪੂਰੇ ਰਾਖਿਆ ਦੇ ਹਾਥ ਪ੍ਰਗਟੁ ਭਇਆ ਜਨ ਕਾ ਪਰਤਾਪੁ ॥ ਅੰਗ:੩੯੬

*(Giving His Hand, the Perfect Guru has protected the child. The glory of His servant has become manifest.)*

- iii) This time Prithi Chand won over Roopa Khidawa (baby-sitter) to mix poison in curd and administer it to the child. But, the child refused to take curd from a stranger. In the confusion, the curd fell down. A dog licked it and died. Roopa got a severe pain in his stomach and died. Guru Arjan Dev recited a hymn to the effect that who sell their conscience for greed meet with a similar end :-

ਲੇਪੁ ਨ ਲਾਗੋ ਤਿਲ ਕਾ ਮੂਲਿ ॥ ਦੁਸਟੁ ਬ੍ਰਾਹਮਣੁ ਮੂਆ ਹੋਇ ਕੈ ਸੂਲ ॥੧॥  
ਹਰਿ ਜਨ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ ॥ ਪਾਪੀ ਮੂਆ ਗੁਰਪਰਤਾਪਿ ॥ ਰਹਾਉ॥  
ਆਪਣਾ ਖਸਮੁ ਜਨਿ ਆਪਿ ਧਿਆਇਆ ॥ ਇਆਣਾ ਪਾਪੀ ਓਹੁ ਆਪਿ ਪਚਾਇਆ ॥੨॥  
ਪ੍ਰਭ ਮਾਤ ਪਿਤਾ ਆਪਣੇ ਦਾਸ ਕਾ ਰਖਵਾਲਾ ॥ ਨਿੰਦਕ ਕਾ ਮਾਥਾ ਈਹਾਂ ਊਹਾ ਕਾਲਾ ॥੩॥  
ਜਨ ਨਾਨਕ ਕੀ ਪਰਮੇਸਰਿ ਸੁਣੀ ਅਰਦਾਸਿ ॥ ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ਭਇਆ ਨਿਰਾਸੁ ॥

ਅੰਗ: ੧੧੩੭-੩੮

*(The poison had absolutely no harmful effect. But the wicked Brahmin died in pain. The Supreme Lord God Himself has saved His humble servant. The sinner died through the Power of the Guru. The humble servant of the Lord and Master meditates on Him. He Himself has destroyed the ignorant sinner. God is the Mother, the*

*Father and the Protector of His slave. The face of the slanderer, here and hereafter, is blackened. The Transcendent Lord has heard the prayer of servant Nanak. The filthy sinner lost hope and died.)*

- iv) Fourth time, Prithi Chand influenced a boy named Nand Ram, who was of the same age as Hargobind ji, through his uncle. He was made to put sweets in his two pockets — clean and good sweets in one pocket and poisoned ones in the other. He was tutored to take clean sweets himself and simultaneously offer the other poisoned ones to Hargobind ji. But, in confusion, Nand Ram consumed the poisoned sweets himself and gave the clean and good ones to Hargobind ji. Nand Ram soon got unconscious and fell down.

Evidently, it was also a conspiracy to kill Hargobind ji.

### **3. EDUCATION :-**

Guru Arjan Dev had assessed the socio-political condition of the country and come to the conclusion that it would not be possible to face the oppression and spread the true religion by peaceful means. He asked Baba Budha to give Hargobind ji an overall education, which should, in addition to bookish knowledge, include Astrology, Unani system of Medicine, Scripture of Hindus, Politics, Agriculture also. Besides, horse-riding, archery, tent-pegging, shooting, etc should also be got practised. As per Guru Arjan Dev's instructions, warfare, fighting skill (skill-at-arms) and horse-riding were taught by different experts.

Hargobind ji was very muscular and strong as also a perfect saint and knower of Divine knowledge.

### **4. BETROTHAL :-**

Chandu's 'Prohit' betrothed his (Chandu's) daughter to Hargobind ji, but Chandu egotistically addressed his 'Prohit' "Chaubare di itt mori nu la aaye ho (You have put the brick of a mansion to a gutter)." Having known this, the 'Sangat' of Delhi got infuriated and wrote to Guru Arjan Dev to snap this tie.

Guru Arjan Dev addressed the 'Sangat' that they needed some

non-egoist Sikh's daughter. From among the 'Sangat', at that time, Bhai Narain Das of Village: Dalla offered his daughter, Damodari ji, for the tie. At the same time, Bhai Hari Chand of Village: Bakala also offered his daughter, Nanaki ji who was only two at that time, for this purpose. The Guru accepted both the offers (relationships).

## **5. BESTOWAL OF GURGADDI :-**

Akbar died in October, 1605 A.D. and his son, Salim (Jahangir) occupied the throne. He had already been instigated by the opponents of Gurughar. Due to numerous false accusations and his own egotism and bigotry, he got Guru Arjan Dev martyred on May 30, 1606 A.D. The Guru had known the king's mind and intention. Before leaving for Lahore, he called the prominent Sikhs and Hargobind ji and said, "After I leave, Gurgaddi be bestowed to Hargobind ji. Alongside, he advised Hargobind ji to occupy Gurgaddi, duly armed, and organize a big armed force, in view of the changing circumstances. Till now, Guru Nanak Dev's Gurughar has been guarding the truth, religion, love, honour and independence by peaceful means. But, now, times appear to have changed."

After Guru Arjan Dev had left, Gurgaddi was bestowed to Hargobind ji and saffron mark applied by Baba Budha and, as per tradition, 'seli topi' (ceremonial cap) was offered, but Guru Hargobind said, "Time of such things has gone, now turban, plume and sword be put on." Guru ji put two swords — one of 'miri' (symbolizing temporal power) and the other of 'piri' (symbolizing religion or spiritual power). The Guru was only 11 then. After the bestowal of Gurgaddi, the Guru addressed the sangat :-

**"From today onwards, my offering should be good weapons, young men and quality horses of good breed. For producing strong young men, do exercises, go hunting, play 'gatka', do wrestling and horse-riding. Today not only yours and mine but the peace of the entire world has been disturbed. So, promise that your sword shall not rest until and unless the tyranny is uprooted or the tyrant is tamed. Have faith in the Almighty Waheguru, fear will automatically disappear."**

Thus, the Sikh Army was founded, Sri Akal Takhat and Lohgarh Fort were also built in 1609 A.D.

## 6. CHANGING THE DAILY PROGRAMME AND FOUNDING OF THE SIKH ARMY :-

Offering of the weapons and horses started being made to the Guru. Whereas, 'Asa di Var' was sung in the morning. In the evening Dhadis (Ballad singers) would sing the vars (ballads) in a standing posture. Where 'Asa di Var' took towards the spiritual heights, 'Dhadian di var' instilled 'josh' (vehemence/enthusiasm). Bhai Natha and Bhai Abdullah were the famous ballad singers of the time. A var written and sung by them is :

ਦੋ ਤਲਵਾਰੀਂ ਬਧੀਆਂ, ਇਕ ਮੀਰੀ ਦੀ ਇਕ ਪੀਰੀ ਦੀ ।  
ਇਕ ਅਜ਼ਮਤ ਦੀ ਇਕ ਰਾਜ ਦੀ, ਇਕ ਰਾਖੀ ਕੇਰ ਵਜ਼ੀਰ ਦੀ ।  
ਹਿਮਤ ਬਾਹਾਂ ਕੋਟ ਗੜ, ਦਰਵਾਜ਼ਾ ਬਲਖ਼ ਬਖ਼ੀਰ ਦੀ  
ਨਾਲ ਸਿਪਾਹੀ ਨੀਲ ਨਲ, ਮਾਰ ਦੁਸ਼ਟਾਂ ਕਰੇ ਤਗੀਰ ਜੀ ।  
ਪੱਗ ਤੇਰੀ, ਕੀ ਜਹਾਂਗੀਰ ਦੀ ।

*(‘Two swords — one of temporal power and the other of spiritual one — were put on. One represented magnificence the other reigns of power, responsible for protection of the king and the minister. Guru’s power and turban excelled those of Jahangir, etc.’)*

Physical exercises, wrestling, tent-pegging, 'gatka' playing, feign battles were getting held. Some Sikhs raised doubts that Guru Hargobind had changed the way of Guru Nanak Dev. But, this was not the case. All the successors of Guru Nanak Dev, including Guru Hargobind, had been following his teachings only. But, when the perpetrators of tyranny did not get softened even after the martyrdom of Guru Arjan Dev, then, shedding the way of peace and getting armed had become need of the time. The wise Sikhs knew this very well, because the 5<sup>th</sup> Guru, before proceeding to Lahore, had clearly made them understand about this.

Alongwith getting armed, good health and training were also required. Now, alongwith good weapons, good horses also started to be offered and young strong men started coming too. Some young men accepted to live in Gurughar. Guru ji selected 52 trained young men as his bodyguards. 500 young men of Majha, Malwa and Doaba got admission in the army without any remuneration and said, "In

addition to two meals and a shirt after 6 months, they needed nothing.” Many people gathered under the command of the Guru. Whereas people came to the Guru with pleasure, many others including the suppressed ones and the dismissed soldiers also joined. Some dacoits also came whom the Guru first reformed and then kept. They did some great jobs. Bhai Bidhi Chand is an outstanding example in this respect. Guru ji fixed the flag and unfurled it. He got a Nagara (big drum) also made. Opponents of Gurughar sent all the reports which, when reached the king, naturally had their due effect.

#### **7. CONSTRUCTION OF LOHGARH FORT :-**

In 1609 A.D., the Guru got a fort, named Lohgarh Fort, built. Whereas it boosted the morale of the Sikhs, it raised doubts of the government.

#### **8. CONSTRUCTION OF SRI AKAL TAKHAT :-**

In 1609 A.D. only, the Guru got Sri Akal Takhat also built. It was kept in mind that except the Guru himself, Baba Budha and Bhai Gurdas, no fourth person should touch it. It was made in front of and at a small distance from Sri Harmandir Sahib (Golden Temple). Whereas the high-built dome of Sri Akal Takhat is a symbol of honour, the low-built dome of Harmandir Sahib is a symbol of humility. Both are complementary to each other. If politics (political power) is the guard of religion, the religion is the ethical control over politics. If politics is a horse, the religion is a bridle (reins).

The Guru would sit on the Akal Takhat and hear the people’s complaints and disputes and decide the same in no time. People from various communities also brought their complaints and disputes (cases). Learning about the growing acceptance and greatness of Sri Akal Takhat, the king felt very bad. He was also jealous to know that the people addressed the Guru as ‘Sacha Patshah’ (True king). He thought of arresting the Guru.

#### **9. MARRIAGE AND OFFSPRINGS:-**

The Guru had three marriages :-

- i) The first marriage was held on Bhadon 12, 1661 Bik. (1604

- A.D.) with Sri Damodari D/o Bhai Narayan Dass of Village: Dalla. She gave birth to
- a) Baba Gurditta, born in 1670 Bik. (1613 A.D.), who became disciple of Baba Sri Chand, as desired by the Guru.
  - b) Bibi Veero, born in 1672 Bik. (1615 A.D.)
  - c) Baba Ani Rai, born in 1675 Bik. (1618 A.D.)  
She breathed her last in Darauli in 1688 Bik. (1631 A.D.)
- ii) The second marriage was held on Waisakh 8, 1670 Bik. (1613 A.D.) with Sri Nanaki D/o Bhai Hari Chand of Village: Bakala. She gave birth to
- a) Baba Atal Rai in 1676 Bik. (1619 A.D.)
  - b) (Guru) Tegh Bahadur in 1678 Bik. (1621 A.D.)  
She breathed her last in Kiratpur Sahib in 1735 Bik. (1678 A.D.)
- iii) The third marriage was held on Sawan 11, 1672 Bik. (1615 A.D.) with Sri Mahan Devi D/o Bhai Daya Ram Marwaha of Village: Mandiali. She gave birth to
- a) Baba Suraj Mal in 1674 Bik. (1617 A.D.)  
She breathed her last in Kiratpur Sahib in 1702 Bik. (1645 A.D.)

## **10. ARREST OF THE GURU :-**

Chandu, Meharban and other opponents of the Gurughar sent reports to the king that “the Guru has built a fort, raised an army, beats a drum and unfurls a flag. He has made a throne for himself, sitting on which he hears the complaints and decides the cases. People call him Sacha Patshah (True king). Some even reported that the Guru was preparing to avenge the martyrdom of his father, etc.

As a result, the king sent Wazir Khan and Guncha Begh to call the Guru to Delhi. However, Wazir Khan ensured Mata ji and the Guru that there was nothing to worry about.

Alongwith 300-strong cavalry, the Guru reached Delhi and encamped near Majnu Tilla where the people of Delhi came in big numbers to have a glimpse of the Guru and express grief over the martyrdom of the fifth Guru. The Guru consoled them and advised to bow to His Will.

After a few days, he met the king who asked many questions about the religion. On hearing the Guru's answers, the king was much pleased. One day he took along the Guru for hunting. On the way, a lion in ambush suddenly fell on the king. The Guru at once rose to the occasion and killed the lion with his sword. The king thanked the Guru. But, later on, came to the conclusion that martyrdom of Guru Arjan Dev had not feared the Sikhs but had rather made them stronger and more fearless. So, it would be better to suppress them.

### **11. IN THE GWALIOR FORT :-**

The king announced a 12-year term and incarcerated the Guru in the Gwalior Fort. Five Sikhs went with him. In that jail, 52 rulers were already under-going imprisonment. Among them, there were those Rajput Rajas also who had revolted after the rebellion and death of Khusro. Some were Hindu Hill Chiefs including Rajas of Kehlur, Handhur, Nahan and Katoch. Some Rajas were of Marwar areas of Rajputana. May be, there were some Rajput Chiefs who endorsed the rebellion of Khusro.

It was well known about that Fort that he who was once immured in it would not come out alive.

Whatever diet and other expenses the Guru received, were distributed among these Rajas. The Guru himself consumed the food sent by the Sikhs. A lot of improvement occurred in the food and the dress of these Rajas. The Guru would take only saltless bread in the Fort. By the daily routine and restraint in eating, Superintendent (Jailor) of the Fort had been very much impressed. The Guru asked the 5 Sikhs come with him — Bhai Bidhi Chand, Bhai Paira, Bhai Jetha, Bhai Pirana and Bhai Raju — to go out of the restrictions of the Fort. After going out, they did a great job of organizing the Sikhs.

The confinement of the Guru brought a lot of protest, rage and apprehension. But, Baba Budha and Bhai Gurdas availed of the time and started the work of 'dharam parchar' (religius preaching). They were apprehensive lest the Sikhs would come under the influence of Prithi Chand. They started the tradition of 'chaukis' (sessions of devotional singing or kirtan procession). In Harmandir Sahib, Baba

Budha would himself hold a chauki, both in the morning and at night. This way, the Parchar was continued and Sikhs prevented from wavering.

Many Sikhs used to go to Gwalior and, after paying their homage to the walls of the Fort, come back, because open interview was not allowed. Mata Ganga sent Baba Budha and Bhai Gurdas for meeting the Guru. The Guru advised them to have fortitude and said that he was in a very happy state of mind and would soon be released.

The Jailor, Hari Das, had become devotee of the Guru. Chandu offered a lot of greed and asked him to kill the Guru by poisoning. The Jailor gave that letter to Guruji. Then, Chandu sent a very beautiful dress laced with a dangerous poison and asked him to make the Guru wear it. He gave this letter too to the Guru.

## **12. RELEASE FROM THE GWALIOR FORT :-**

In addition to the Sikhs, kind-hearted Muslims like Wazir Khan, Hazrat Mian Mir and Nizam-ud-Din Aulia were also trying for release of the Guru.

Jahangir fell seriously ill in 1612 A.D. Nur Jahan looked after him whole-heartedly. When the Hakims could not control the illness/disease, she consulted some Pirs and Faqirs. She took Jahangir to Hazrat Nizam-ud-Din Aulia; Hazrat Mian Mir and Fakhar-ud-din were also sitting there. They said in one voice, "The entire illness is due to harassing the Pir (Guru ji)." Hazrat Mian Mir was widely respected. Nur Jahan had spent her childhood and youthful years in Lahore and had seen him a number of times. She was greatly impressed by his greatness. Jahangir asked Hazrat Mian Mir the definition of a person having Divine vision and asked whether there was really some such a person. Mian Mir replied, "Yes, Guru Arjan Dev was there whom your bad policies have got martyred." Jahangir remorseful, "Why did you not tell me earlier?" Mian Mir retorted : "You would not hear anyone then. Now, there is Guru Hargobind who has been put in jail for no fault of his." Mian Mir also informed, "When it is my turn to go to the Lord's abode on the eighth day, reaching there I request and see him (the Guru) only."

Nur Jahan was deeply impressed by this dialogue and said to Jahangir : “Faqir nu qaid vich nahin rakhna chahida. Faqir di maar Qaum nahin rok sakdi (the virtuous man should not be kept in prison. Curse of the holy man could not be prevented by the community even)”. Jahangir admitted his mistake and repented. Guru ji’s release was ordered and it was made clear: “The Guru may live wherever he wants to and do whatever he wants to.”

**The Liberator Guru :-** On receiving the orders for release, the Guru refused to come out without the 52 Rajas who had become devotees of Guru Nanak’s school of thought. Wazir Khan informed the king about this, who said whosoever could hold Guru’s hands or corners of his dress, could be released. The Guru got a ‘chola’ (long loose shirt) of 50 fringes. This way the 52 Rajas came out by holding 50 fringes of the ‘chola’ and two hands of the Guru, due to which people started calling the Guru ‘bandi chhor’ (a liberator).

The Guru spent about 2¼ years (1610A.D. to 1612A.D.) as a prisoner. The Diwali of 1612A.D. was celebrated by the Guru at Amritsar.

### **13. BACK TO DELHI :-**

The Guru reached Delhi from Gwalior and encamped at Majnu Tilla. Here, Jahangir came to see him. Having heard Hazrat Mian Mir and Wazir Khan, the king got convinced that he had been misguided in respect of Guru Arjan Dev too. He put the entire blame of the fifth Guru’s martyrdom on Chandu and, as per the prevailing practice, Chandu was handed over to Gurughar and it was made clear, “Treat him the way you like.” Guru ji got his hands, etc. untied and hand-cuffs removed and handed over to Bhai Bidhi Chand and Bhai Jetha.

Jahangir kept the Guru at Delhi for quite some time. He would take along the Guru for hunting and respect him to a great extent.

After this, the king came to Amritsar also, on his way to Kashmir. Here, Nur Jahan met Mata Ganga, who referred to the following hymns and preached to the queen :-

“ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥ ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨਾ ਮਾਣੇਹਿ ॥

ਅੰਗ.੭੨੨

*(O foolish and ignorant soul (bride), why are you so proud?  
Within the home of your own self, why do you not enjoy the Love of  
your Lord?)*

**After this, during the reign of Jahangir, the Guru lived fully in peace and kept preaching Sikhism.**

#### **14. DEATH OF CHANDU :-**

When the Guru was preaching in Lahore, Bhai Bidhi Chand and Bhai Jetha brought Chandu also to Lahore. Seeing Chandu, the Sikh 'Sangat' got infuriated and everyone started giving him shoe-beating. In the end, 'bharbhunja' (grain parcher) whom Chandu had made to pour burning sand on the Guru's head, struck Chandu on his head with the same 'kadchha' (large ladle) so fiercely that the latter died. It may be mentioned that the 'Sangat' of Lahore was very much impressed with the public welfare work done by Guru Arjan Dev and had been feeling very sad after his martyrdom.

#### **15. FROM DELHI TO AMRITSAR :-**

Reaching Amritsar, the Guru again organized his army. Horse-riding, tent-pegging, weapon training, etc. were resumed. He also went to Lahore to meet Hazrat Mian Mir, where people of various faiths and ideologies called on him. Work to complete the construction of Baoli was started. Plan of raising a memorial at the site of the fifth Guru's martyrdom was prepared and Bhai Langah was given the responsibility to get it executed.

After this, he spent one year preaching in the villages of Majha. Then, he proceeded to Kartarpur for preaching in Doaba. Here, Painsde Khan also came in company of his widowed mother and met the Guru. The Guru brought up Painsde Khan by taking personal interest and also gave him military training. Attaining full youthfulness, Painsde Khan became a strong warrior. He was so strong as to stop the running horse and lift it alongwith its rider and cause it to overturn. The Guru was still at Kartarpur that after the death of Murtaza Khan, administration of Lahore was entrusted to Nur Jahan's father, Itmad-ud-Daula (Gias Begh). The Guru hastened to Amritsar. In 1619 A.D. Jahangir came to Amritsar and alongwith Nur Jahan went to Darbar

Sahib to pay his homage. Nur Jahan sought blessings from Mata Ganga.

After this, Jahangir left for Lahore. There he received a huge welcome. He made Gias Begh the Prime Minister. In place of Murtaza Khan, Kasam Begh (Nur Jahan's elder sister's husband) was appointed. Jahangir called the Guru over there also. Many meetings were held between the king and the Guru. Getting permission from Jahangir, Nur Jahan, in company of some other women and the maids, also met the Guru who preached, "To remember 'Khuda'(the Almighty Lord) who has blessed with good health, good looks and other qualities, is the true religion. Remembering Him and faithfulness to one's own spouse make one eligible for heavens. Fear of God and abstinence from sins are essential parts of religion." Nur Jahan got deeply impressed to hear such words of wisdom from a well built, handsome and a spiritual religious leader.

#### **16. GOING TO KASHMIR :-**

After preaching in Doaba, the Guru reached Srinagar. Staying there for about three months, he went to Sialkot (a town of scholars). Then, via Baramulla, reached Panja Sahib. Then, going through Rohtas and Jehlem, he reached Gujrat. There was a dera of a famous Faqir, Shah Daula. This holy man used to do a lot of public welfare work. He extended a hearty welcome to the Guru and praised him for bravery, courage and boldness. A disciple, named Jahangir, of this Faqir was known as a miracle maker. When he saw the splendour, army, horses, disciples, family, etc of the Guru, he thought as to what type of a spiritual leader he was and asked him :-

"Hindu kia to pir kia?	Aurat kia to faqir kia?
Daulat kia to tiag kia?	Puttar kia to vairag kia?
Aarif kia to duniadaar kia?	Mazhab kia to siyasat kia?
Pujari kia to suaab kia?	Maruthal kia to aab kia?"

*("How can a Hindu be a pir and a family man a faqir? How can a man of riches be a renouncer and a man having sons a detached one? How can an ascetic be a worldly man and a religious man a politician? How can a priest be benevolent and a desert have water?")*

The Guru smiled and thought that Jahangir, the disciple of the faqir, had turned egoist. Thus he replied:

“Pir na Hindu na Musalman; Piri Faqiri Rab da daan.

Aurat imaan, daulat guzraan, puttar nishan.

Aaraf vichar, Mazhab sudhar.

Pujari Aachar; Maruthal mein jal, Kudrat Kartar.”

*“(A Pir — a virtuous man — is neither Hindu nor Musalman; Piri-Faqiri is God’s gift. Woman is symbol of integrity; riches is for livelihood; sons are symbol of family’s perpetuation. Being an ascetic is a matter of belief, religion is for reformation. Priest is a character personification and water in a desert is a God’s blessing).”*

Listening to these words, Jahangir and the others got more than satisfied.

From Gujarat, the Guru reached Nankana Sahib, via Hafizabad. There the progeny of Rai Bular welcomed him. Here he made arrangements for proper care and maintenance of Janam Asthan and other places connected with Guru Nanak Dev. Thence, he went to Amritsar via Lahore.

## **17. GOING TO PILIBHIT AND NANAK MATA :-**

The Guru had just reached Amritsar that he got the news that Almast ji was in a lot of trouble. He informed from Nanak Mata that the Jogis had desecrated that place and beaten him too. When the Guru reached Pilibhit, alongwith some brave Sikhs, the Sidhas got frightened and with the help of some miracles (spiritual powers) they tried hard to impress, but failed before the spiritual power of the Guru. The Sidhas then bowed. The Guru preached to them and advised, “As the riches, the beauty, reign(worldly splendour) delude the man, the same way these miracles become a stumbling block in the way of ecstasy of meditation. A Jogi (ascetic) is he who is free from ego and is devoted to God. Wearing a distinctive dress is of no avail.”

Near Pilibhit, there was a big centre of Jogis, called Gorakh Mata. Here, Guru Nanak Dev had a dialogue with the Jogis who accepted their defeat and bowed to the Guru. As a result, this place came to be known as Nanak Mata.

## **18. MEETING SAMRATH RAM DAS :-**

After Guru Nanak Dev, it was only for Guru Hargobind to go out of Punjab on a 'Parchar Daura' (Preaching Tour). On return from Pilibhit and Nanak Mata (then Gorakh Mata), the Guru came via Bareilly, Haridwar, Rishikesh and reached Srinagar (then capital of Garhwal State). It was here that a saint of Maharashtra, Samratth Ram Das, met the Guru, when the latter had just come back from hunting. Seeing the Guru's royal pomp and show, an army, etc., doubts arose in the saint's mind. He asked the Guru, "Main ne suna hai ke aap Guru Nanak Dev ji ki gaddi par baithe ho. Woh to tiagi Sadhu the, aap hathiarband ho, faujen aur ghode rakhe huye hain, Sachcha Patshah kehlate ho, aap kaise Sadhu ho? (*I have come to know that you are a successor to Guru Nanak Dev's Gaddi, who was an ascetic. You are maintaining an army, horses, etc. and getting yourself called 'a true king'. What type of a saint are you?*)"

The Guru smiled and said :-

"Battan faqiri, zahir amiri;

Shastar: Garib di rakhia, jarwane di bhakhia.

Baba Nanak ne maya tiagi thi,

Sansar nahi tiagia tha."

*"(Inside humility (faqiri), outside pompousness (amiri); Arms: to protect the oppressed and destroy the oppressor. Baba Nanak had shed luxuries of the world, not the world itself.)"*

Listening to this, the saint said at once, "Yeh mere man bhavti hai (*This appeals to my mind*)". The saint who had come out in search of Ultimate Reality, returned to Maharashtra. And, when he became a religio-political mentor of Shivaji, he gave the latter some such-like training.

## **19. RETURN FROM PILIBHIT :-**

Thence, going through Haridwar, Saharanpur, Kurukshetra and Kaithal, the Guru reached Drauli. On the arrival of the Guru only, Bhai Sain Das entered his newly-built house. Many people adopted Sikhism at this place, which included Sadhu and Roopa. Here at Drauli, one day the Guru went hunting. Sadhu and Roopa were working in the

fields. Feeling thirsty, they approached the 'tind' (container) full of water, tied to a branch of a tree, and found the water quite cold. An idea came to their mind, "Would that, the Guru comes and takes it! It is worth taking by him only." Hearing their wish/prayer, the Guru reached at once and felt very happy after taking the cold water. He blessed them with a 'kadhha' (ladle) and a 'khanda' (double-edged steel weapon) and asked 'degh, tegh chhalao' (feed the hungry and protect the oppressed). Afterwards, these two founded the Village: Bhai Roopa in 1631 A.D.

As soon as the Guru reached Amritsar, a request came from Bakala — a Sikh, Bhai Mehara, had built a house and wished the Guru enter it first. In view of the request, the Guru reached Bakala.

It was at this time that Jahangir fell ill and Khuram revolted. In such circumstances, the Guru felt it necessary to remain in Amritsar. So, he immediately returned to Amritsar.

In Amritsar only, (Guru) Tegh Bahadur was born on April 1, 1621A.D. The child was named as Tyag Mal. Holding the child in his hands, the Guru remarked, "This child will be an embodiment of renunciation, a great swordsman, knower of Divine Knowledge, keeper of word and protector of the oppressed."

## **20. WORKS DONE BY THE GURU :-**

Alongside the preaching of Sikhism, the Guru did a lot of construction work :-

- i) **The huge platform/pedestal of Sri Akal Takhat** was built in 1609A.D. The Guru, Baba Budha and Bhai Gurdas did the job. No fourth person was allowed to interfere.
- ii) **The Fort Lohgarh, Amritsar** was also built in 1609A.D.
- iii) **Gurdwara Dehra Sahib, Lahore:** The place where Guru Arjan Dev had left for heavenly abode, was identified in 1612A.D. and the foundation of the memorial was laid. Bhai Langah was entrusted with the job of building the memorial.
- iv) **Kiratpur Sahib Town** was built in 1626A.D. The land was purchased from the Hill Chief, Tara Chand of Kehlur and foundation was got laid by Bhai Gurditta. Seventh and eighth

Sikh Gurus were born as also bestowed with Gurgaddi at this place. It is here only that Guru Hargobind and Guru Har Rai had left for their heavenly abodes. The last remains ('phul') of Guru Har Krishan were placed at this place only.

- v) **Sri Hargobindpur Town** was also built in 1620A.D. The first name of this town was Sri Gobindpur. People of all castes were made to settle at this place. A mosque, a gurdwara and an inn were also built over here. The Pathans of this area were very cooperative with the Guru. Later, with Chandu's machinations, the town was given to one Bhagwan Das Gherar. When the Guru came here in 1630A.D., Bhagwan Das strongly opposed to it, but was soon killed by the Sikhs. His son, Rattan Chand instigated the 'Faujdar'(Commander) of Jalandhar, Abdullah Khan and a fierce battle was held at Sri Hargobindpur.
- vi) **Kaulsar :-** In 1626A.D. Abdullah Shah, a disciple of Sain Mian Mir brought \*Bibi Kaulan to Amritsar and informed Guru Hargobind Sahib, "Due to influence of her Sangat with Sain Mian Mir, this Bibi is opposed to bigotry in religion. She has been attending your congregation too. Due to all this, the Qazi beats her. It is also feared that he may even kill her. Hazrat Mian Mir has sent her for protection." The Guru provided her with a separate house. Later on, the Guru also made a gurdwara and a 'sarovar'(sacred tank) at Amritsar, dedicated to her memory.
- vii) **Babeksar :-** This sarovar was got built in 1628A.D. for the Babeki Behangams.
- viii) **Gurusar :-** This sarovar was built to commemorate the victory of the battle at Mehraj.

## **21. BATTLES FOUGHT BY THE GURU :-**

Jahangir's attitude towards the Gurughar remained almost alright. But, he died in 1627A.D., Khuram (Shah Jahan) took over the reigns of power. His attitude towards non-Muslims was harsh. The

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\*Some writers consider Bibi Kaulan as daughter of Qazi Rustan Khan, but the majority considers her to be a slave girl, as mentioned by Satbir Singh in 'Gur Bhari' and Karam Singh Historian in 'Itihas de Some'.

Muslims coming in the Sikh-fold were restricted to do so. Mullahs and Qazis made a big issue of the case of Bibi Kaulan having come under the care and protection of the Guru. Her conversion to Sikhism was pinching them too much. They filled the ears of Shah Jahan. As a result, the Baoli built in Dabbi Bazar, Lahore by Guru Arjan Dev, was got filled with earth. A mosque was got built at the place of langar (free kitchen). He also got many temples demolished. In short, intoxicated with power, the Muslims hadn't gone rowdy and needed only an excuse to perpetrate excesses on the natives.

After release from Gwalior Fort, Jahangir had become friendly with the Guru which hadn't gone well with the opponents of Gurughar. They kept on filling the ears of Khuram (Shah Jahan) as they had been doing with Salim (Jahangir) during the reign of Akbar. Meharban and Karam Chand (Chandu's son) were good friends. They made many things reach Shah Jahan. As a result, four battles were forced on the Guru :-

i) **First Battle of Amritsar (May 1629 A.D.)** :- The Guru along with the Sikhs, was hunting in the reserve forest of Village Gumtala. Royal armymen were also hunting in the vicinity. Their hawk (falcon) was hunting some other species. The Sikhs also made their hawk enter the fray which overpowered the royals' hawk and the Sikhs caught it. The officers of the royal army asked to return the same, but, as per rules of the game, the Sikhs refused to oblige. The armymen threatened to fight. But, the Guru refused to bow.

They instigated the king, "Jinhan aj baaj nu hath paya hai, kal taaj nu vi paonge (*Those who have dared to catch the hawk, will try to do it with the crown too*)". The king took no time to make up his mind and order Mukhlis Khan who took along 7000-strong army and proceeded to Amritsar to arrest the Guru.

Here, the Guru was busy with preparations for the marriage of Bibi Veero. He had only 800 to 900 men.

The first day, confrontation took place at the site of Khalsa College. The Guru was himself leading his men. Bhai Bidhi Chand, Bhai Jetha, Pains Khan, etc. were giving their support.

First day, the Sikhs made the opposing army take to their heels. Then, on the second and the third day, a fierce battle took place which spread upto Sangrana Sahib. The royal army was many times bigger than the Guru's side. They entered the city and indulged in killing and looting. The Guru's family struggled to escape and reach Bhai Langah's house at Jhabal.

Seeing the battle not coming to an end, Mukhlis Khan deputed a messenger to ask the Guru 'to accept defeat'. The Guru refused to accept defeat and replied, "It is only just to fight for honour." Next day, Mukhlis Khan challenged the Guru for one-to-one combat. The Guru accepted the challenge and asked him to attack first. He attempted but failed. Then, the Guru attacked with a 'khanda' (double-edged sword) in such a way that it cut his shield and pierced through the head of Mukhlis Khan. The royal army took to their heels. The Guru straight away proceeded to Jhabal and completed the marriage ceremony of Bibi Veero. Gurdwara Sangrana Sahib was built in memory of this battle. Shah Jahan was not in Punjab at that time. And the administration of Punjab was being run by the Prime Minister, Asif Khan (Mumtaz Mehal's father) only. He appointed Inayatullah Ezdi in place of Kulij Khan, as the Governor of Punjab.

**Going to Sri Hargobindpur :-** The Guru decided to go a little away from Lahore for some time and reached Sri Hargobindpur. The 'Malgujar' (Estate Incharge) of this place was Bhagwan Das Gherar, a relative of Chandu who continued to trouble the Sikhs. He used a very rough language for the Guru. The Guru tried to pacify him but he did not relent. The next day again, he came alongwith some more men and began to quarrel. And, during the brawl, he got killed by the Sikhs.

- ii) **Second battle of Sri Hargobindpur (September, 1629 A.D.) :-** Rattan Chand, son of Bhagwan Das Gherar, complained to Abdullah Khan, the commander of Jalandhar, about the death of his father that the growing power of the Guru should be put a stop to. Lal Chand (Chandu's brother and Bhagwan Das's

relative) and Karam Chand (Chandu's son) were also at Jalandhar. They all planned to attack the Guru. Abdullah Khan invaded with an army of 10,000 to 12,000 men. It was a fierce battle lasting three days. At last, the Guru killed Abdullah Khan, Rattan Chand and Karam Chand. The army fled the battle-field. Abdullah Khan's two sons, five army commanders and many other armymen were also killed. The Guru's side also suffered a heavy loss, but the Guru won the battle.

When Shah Jahan came to know at Agra, he got greatly disturbed. But, when Wazir Khan and Dara Shikoh apprised him of the facts, he confiscated the entire property of Abdullah Khan and commented as to why did he indulge in fighting such a useless battle without his approval.

The Guru got a mosque built at the site of Bhagwan Das's residence. One mosque had already been got built by the Guru. Knowing about this, Shah Jahan got much impressed.

The death of Abdullah Khan, brought the oppression and atrocities in Doaba area to an end. The Sikhism got enthused and the peoples' courage got boosted. The youth started volunteering for the Guru's army.

iii) **Third battle of Mehraj (near Nathana), November, 1631A.D. :-**

The Guru was preaching in Malwa when a Masand, coming from Kabul, complained that he was bringing two horses of excellent breed, which commander Lalla Begh had snatched, on the instance of Nawab Inayatullah Khan of Lahore. Bhai Bidhi Chand took the responsibility of bringing back the horses and successfully completed the job.

Lalla Begh felt insulted and invaded the Guru with 30,000 to 35,000-strong army. The Guru confronted the attack near the 'dhaab' (a huge pond) of Nathana. It was a fierce battle for two days and heavy losses were suffered by both the sides. At last, Lalla Begh rode his horse and challenged the Guru for one-to-one combat. The Guru accepted the challenge. Having tried arrows, it was swords now. The Guru offered to Lalla Begh to

attack first. But, Lalla Begh failed in his attempt. Now, it was the Guru's turn, who attacked and killed Lalla Begh. The Mughal army took to their heels in no time.

In this battle, more than 1200 Sikhs were killed. The Mughal Army's loss was manifold. To commemorate this battle, the Guru got a sarovar (tank) built which was named Gurusar.

- iv) **Fourth battle of Kartarpur (1634A.D.)** :- After fighting the battle of Mehraj, the Guru came to Kartarpur in 1632A.D. The Guru had employed some Pathans from a nearby village, Wadde Mir in which Pains Khan was also there. He was very muscular and the Guru had brought him up with a lot of love. But now he had turned egoist and even indulged in disobedience. That's why the Guru had not taken him for the battle of Mehraj. His son-in-law, Asman Khan too kept on inciting him. As a result, the Guru had dismissed him from service. He met the king and instigated Kale Khan (brother of Mukhlis Khan) against the Guru and assured him of his full support. The king sent an army of 50000 men under the command of Kale Khan to attack the Guru at Kartarpur. Qutub-ud-Din the commander of Jalandhar also supported the royal army.

The royal army surrounded Kartarpur. A fierce battle took place. 13-year Tyag Mal exhibited his skill in swordsmanship in a big way and won the title of 'Tegh Bahadur'. Guru's army was being led by Bhai Bidhi Chand and Baba Gurditta. The Sikh army offered a stiff resistance, because it was fighting a religious war for their Guru whereas the royal army was fighting for their salary and plunder.

Kale Khan and Asman Khan etc. were killed. Pains Khan challenged the Guru and attacked him thrice in face-to-face combat. Then, warding him off, the Guru attacked him killing him there and then. The Guru cleaned his face and shielding it from sun, asked, "Pains Khan 'padh kalma' (recite Muslim prayer)." Pains Khan, who was semi-conscious as yet, replied,

“Sache Patshah! Teri mehar hi mera kalma hai (*True King! Your compassion only is my prayer*)”. And, breathed his last. As soon as Kale Khan and Painde Khan were killed, the royal army fled the battle-field. Having cremated the martyred Sikhs and burying the dead royal armymen, the Guru left for Kiratpur alongwith his family and the Sikhs. On the way, some pathans again attacked the Guru’s entourage near Phagwara but got a crushing blow, Gurdwara Palah Sahib stands at this site.

After this battle too, Dhir Mal wrote a letter to Shah Jahan, “I am your obedient and faithful”. From then onwards, the Sikhs have prohibited to have any relationship with the followers of Dhir Mal.

**Religious wars fought by the Guru in self-defence :-** The egotistic ruling junta imposed four battles on the Guru. The Guru and his brave men won all the four with determination and courage. These battles were different from the ordinary battles fought between two opponents and their special features are as under :-

- i) Since the Guru led his army from the front, he won all the four battles and killed all the army chiefs of the opposite armies — Mukhlis Khan, Abdullah Khan, Lalla Begh and Kale Khan — with his own hands himself, in one-to-one and face-to-face combats. This is perhaps the only example in the entire world of wars and battles.
- ii) The Guru’s army never celebrated a win or misbehaved like a winner army.
- iii) The Guru never occupied the captured territories. His battles were not political but religious ones. He was not fighting to grab political power but to build a nation ensuring an honourable life for everyone. He was preparing the nation which could end the foreign rule.
- iv) Guru’s army would
  - a) Fight the enemy face-to-face,

- b) Never attack the fleeing or the weaponless person,
- c) Never attack a woman, a child or an old man but would rather protect their honour, and
- d) Never indulge in plunder, rowdyism and destroying the things by burning.

## **22. STAYING AT KIRATPUR AND PREACHING:-**

After fighting the battles, the Guru stayed at Kiratpur and paid special attention towards preaching. Bhai Bidhi Chand was sent to Bengal and Bhai Gurdas to Kabul for preaching.

The Guru wanted to do maximum religious preaching so that people could be made to feel safe, fearless and in high spirits.

## **23. PASSING AWAY OF BABA BUDHA :-**

Baba Budha (22-10-1506 to 29-11-1631A.D.) had lived a little over 125 years. He sent a message to Guru Hargobind. The Guru reached at once and asked him, "You have been close to the five Gurus, give me some advice." Baba ji got emotional and said, "You are the sun and I a glow-worm. You are all bountiful; I am your servant. Please hold the hand of Bhana (Baba Budha's son) now." The Guru again said, "You are fortunate to have enjoyed Guru Nanak Dev's Sangat."

Next day early in the morning, the Baba recited Japuji Sahib and left for his heavenly abode. The Guru shouldered the Baba's bier and cremated the mortal remains with his own hands.

Thence, he proceeded to Kartarpur (on Ravi's bank) and met Bhai Dharam Chand, the grandson of Guru Nanak Dev, and made a 1000-rupee offering. The Guru also honoured the grandsons of Bhai Dharam Chand and Bhai Mehar Chand.

## **24. MEETING BABA SRI CHAND :-**

Thence, the Guru proceeded to meet Baba Sri Chand at Barath Sahib (Distt. Gurdaspur). The Guru extended a lot of respect to Baba Sri Chand. Baba Gurditta was accompanying the Guru father. He resembled a lot with Guru Nanak Dev. Baba Sri Chand got first surprised, then felt very happy and asked the Guru, "How many sons

have you?" The Guru replied, "The Almighty had blessed with five sons and a daughter. One son has since died."

**Baba Sri Chand** : "Are you keeping all with yourself or will give someone to Baba also?"

**Guru ji** : "This eldest son, Gurditta is there to serve you." Baba ji felt very happy and said, "Gurgaddi tan pehlan hi aap ji paas hai, 110 saal di kamai vi tuhade puttar nu dinde han (*Gurgaddi is already with you; 110-year spiritual gain is also blessed to your son.*)"

The Guru's gift to Baba Sri Chand proved very beneficial for the protection and promotion of Sikhism. When everybody was opposed to the Sikhs, it was only due to these ascetics (followers of Baba Sri Chand) that Sikhism could survive. Baba Gurditta, under the guidance of Guru father, established 4 centres for the preaching of Sikhism, headed by Baba Almast, Baba Baloo Hasna, Baba Goinda and Baba Phul. The Guru advised the preachers "to spread the praise of the Unmanifest Lord sung by Guru Nanak Dev from house-to-house and place-to-place i.e. to spread Guru Nanak Dev's message of love and universal brotherhood everywhere. Wherever you go, establish Sangat and a dharamsala and keep on managing the Sikh religious places.

## **25. SELECTION OF SUCCESSOR :-**

Of the Guru's five sons, three had already passed away. Only Baba Suraj Mal and (Guru) Tegh Bahadur were there. Baba Suraj Mal was much inclined towards worldly life but Sri Tegh Bahadur was a renouncer and would always remain engrossed in meditation. Baba Gurditta had two sons, Dhir Mal and Har Rai ji. Dhir Mal was self-seeking and ever opposed to Gurughar. Adi Bir of (Guru) Granth Sahib was also with him which he had not sent even on the demise of Baba Gurditta. That's why the Guru selected his younger grandson, Har Rai ji who was fully capable of shouldering the responsibility of Guruship, as his successor. Gurgaddi was actually bestowed to him on March 8, 1644A.D.

## **26. LEAVING FOR HIS ABODE :-**

The Guru left for heavenly abode on March 3, 1644A.D. and

his last remains were consigned to flames on the bank of Sutlej at Kiratpur.

**27. CONTEMPORARY RULERS:-**

- i) Jahangir : (1605-1626 A.D.)
- ii) Shah Jahan : (1626-1658 A.D.)

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CHAPTER-7

**SRI GURU HAR RAI**  
**SEVENTH GURU (SATVIN PATSHAH)**

**1. GENERAL INFORMATION:-**

- i) Mother : Mata Nihal Kaur ji
- ii) Father : Baba Gurditta ji
- iii) Date of Birth : 16.01.1630 A.D.  
(19 Magh, 1686 Bik.)
- iv) Place of Birth : Kiratpur, Distt. Ropar
- v) Guru ke Mahal : 1. Sri Kot Kaliani ji  
(Guru's wives) 2. Sri Krishan Kaur ji
- vi) Off-springs (Sahibzade) : 1. Baba Ram Rai  
(Guru's sons) (Birth: 1646 A.D.)  
2. (Guru) Har Krishan Ji  
(Birth: 07.07.1656 A.D.)
- vii) Bestowal of Gurgaddi : March 8, 1644 A.D.  
(11 Chet, 1701 Bik.)
- viii) Joti-jot Samauna : 07.10.1661A.D.  
(Kattak 6, 1718 Bik.)
- ix) Duration of Guruship : 17 years, 7 months
- x) Life Span : 31 years, 8 month, 21 days
- xi) Selection of Successor : 07.10.1661 A.D.  
(6 Kattak, 1718 Bik.)

**2. BIRTH AND CHILDHOOD :-**

Guru Har Rai was the grandson of Guru Hargobind and the son of Baba Guridtta. He was born to Mata Nihal Kaur at Kiratpur (Hoshiarpur) on January 16, 1630 A.D. He got his education under

the guidance of Guru Hargobind. Alongwith religious education, he was given training in weapons also. He was sensitive at heart but physically very strong. He had compassion and love in his heart but otherwise he was very fearless and brave.

Once some flowers and leaves fell down by striking with his dress. He equated this with hurting someone's heart since he considered that plants and flowers also had life. He always took care that no one was hurt by him.

### **3. MARRIAGE AND OFFSPRINGS :-**

\*He was married to Sri Kot Kalyani and Sri Krishan Kaur, daughters of Sri Daya Ram of Anup Shahar, Distt. BulandShahar, U.P. in 1697 Bik. Baba Ram Rai was born to kot Kalyani ji in 1646 A.D. and (Guru) Harkrishan was born to Krishan Kaur ji on July 7, 1656 A.D.

### **4. BESTOWAL OF GURGADDI :-**

Guru Hargobind had left for heavenly abode on March 3, 1644 A.D. Bhai Bhana S/o Baba Budha and Head Granthi of Sri Harmandir Sahib applied the saffron mark on his forehead.

He was very regular in meditation, charity and bathing and would advise the Sikhs to observe the same. He would get up early in the morning, take bath and go in trance (meditation) for some time. Then, he would join the congregation, listen to Gurbani recitation and Gurbani singing, and answer the questions of the Sangat. He would eat in the langar only.

### **5. LANGAR :-**

Guru's langar was being run already, but the Guru would ask the Sikhs to serve food to their guests as if to own family members.

### **6. ARMY :-**

As desired by Guru Hargobind, the Guru would keep a 2200-strong cavalry and himself look after his men and the horses' food.

### **7. HUNTING :-**

The Guru was very fond of hunting but was more fond of catching the animals alive rather than killing them. He would himself

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\*Mahan Kosh, P: 267 : Kahn Singh Nabha

look after the captured animals in his orchard, which looked like a zoo only.

#### **8. DISPENSARY :-**

The Guru's dispensary had the rare medicines. Whatsoever patients came, would be served with free medicines and free food. Once Shah Jahan's son Dara Shikoh fell ill. When relief could not be had from anywhere, somebody informed him about the Guru's dispensary. Since he had enmity with the Gurughar, he was shy of asking for the medicine. At last, he sent a messenger with his letter. He wanted some special types of 'Harrar' (medicinal nut) and 'laung' (clove, *Eugenia aromatic*). Alongwith these, the Guru supplied one 'Jagmoti' also, and prescribed that the same be grinded well and administered alongwith. Dara Shikoh got well and himself came to Kiratpur to thank the Guru. Listening to the Guru's preaching and observing the routine of the Sikhs, he got greatly impressed.

#### **9. HONOURING THE ONE WHO SEEKS SHELTER :-**

When struggle started between the sons of Shah Jahan for power, Dara Shikoh got defeated and ran for safety. He met Guru Har Rai at Goindwal and requested that if the enemy forces were checked at Goindwal for a day, he would safely reach Lahore. The Guru asked him to be at peace with himself, served him food and assured him to not worry. The Guru asked his 2200-strong cavalry to get all the boats of Goindwal Pattan in possession for a day. In this way, the word given to Dara Shikoh was kept as also the likely battle got avoided.

#### **10. BABA RAM RAI :-**

Having killed his brothers and put his father in Jail, Aurangzeb captured the throne and started converting the non-Muslims to Islam by all means. He was already aware of Dara Shikoh's friendship with the Guru. Now, he came to know about the fact that the Guru had also helped him. So, he called the Guru to Delhi. But, the Guru replied that he had taken a vow to not meet the king at any cost. Then, he deputed his elder son, Ram Rai, and advised him to answer every question of the king fearlessly and with full confidence and to neither do anything against the teachings of Guru Nanak Dev nor show any

miracles, etc. If you abided by all these things, everything would be alright.

Aurangzeb welcomed Ram Rai and enquired about the help extended to Dara Shikoh. Ram Rai answered that “Guru Nanak’s home is open to all. There is neither anybody a stranger nor an enemy. When your elder brother, Dara Shikoh came to the Guru, he was helped as a needy and not as your enemy.”

Aurangzeb asked many questions about the Sikh Religion and Ram Rai replied as per Guru Nanak Dev’s teachings. Aurangzeb got satisfied to a great extent. One day, he asked about the following stanza of Gurbani :-

‘ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥

ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥’

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*(The clay of the Muslim’s grave becomes clay for the potter’s wheel. Pots and bricks are fashioned from it, and it cries out as it burns.)*

Here Ram Rai came under the spell of Aurangzeb and faltered in his reply that it was not ‘ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ’ but ‘ਮਿਟੀ ਬੇਈਮਾਨ ਕੀ’. He also did some more clever talking. This made Aurangzeb happy who gave Doon area as ‘Jagir’ (rent-free land grant) to Ram Rai. But, when the Guru came to know about this, he got very angry and ordered that “Ram Rai should never see him again.” The Guru did not fear the rapport of Ram Rai with the king.

Ram Rai did feel ashamed but started trying to attain Guruship. He wrote about this to Dhir Mal also. Meanwhile, the Guru asked the Sikhs to boycott Ram Rai and his followers.

## 11. PREACHING SIKHISM:-

Baba Gurditta, after becoming disciple of Baba Sri Chand, established four centres for the preaching of Sikhism, under the guidance of Guru Hargobind. Guru Har Rai set-up three more such centres (Bakhshishan), such as,

- i) **Suthreshahi** :- Its head was Suthre Shah who preached Sikhism in Delhi and some other far-flung areas.
- ii) **Bhagat Bhawanien** :- Its head was Bhagat Bhagwan. He, with

the assistance of his 360 disciples, preached Sikhism in the East and in areas of Bihar.

iii) **Sangat Sahebey** :- Its head was Bhai Pheru, whose earlier name was Sangatia. Guru Gobind Singh was pleased to know about his work and named him 'sangat saheb'. Bhai Pheru preached Sikhism in Rajasthan.

In addition to these three centres, Guru Har Rai appointed four more preachers, namely, Bhai Behlo, Bhai Bhunder, Bhai Punjaba and Bhai Bhagtu.

The Guru himself also preached in Malwa, and blessed Rama and Tiloka, the ancestors of Phul Vans that they would become rulers. The ancestor of Maharaja Ranjit Singh, Bhai Budha, was also blessed by the Guru.

Once the Guru was touring Doaba area, that Mukhlis Khan's grandson, Umar Hyat Khan, attacked his entourage. But, Bhai Bhagtu's son, Gora was following the Guru with some of his own armymen. He defeated Umar Hyat Khan and made his men take to their heels. The Guru also blessed Gora to be a ruler. His successors ruled over Kaithal with whom the great poet Santokh Singh stayed and wrote the Granth, 'Suraj Parkash'.

## 12. HILL CHIEFS :-

Seeing the growing influence of the Guru, the Hill Chiefs reached Kiratpur alongwith their armies. They intended to get tax from the Guru or make him leave that place. The next day, they entered the Guru's congregation and bowed to him. The all-knowing Guru told them, "Tax is not taken from the ascetics. If you so desire, I can give you the 'Wealth of Name' which accompanies to the next world also." This opened the eyes of the rulers and they fell on the Guru's feet. The Guru preached to them, "Don't trouble your subjects. **If the rulers are branches of a tree, the subjects are its roots. The ruler, who troubles his people, cuts his own roots and earns the hell. Renounce others' women, money and the drugs. And, do the works of public welfare.**"

### **13. SELECTION OF SUCCESSOR :-**

Knowing the end coming near, the Guru appointed his younger son, Harkrishan ji, as his successor on October 7, 1661 A.D. at the tender age of 5¼ years only.

### **14. LEAVING FOR HEAVENLY ABODE :-**

After bestowing the Guruship to his younger son, the Guru left for his heavenly abode the same day i.e. October 7, 1661 A.D.

### **15. CONTEMPORARY RULERS:-**

- i) Shah Jahan : (1626-1658 A.D.)
- ii) Aurangzeb : (1658-1707 A.D.)

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CHAPTER-8

**SRI GURU HAR KRISHAN**  
**EIGHTH GURU (ATHVIN PATSHAH)**

**1. GENERAL INFORMATION :-**

- i) Mother : Mata Krishan Kaur ji
- ii) Father : Sri Guru Har Rai ji
- iii) Date of Birth : 07.07.1656 A.D.  
(8 Saawan, 1713 Bik.)
- iv) Place of Birth : Kiratpur, Distt. Ropar
- v) Bestowal of Gurgaddi : October 07, 1661 A.D.  
(6 Kattak, 1718 Bik.)
- vi) Joti-jot Smauna : 30.03.1664 A.D.  
(3 Vaisakh, 1721 Bik.)
- vii) Duration of Guruship : 02 years, 5 months, 23 days
- viii) Life Span : 07 years, 8 month, 23 days

**2. BIRTH :-**

The Guru was born on July 7, 1656 A.D. to Mata Krishan Kaur and Guru Har Rai, in Shish Mehal, Kiratpur, Distt. Ropar.

**3. BESTOWAL OF GURGADDI :-**

Just before leaving for heavenly abode on October 7, 1661 A.D., Guru Har Rai bestowed Gurgaddi to his younger son, Har Krishan ji aged 5¼ years, the same day at Kiratpur Sahib.

**4. RAM RAI COMPLAINS TO AURANGZEB :-**

On bestowal of Gurgaddi to his younger brother, Ram Rai felt very upset. In consultation with Dhir Mal and some masands, he declared himself Guru. But, the Sikh Sangat did not recognize him as such. In desperation, he approached Aurangzeb. Firstly, the king did not want to interfere. Then, he felt that after becoming Guru, Ram Rai would toe the government line and government would be relieved from this side. So, he decided to interfere in this matter.

On the instance of Aurangzeb, Raja Jai Singh deputed a high official to deliver a letter to the Guru inviting him to Delhi. The Guru was just considering Raja Jai Singh's letter that the Sangat of Delhi also requested the Guru to visit Delhi, with a view to apprising him of the activities of Ram Rai. Going through the letter of the Delhi Sangat, the Guru got ready to visit Delhi. Next day, he, alongwith his mother and some close Sikhs, left for Delhi. On the way, many more Sikhs joined. The Guru stopped at Panjokhara (District: Ambala) and asked the Sikhs other than the close ones to leave for their homes.

#### **5. LAL CHAND BRAHMIN :-**

At Panjokhara, a Brahmin named Lal Chand challenged the Guru, "You are posing as a big Guru. Just enter into the interpretation of the religious scriptures (shastararth) with me. Also interpret Sri Krishan's Gita." The Guru replied, "I do not know to pose big. But, go and bring any person of your choice. He will answer all your questions."

The Brahmin went and brought along a man, named Chhajju, a known simpleton of the village. The Guru put an end of his stick on Chhajju's head and asked the Brahmin to start with his questions. Chhajju replied to all the questions of the Brahmin to his satisfaction. The Brahmin fell on the Guru's feet and turned a Sikh, named Lal Singh after getting baptized. Later on, he took part in the battle of Chamkaur and attained martyrdom.

#### **6. IN DELHI :-**

Preaching about Sikhism, the Guru reached Delhi. Raja Jai Singh received him in his own bungalow (now Gurdwara Bungla Sahib). The Sangat of Delhi also used to come over there for 'Satsang'.

Aurangzeb wished to meet the Guru but the latter refused, saying, "Whatever political he wants to talk about, may talk with my elder brother who is already with him. I cannot meet him and disobey my Guru father. My job is to spread the Name (Message) of the Eternal Lord. What have I to do with the king?"

Next day, Aurangzeb deputed his son to meet the Guru. The Guru gave him a spiritual message (preaching). When he talked about the

claim of Ram Rai over Guruship (Gurgaddi), the Guru explained, “It is not a matter of inheritance. Guru Nanak Dev ignored his sons and gave it to his disciple. So did Guru Angad Dev and Guru Amar Das. Guru Ram Das also considered the youngest of his three sons capable of Guruship. Guru Hargobind also ignored his sons and the elder grandson and bestowed it to his younger grandson. Moreover, in Gurbani, it is ‘Mitti Musalman ki’ and not ‘Mitti Beiman ki’. Ram Rai has deliberately altered the Gurbani due to which he has been excommunicated from the Sikh mainstream.

On knowing about this from his son, Aurangzeb was convinced that no excess had been done to Ram Rai. But, he asked Raja Jai Singh to scrutinize the Guru. Accordingly, Raja Jai Singh requested the Guru to pay a visit to his family, who were keen to have a glimpse of his.

The Guru accepted the invite. But, when reached there, he found all the ladies — queens and maids — dressed alike. The Guru recognized the ‘Patrani’. Some other tests were also conducted. At last Aurangzeb got convinced that the Guru was a Divine soul (Rabbi jot), and his Guru father’s selection was absolutely right. He rejected Ram Rai’s request, saying, that the government interference was not justified.

## **7. LEAVING FOR HEAVENLY ABODE :-**

Those days Delhi was in the grip of small-pox epidemic. The Guru got a water trough built outside his room and filled with water and turned it into charanamrit (holy water). People would take amrit from the trough and get cured. At last, the Guru also contracted the disease and when he grew very weak, the Sangat requested him, “Ram Rai in Delhi and Dhir Mal and many other sodhis in Punjab are conspiring to grab Gurgaddi. Kindly tell us as to who will guide us after you?” The Guru managed to get a coconut and 5 paisa and, while lying, raised his arm and moved it to complete three rounds and said, “Baba Bakale.” Saying this, the Guru left for his heavenly abode on March 30, 1664. His mortal remains were consigned to flames on the bank of Jamuna, where Gurdwara Bala Sahib stands today. The Guru remained on the Gurgaddi for 2½ years.

## 8. SPECIAL REMARKS :-

The Guru performed his duties as Guru for 2½ years. Though he had to shoulder this heavy responsibility at the tender age of 5¼ years, he acquitted himself with a lot of wisdom, determination and fearlessness. To not care for the threats of Ram Rai, to not bother about Aurangzeb's authority and to select an appropriate and capable successor are the big proofs of his able performance. He kept up the preaching of Sikhism as much going as it was earlier being carried out.

Due to his bigotry and fundamentalist policies, Aurangzeb could not finish Sikhism but did facilitate and accelerate the end of Mughal Rule.

‘ਅੰਰੰਗੇ ਇਹ ਬਾਦ ਰਚਾਇਓ ॥ ਤਿਨ ਅਪਨਾ ਕੁਲ ਸਭ ਨਾਸ ਕਰਾਇਓ ॥.’

ਵਾਰ: ੪੧/੨੨

(.....Aurangzeb had created this tussle/confrontation, which resulted in the destruction of his own clan.)

## 9. CONTEMPORARY RULER :-

i) Aurangzeb : (1658-1707 A.D.)

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-9

**SRI GURU TEGH BAHADUR**  
NINTH GURU (NAUVIN PATSHAHI)

**1. GENERAL INFORMATION:-**

- i) Mother : Mata Nanaki ji
- ii) Father : Sri Guru Hargobind ji
- iii) Date of Birth : 01.04.1621 A.D.  
(5 Vaisakh, 1678 Bik.)
- iv) Place of Birth : Sri Amritsar
- v) Guru ke Mahal : Sri Gujri ji  
(Guru's wife)
- vi) Offsprings : Sri Gobind Rai  
(Guru's son) (Sri Guru Gobind Singh)
- vii) Bestowal of Gurgaddi : March 20, 1665 A.D.  
(23 Chet, 1722 Bik.)
- viii) Gurbani : 59 shabads and  
57 salokas in 15 raagas
- ix) Joti-jot Samauna : 11.11.1675 A.D.
- x) Duration of Guruship : 10 years, 7 months, 22 days
- xi) Life Span : 54 years, 7 month, 10 days

**2. BIRTH AND CHILHOOD :-**

Guru Tegh Bahadur was born on April 1, 1621 A.D. (Vaisakh 5, 1678 Bik.) in Guru ke Mehal, Amritsar. He was the youngest of five brothers and one sister. His childhood name was Tyag Mal. Guru Hargobind, when saw the new-born for the first time, had remarked: "This son of mine will be very brave and an expert swordsman". This was proved in the fourth and last battle forced upon and fought by Guru Hargobind at Kartarpur. Tyag Mal was hardly 14 when he fought very fearlessly and valiantly in this battle, and earned the title of 'Tegh Bahadur' from his Guru father.

Otherwise, he was very saintly and would ever remain engrossed in 'Naam Simran' (meditation).

### **3. MARRIAGE AND OFFSPRINGS :-**

The Guru was married to Sri Gujri, daughter of Sri Lal Chand and Sri Bishan Kaur of Kartarpur, District: Jalandhar in 1632A.D. She gave birth to (Guru) Gobind Singh on December 22, 1666A.D.

### **4. ABOUT GURU JI'S LIFE :-**

Having remained engrossed in meditation, the Guru had grown calm and composed. He would remain aloof from the worldly affairs and desires and would not tolerate anybody's troubles. Once he gave all the clothes worn by him, to a poor boy. That's why when his Guru father selected (Guru) Har Rai as his successor and the latter selected (Guru) Har Krishan as his successor, he did not bother at all and remained engrossed in meditation in solitude.

After the death of Guru father in 1644A.D., he shifted to Bakala alongwith his mother, Nanaki ji and wife, Gujri ji, as advised by the former. Bakala was his maternal village where he lived in an ordinary house and spent most of his time in meditation. In fact, he was preparing himself for the great job he was destined to do and for which an equally big heart and a highly accomplished soul (mind) were required. He knew that in order to achieve a big objective, an equally big sacrifice was required to be made. Moreover, he was preparing to stand against the oppression and cruelty of a strong and atrocious administration. He was to sacrifice his life for the protection of 'Tilak' and 'Janju' and, thus, become 'Hind di chadar'(saviour of India). To be worthy and capable of it, intense preparedness was required. For this reason only, perhaps, his Guru-father kept him free from the responsibilities of 'Gurgaddi'.

### **5. BESTOWAL OF GURUSHIP:-**

On the eve of leaving for heavenly abode, Guru Har Krishan had said, "Baba Bakale." This news spread far and wide. As a result, Dhir Mal and many other Sodhis came to Bakala and posed as 'Gurus' to misguide the people. Their number had risen to 22. But, according to the last words of the eighth Guru, the real Guru living at Bakala

was (Guru) Tegh Bahadur who would mostly remain engrossed in meditation in a basement and was not interested to enter into any controversy.

About a year had passed in this confusion and the Sangat got extremely upset. In the meantime, a Sikh devotee, named Makhan Shah Lubana, reached Bakala with an offering of 500 gold coins in March, 1665. He was an affluent and a well-known businessman who also worked as a 'Masand' in Gujarat (Kathiawar). He got very upset to see so many self-styled 'Gurus', and thought as to what kind of religious guidance would they render to anybody, who themselves were so replete with ego, jealousy, wrath, greed, etc. He prayed, "True Guru! Please help me get out of this confusion which I myself am not capable of."

He hit upon an idea and started placing two gold coins each before the so-called Gurus. Each one would feel pleased and bless him. Naturally, this did not satisfy him, rather it had been confirmed that all of them were imposters.

Thus, he started enquiring from the people if any other Sodhi was also living in Bakala. A well-meaning person informed him of a recluse worshipper living in an ordinary house, who always remained engrossed in meditation and never claimed to be a Guru.

Bhai Makhan Shah reached there and requested Mata Gujri for his glimpse. Mata ji informed, "He does not meet anybody." However, considering his sincerity of purpose, earnestness and restlessness, she opened the door of the basement. Having had the glimpse of the 'virtuous man', Bhai Makhan Shah felt a strange kind of peace and ecstasy. But, here too, he offered two gold coins and bowed to the 'holy man'. On this, the Guru smiled and said, "Guru di amanat ditti hi changi hundi hai, ih do moharan kion? (*Guru's 'promised offering' is better paid, why these two coins only*)"? Hearing this, Bhai ji got totally satisfied and elated and offered 500 coins at once.

Then, rising onto the top of the house, loudly and repeatedly announced, "Gur ladho re! (*The true Guru has been found!*)"

Hearing this, the Sangat got very happy and rushed to the place very eagerly. A Sikh from Delhi, Bhai Dargah Mal had come with a

coconut and 5 paise. He offered the same to the Guru and bowed to him. And, saffron mark was applied by Bhai Gurditta, grandson of Baba Budha. Bhai Dwarka Das, a scholar and descendant of Guru Amar Das, from Goindwal; a famous and accomplished Sikh, Bhai Garhia from Amritsar and Bhai Deep Chand and Nand Chand SS/o Baba Suraj Mal from Kiratpur had also arrived. This way, on March 20, 1665 A.D., Guru Tegh Bahadur acceded to the Gurgaddi of Guru Nanak Dev. However, Guruship had already been bestowed to him on March 30, 1664 A.D. when Guru Har Krishan had, by collecting a coconut and moving his finger thrice in a circle, indicated and said, "Baba Bakale."

#### **6. OPPOSITION BY DHIR MAL :-**

When the Guru appeared on the scene, all pretenders left for their homes. But, Dhir Mal grew so jealous that he became mentally deficient. He collected his 'Masands' and planned to kill the Guru. Shihan Masand took the responsibility to do the job. He took along some men and fell upon the Guru. He also attempted a gun fire injuring the Guru's ear. Dhir Mal and his men also looted the Guru's movable assets, but the renouncer Guru remained unperturbed.

When Bhai Makhan Shah and his men came to know about it, they vigorously pursued and besieged them. They also punished them and tied Shihan Masand hand-and-foot and forced them back to the Guru. They also looted and brought back Dhir Mal's luggage alongwith that of the Guru. This also included the 'Adi Bir' compiled by Guru Arjan Dev.

When Shihan Masand was brought before the Guru, he very humbly apologized. The large-hearted Guru having Divine Knowledge pardoned him and advised to lead a gentleman's life. The Guru knew that to pardon was a big religion. Dhir Mal's luggage was also returned. The Guru also made it clear that he was not running a shop to earn money.

But, the Sikhs did not return the 'Adi Bir'. They believed that it belonged to everyone and should remain with the Guru. (However, the 'Bir' was returned to Dhir Mal as mentioned hereinafter at S.N. 8).

## **7. PILGRIMAGE OF THE GURU'S PLACES :-**

After living at Bakala for some time, the Guru visited Tarn Taran, Khadur Sahib and Goindwal Sahib and then reached Amritsar also. After having a dip in the sacred tank, he went to Harmandir Sahib but the 'Masands', the priests and Harji (son of Meharban) had shut the doors. They were apprehensive that the Guru might stay on and check the accounts.

Paying his obeisance from outside, the Guru came back and sat at a place, near the Akal Takhat (now Gurd. 'Tharrah Sahib'). Then he proceeded to village Vallah. Here the 'Sangat' of Amritsar also came. In this village an old woman welcomed the Guru and took to her house and served him with a lot of love and devotion.

## **8. SEARCH FOR A PERMANENT HOME :-**

The Guru returned to Baba Bakala, but the sodhis of this place were jealous of him. At Kartarpur, Dhir Mal's men were already ill-disposed to him. So he decided to go to Kiratpur. While crossing River Beas he came to know that the 'Adi Bir' had not been returned to Dhir Mal.

In this connection, the Guru pacified the Sikhs to return the 'Bir'. As per his orders, the 'Bir', alongwith the cradle, was gently placed at a secluded, dry place on the bank of the river and a message sent to Dhir Mal who got it back to Kartarpur. This 'Bir' is still with the descendants of Dhir Mal at Kartarpur.

Preaching Sikhism, the Guru reached Kiratpur. There too, the behaviour of Dhir Mal's men was not desirable. Then he contacted Deep Chand, the Hill Chief of Kehlor and grandson of Raja Tara Chand whom Guru Hargobind had got freed alongwith the 52 chieftains from the Gwalior Fort; and the land of the three villages — Makhawal, Mataur and Lodhipur was purchased from him for Rs. 2200/-.

Inauguration of setting up a village at this site was got done by Bhai Gurditta (son of Bhai Bhana). A lot of construction took place in a period of six months and a village got set up. It was first named Chak Nanaki which later came to be called Anandpur Sahib. It was

about 5 miles away from Kiratpur but, still Dhir Mal's men would keep on playing one mischief or the other. In addition, Dhir Mal and Ram Rai were not refraining from making mischiefs and filling the ears of the government.

## **9. RELIGIOUS PREACHING :-**

In view of the overall situation, the Guru alongwith his family started a long preaching tour. After Guru Nanak Dev, the next four Gurus had been touring Majha and Doaba only for making Sikhism stand on a firm footing. Only the sixth Guru had gone upto Pilibhit. Thus, the Guru felt the need for touring Malwa and Bangar areas. During the cruel rule of Aurangzeb, the people had become very fearful. So it was essential to tell them that to live honourably was only worthwhile. One should neither fear nor frighten anybody.

Starting from Anandpur Sahib, he went to Bahadurgarh via Ghanauli and Ropar. There, Saif Din served the Guru very well — gave provisions and utensils for the langar, tent and weapons and an excellent horse and 'rath'(chariot) for Mata ji. Thence, he visited many places including Dadu Majra, Handiaya, Bhikhi, Khiala, Maur, Mysarkhana, Talwandi Sabo, etc. Where needed, wells were got dug and completed. Thence, he proceeded to Dhamdhan via Kot, Gobindpura, Sangheri, etc. Thence, he visited Rohtak and Karnal Districts (Bangar Area) and went upto Kaithal. He preached much against the intoxicants, especially, Tobacco. Thence, he proceeded to Thanesar and visited Kurukshetra on the eve of Solar eclipse (except Guru Angad Dev and Guru Arjan Dev, the other eight Gurus had visited this place). Thence, he went to Bani Badarpur, and Karan Manakpur. This tour created many doubts in the minds of the rulers and Aurangzeb issued orders for arresting the Guru. But, Raja Ram Singh (S/o Raja Mirza Jai Singh) intervened and got the matter closed. This happened in 1665 A.D.

After this, the Guru proceeded to the East. Passing through Mathura, Agra, Kanpur, etc. he reached Allahabad. At this place, he organized 'Pucci Sangat'. Thence, he went to Kashi (Banaras or Varanasi), where stands today the Gurdwara known as 'Barri Sangat'. Thence, he visited Gaya, Sasram and Patna. Mata Gujri was made to

stay here at Patna in the house of Salas Rai Johri. Later on, the Guru made arrangements for her stay in a separate and spacious house.

The Guru continued to tour Bengal and Dhaka via Mungher which was a big centre of the Sikhs. Baba Almast and Baba Natha had extensively toured this area. The Guru proclaimed: “Dhaka meri sikhi da kotha hai (Dhaka is the home of my Sikhism).” The Guru preached Sikhism far and wide, including Salhit, Sandeep, Lashkar, etc.

It was in Dhaka that Bhai Mehar Chand and Bhai Kalyan Chand brought the auspicious news of (Guru) Gobind Singh’s birth (December 22, 1666 A.D.). The Guru wrote a letter (hukamnama) addressed to the Sangat of Patna. He had already been writing hukamnamas on important and appropriate matters. From Bengal, he proceeded towards Assam.

During these days, Aurangzeb deputed Raja Ram Singh for an expedition (an arduous task) in Assam. Ahomi Tribe of this area had never been defeated by anyone so far. Raja Ram Singh sought Guru’s help because he was scared of witchcraft (exorcism), etc. of this place. The Guru intervened and made Raja Ram Singh and Raja of Assam agree on the line of demarcation of their territories and got the clash averted, thus saving many lives from getting lost.

To celebrate this settlement, the men of both the armies carried earth in their shields and helped make a raised mound on the bank of River Brahmaputtar at Dhobri, in memory of Guru Nanak Dev — ‘apostle of peace’, since he had also visited this place. ‘Tegh Parbat’ is also a memorial to this event. The Sikhs accompanying the Guru were facilitated to settle in a new village, named ‘Khanjar’.

The ruler of Assam alongwith his queen came to pay their respects to the Guru and begged for a son. The Guru replied, “It is the Almighty who blesses everyone. We can only pray to Him.”

After some time, the Raja was blessed with a son, who was named Rattan Rai (He, when turned twelve, had come to Anandpur Sahib, alongwith his mother).

Suspending this tour at once, the Guru turned to Punjab where, due to the atrocious policies of Aurangzeb, the people were totally

disheartened. Having seen the child Gobind, the Guru proceeded direct to Punjab, because he felt that, during such times, his presence in Punjab was necessary. After some time, he called Mata Gujri and the child Gobind also to Punjab.

#### **10. ATROCITIES OF AURANGZEB :-**

Having killed his brothers and put his father in Jail, Aurangzeb occupied the throne in July 1658 A.D. He consolidated his position as a king in a period of 6 to 7 years. Then he changed his religious policy. Divorcing tolerance, he adopted a strict communal religious policy. For winning over the 'Maulvis' (Muslim priests) and 'Qazis' (Muslim judges), he gave bribes and other allurements. Side-by-side, he started eliminating the 'Sufis and Faqirs' (pious teetotallers and Muslim recluses). This all was very severely condemned by the Muslim world. So much so that the 'Mufti' (Muslim judge) of Mecca refused to accept the offering sent by him (Aurangzeb).

So much cruelties were perpetrated on the Hindus that their schools and mandirs were demolished. The famous mandir of Banaras (Vishav Nath) built by Raja Nar Singh Dev at a cost of Rs.33 lacs was demolished. Government servants were given a particular date (an ultimatum) for adopting Islam failing which they would lose their jobs. Nawabs and Governors were issued instructions to do their best for the spread of Islam. Hundreds of Brahmins were tortured to adopt Islam.

In 1669 A.D., a circular was issued that schools and Mandirs of the Hindus and Gurdwaras of the Sikhs be demolished and replaced by building mosques on those sites. 'Masands' collecting money (daswandh) be driven out of the towns. Besides, strict and special taxes be imposed on the Hindus and the Sikhs. A separate department was created to bring the entire country under Islam. Those, who adopted Islam, were given special concessions. A lot of hue and cry arose from Punjab and Kashmir. People were tolerating this high-handedness as the God's Will, calling 'Dilishwaro wa Ishwaro wa' (King of Delhi is God). No one could oppose him.

Kashmir was more strictly affected than the other places and Brahmins were made the main target. The idea behind was that if they embraced Islam, they would make the other 'so called' low castes follow suit and, secondly, the mental level of the Muslims, including the fresh converts, would get a good boost.

As a result, the Brahmins of Kashmir held a meeting and decided to bring the matter to the notice of Guru Tegh Bahadur and, thus, sent a deputation under the leadership of Pandit Kirpa Ram to Anandpur Sahib. The deputation met the Guru and narrated their tale of woe. The Guru gave a serious thought to the matter and said that some virtuous person would have to sacrifice his life to avert the crisis. This was a difficult question for the Brahmins to answer. But, suddenly, Gobind Rai appeared on the scene and said to the Guru father, "Who could be more virtuous person than you, dear father?" The Guru embraced his son in appreciation and readily agreed to the suggestion. The deputationists got a sigh of relief.

The Guru told the deputation's leader, "Go and tell the administration that Guru Tegh Bahadur is our leader. If he embraces Islam, we all will follow suit." This suited the administration too which was ever under pressure to pursue its targets. This was readily conveyed to the emperor who lost no time in summoning the Guru to Delhi. But, due to pre-occupation in Kabul, Aurangzeb could not return to Delhi before December, 1675 A.D.

### **11. LAST TOUR, ARREST AND MARTYRDOM :-**

The Guru was well aware that he would be arrested very soon. So he set out on a stormy preaching tour of Punjab in July, 1675 A.D. the crux of his message was: "Neither fear nor frighten anybody. Neither tyrannize nor tolerate tyranny".

Passing through Ropar, the Guru reached Saifabad (near Patiala). Sayyad Saif Ali Khan looked after him very well, kept him for about two months, and adopted Sikhism. Thence, he proceeded to Garhi Nazeer (Dist. Karnal) via Samana. The founder of Garhi Nazeer, Sardar Bhikhan Shah extended a lot of respect and kept him for a number of days. He also embraced Sikhism. At village Cheeka, he

presented a 'bhathha' (quiver) of arrows to his 'Masand', Bhai Galaura and advised him to fearlessly face the cruelties. At village, khatkar the thieves stole his horses, but returned soon and promised to refrain from stealing and embraced Sikhism. The water of this place was brackish. The Guru helped dig up a well here, the water of which was sweet and palatable. People got very pleased and adopted Sikhism.

Thence, passing through Jind, he reached Agra. Bhai Mati Das, Bhai Sati Das and Bhai Diala were with him. Bhai Uda and Bhai Gurditta were asked to not get arrested, but, to convey to Anandpur Sahib whatever happened at Delhi. The Guru first went to the house of Mai Bhagwanti. Then, he went to an orchard and decided to inform the government of his arrival.

He gave a ring and a costly shawl to a shepherd boy and asked him to buy sweets in exchange of the ring and bring it by putting in the shawl. The confectioner got suspicious after seeing the costly ring and shawl and took the boy to the 'kotwal' (Police officer). The kotwal informed the 'quiladar' (garrison commander) who put the Guru in the fortress and informed the authorities in Delhi. A 1200-strong cavalry was deputed to take the Guru to Delhi where he, alongwith Bhai Mati Das, Bhai Sati Das and Bhai Diala, was detained in a lonesome and deserted but heavily guarded haveli.

The Guru was put in a cage, kept standing and tortured in various ways. When the Sikhs of Delhi came to know of this arrest, some well-meaning of them met the head Qazi, Wahab Ali, and requested him to release the Guru in lieu of a big bribe. But, when the Guru came to know of it, he took it too ill and forbade the Sikhs.

It was decided to martyr Bhai Mati Das in such a way as to frighten the Guru. Bhai Mati Das expressed his last desire to keep his face towards the Guru while sawing him so that he could achieve martyrdom while attaching his attention to the Guru's feet. This suited the officers who already wanted to martyr Bhai Mati Das before the eyes of the Guru so as to frighten the latter. As the saw was working, Bhai ji kept on reciting Japuji. When the Guru was found unperturbed even after the martyrdom of Bhai Mati Das, Bhai Diala was put in the boiling water and then Bhai Sati Das was wrapped in cotton and

put to flames. The Guru witnessed all the three tortured to death, but remained stuck to his objective and ideal. It was he who himself had volunteered to sacrifice his life for Hindu Dharam (Tilak and Janju) and nobody had forced him to do so.

Aurangzeb remained out of Delhi till December, 1675 A.D., but he had issued the final orders which were read to the Guru by the Qazi :-

- i) Either embrace Islam, or
- ii) Show some miracle, or
- iii) Get prepared for death.

The Guru rejected the first two posers and accepted the third one and said: "Do whatever you want to. I am quite ready." As a result, it was decided to martyr the Guru. Time and date were fixed. It was proclaimed by beat of drum. At the appointed time, the Guru was taken out of the cage on November 11, 1675 and, as per his desire, he was made to take bath from the well near the Chandni Chowk. The Guru squatted under the Banyan tree and said, "As I complete the recitation of Japuji and bow to the Almighty Lord, you may do your job."

Thus, when the Guru completed the recitation and, saying Dhan Waheguru, bowed his head, Jalal-ud-Din, the executioner of Samana, separated the head of the Guru from his body. (Gurdwara Sis Ganj stands at this site).

On one side, the government were working on its own plan, on the other side, Bhai Uda and Bhai Gurditta, in collaboration with the Sikhs of Delhi — Bhai Nanua and Bhai Jaita — were planning to do anything for the honour of the Guru's body.

Besides this, another Sikh, Bhai Lakhi Shah who was a government contractor, having known the government strategy, was getting restless. He, in consultation with his confidants who had love and devotion for the Gurughar, planned that whatever might happen, they would even sacrifice their lives for the protection of honour of the body of the Guru.

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\*Satbir Singh : Itti Jini Kari.

So, on one side, the government were planning to dishonour the Guru's body and spread terror and horror; but, on the other hand, the Sikhs were praying to protect the honour at any cost.

Bhai Jaita discussed with his father, Bhai Agya Ram that the Guru's head had to be protected, and the body was also to be lifted at every cost. Bhai Jaita was of the view that a head be placed at the site, in place of the Guru's head, so as to mislead the administration for some time so that sufficient time could be gained to cover some long distance. Bhai Jaita's father agreed to the idea and offered his head for this purpose. Bhai Jaita happily accepted his father's offer and cut his head and placed at the site of the Guru's head and in the confusion caused by the fierce and dark storm, Bhai Jaita, in the company of Bhai Nanua and Bhai Adda, carried the Guru's head and left for Anandpur Sahib. On the way, they stopped at five places — Bagpat, Taraori (Karnal), Grain Market, Ambala, Nabha Sahib (near Chandigarh) and Kiratpur Sahib. From Kiratpur Sahib, Bhai Adda went to Anandpur Sahib to inform of their arrival. Having known about the entire episode from Bhai Adda, Guru Gobind Rai took along Mata Nanaki, Mata Gujri and the 'Sangat' and proceeded to Kiratpur Sahib. Mata Gujri bowed to the Guru's sacred head and said, "Tuhadi nibh gai, meri vi nibh jaey (*You have successfully kept your word, I wish I may also follow suit*)."

Singing hymns, the 'head' was taken to Anandpur Sahib. Bathing in rose water and making pyre of Sandalwood, cremation was held. Guru Gobind Rai addressed the sangat:-

**"There is nothing to lose heart. Virtuous men, by giving their sacrifice only, teach people to do meditation and be one with the Almighty; Guru Tegh Bahadur has also, by sacrificing his life, taught us to live with a high head and die for the righteous cause."**

When the Guru came to know about the planning, courage and bravery of Bhai Jaita, he warmly embraced him and blessed, "Rangrete Guru ke bete."

Right at the time of the Guru's martyrdom, a sudden and strong storm had followed. At this time, the carts of Bhai Lakhi Shah which had gone in the Red Fort, carrying supplies, came back running

towards Chandni Chowk. Protecting themselves from the storm and the dust raised by the running carts, the official guards got back. Making use of this lapse and the storm and dust, Bhai Lakhi Shah, his son Nigahia, Bhai Uda and Bhai Gurditta put the Guru's body in a cart full of cotton and hid it under the cotton. Reaching his house in village Raisina, Bhai Lakhi Shah prepared the pyre and put the whole house on fire. Thus, cremating the sacred body, he thanked the Almighty. The sacred ashes were put in a 'gagar' (metallic pitcher) and buried at the same place.

## 12. THE MAGNIFICENCE OF THE GURU :-

Here, one thing about the great Guru is worth mentioning: "If he is engrossed in recitation of the Name and meditation, he is a rank renouncer and ascetic and composing hymns, like,:

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥

ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਗਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥ ਰਹਾਉ ॥

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥

ਝੂਠੇ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥੧॥

ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭੁ ਗੁਨ ਗਾਵੈ ॥

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦ ਪਾਵੈ ॥੨॥੧॥

ਅੰਗ: ੭੨੬

ਅਤੇ

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥

ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥ ੧॥ਰਹਾਉ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥

ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥੧॥

ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ ਸੁਫਨ ਸਮਾਨਉ ॥੨॥੨॥

ਅੰਗ: ੭੨੬-੨੭

*(If you are conscious, then be conscious of Him night and day, O mortal! Each and every moment, your life is passing away, like water from a cracked pitcher. Why do you not sing the Glorious Praises of the Lord, you ignorant fool? You are attached to false greed, and you do not even consider death. Even now, no harm has been done, if you will only sing God's Praises. Says Nanak, by meditating and vibrating upon Him, you shall obtain the state of fearlessness.)*

And

*(Wake up, O mind! Wake up! Why are you sleeping unaware? That body, which you were born with, shall not go along with you in the end. Mother, father, children and relatives whom you love, will throw your body into the fire, when your soul departs from it. Your worldly affairs exist only as long as you are alive; know this well. O Nanak! sing the Glorious Praises of the Lord; everything is like a dream.)*

After having been nominated as a Guru, he is staying in an ordinary house in hiding and does not want to appear as Guru even after the pretenders and imposters are posing themselves as such. But, if on the request of the 'Sangat'(congregation), he takes up the responsibility, then he does not sit quietly. He works for the welfare of the people and in the communal and cruel rule of Aurangzeb, he reminds the people of Guru Nanak Dev's teachings: To live an honourable and fearless life :-

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ ਐਸਾ: ੧੪੨

*(Those who merely live shall depart in dishonor; everything they eat is impure.)*

Side by side, "ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ, ਨਹਿ ਭੈ ਮਾਨਤੁ ਆਨਿ (Neither frighten nor fear anybody) is also taught to the people. And at last, for the fulfilment of these objectives and ideals, he goes to Delhi, the seat of power, and sacrifices his life."

### **13. PECULIARITY AND UNIQUENESS OF THE MARTYRDOM :-**

- i) 69 years ago, Guru Arjan Dev's martyrdom took place which too was a very great event and given for the sake of own religion, own scripture, the congregation, etc. But, the martyrdom of Guru Tegh Bahadur is a matchless incident in the history of the world. It is very great to sacrifice one's life for one's own faith, but, to sacrifice one's life for the others' faith in the customs, rituals and traditions of which one does not believe is especially exceptional.
- ii) Second peculiarity is that so far whatever martyrdoms have taken place in the history of the world, the executioner only has been going to the victim, but, it is only Guru Tegh Bahadur who first

says to the Kashmiri Brahmins' deputation to tell the administration, "If Guru Tegh Bahadur embraces Islam, we will ourselves do the same." Then, he himself goes to Agra to surrender to the authorities. And, when the Sikhs of Delhi talk of getting him released in lieu of a big bribe, he gets upset and tells them that he has done so willingly.

- iii) The Guru is the only martyr whose sacred body and head were cremated at two different and distant places.
- iv) The followers of Guru Nanak Dev and the successors of Babar kept on confronting each other till the last. If Jahangir got Guru Arjan Dev martyred, Guru Arjan Dev's grandson, Guru Tegh Bahadur confronted with Aurangzeb, the grandson of Jahangir. And, this confrontation continued till the Mughal Rule totally collapsed, because, it was the confrontation of Justice, Truth and Righteousness with the Atrocious and Unjust Rule.

#### **14. CAUSES OF THE MARTYRDOM :-**

- i) The major reason of martyrdom was that Aurangzeb considered the Sikh movement and the Sikh people a big challenge to the Mughal Rule.
- ii) Secondly, the government had grown fearful and angry due to the bold preaching by the Guru.
- iii) Guru's close relatives, Prithi Chand, Dhir Mal and Ram Rai were ever jealous of and opposed to Gurughar. Ram Rai had even access to Aurangzeb and would keep on filling ears of the latter.
- iv) The biggest reason was Aurangzeb's atrocious, unjust and communal rule, due to which people, particularly Hindus and Sikhs, were crying. Due to the woes of the people, including those of the Kashmiri Brahmins, the Guru gave a serious thought and came to the conclusion that undergoing martyrdom was the need of the time and the only option left; short of this, it won't be possible to check the prevailing tyranny.

#### **15. EFFECTS OF MARTYRDOM :-**

- i) Wrath and protest of the people gave rise to the feeling of confrontation and rebellion. People started considering the

Gurughar as the source of their strength and salvation. They started rallying around Guru Gobind Singh who prepared an army of fearless and armed fighters. In other words, the Sikhs got quickly organized under the leadership of Guru Gobind Singh.

- ii) Creation of Khalsa Panth was the outcome of this very martyrdom.
- iii) The martyrdom gave birth to courage and bravery. Which Delhi could not produce even one Sikh to publicly come out and claim the head and body of the Guru, after a year, a Sikh dared to hardly hit with a brick on the forehead of Aurangzeb when he was coming out of the Jama Masjid.

#### **16. VIEWS OF THE HISTORIANS :-**

- i) Indu Bhushan Banerji writes, “This martyrdom paved the way for the complete formation of the Sikh Nation.”
- ii) Dr. Mohd. Latif writes, “This martyrdom forced the Sikh Nation to get armed.
- iii) Dr. Gokal Chand Narang writes, “The Hindus considered this martyrdom undergone for the sake of their religion. The entire Punjab was enraged with the fire of protest.”
- iv) M.A. Macauliffe writes, “This martyrdom cannot be compared with any such incidence of the world. It is a separate, extraordinary and super-natural in itself.”
- v) Lala Daulat Rai writes, “It has happened till today that the executioner goes to the victim but not that the latter goes to the former. By doing so, Guru Tegh Bahadur made the impossible possible (ulti Ganga bahaa di)”.

#### **17. IGNORANT AND MISCHIEVOUS PUBLICITY :-**

On one hand a virtuous man makes such a big sacrifice, but, on the other hand, some ignorant and mischievous and anti-Sikh ‘scholars’ present him as a rebel and a robber. They conveniently forget that

- i) Guru Tegh Bahadur was successor to that Guru Nanak Dev who, throughout his life, undertook arduous journeys on foot and

dedicated his entire life to the people in distress; and who was a symbol of justice, truth, love, renunciation, sacrifice, human equality, brotherhood, etc. and was a selfless and revolutionary leader.

- ii) For this responsibility, Guru Harkrishan had nominated him; he had not become Guru on his own. Even after nomination, he remained engrossed in meditation. He had accepted this responsibility on the request of the 'Sangat' only. But, when he shouldered the responsibility, he did not sit quietly. In the eyes of the administration, he was indeed guilty of preaching among the people : **“It is not only a sin to commit cruelty but it is also a sin to tolerate it; neither fear nor frighten anybody; to live without self-respect and honour is not a life worth living, etc., etc.”**
- iii) Hymns composed by Guru Tegh Bahadur are replete with asceticism, renunciation, love and devotion and are a speaking reflection of his personality.
- iv) In the eyes of the Kashmiri Brahmins, he was the only virtuous person in the whole of the country who was capable of sharing their grief and removing their difficulties. And, their assessment proved so correct that the Guru took everything upon himself and, at last, went all the way to Delhi to sacrifice his life. It has happened first time in the history of the world that a holy person gives his life for the sake of a religion other than his own, and, that too, by going himself to the executioner.

Guru Gobind Singh writes about this great sacrifice in his autobiography, Bachittar Natak (Wonderous Drama) :

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥  
 ਸਾਧਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੨੩॥  
 ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨ ਦੀਆ ॥  
 ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥ ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥ ੨੪॥  
 ਦੋਹਰਾ

ਠੀਕਰਿ ਫੋਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਯਾ ਪਯਾਨ ॥  
 ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਯਾ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥੨੫॥

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੋ ਸੋਕ ॥

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥੨੬॥

ਅਧਿਆਇ: ਪੰਜ, ਬਚਿਤ੍ਰ ਨਾਟਕ

*(He protected the forehead mark and sacred thread (of the Hindus) which marked a great event in the Kal-age. For the sake of saints, he laid down his head without even a sigh. For the sake of Dharma, he sacrificed himself. He laid down his head but not his creed. The saints of the Lord abhor the performance of miracles and malpractices.*

*DOHRA: Breaking the potsherd of his body over the head of the king of Delhi (Aurangzeb), he left for the abode of the Lord. None could perform such a feat as that of Togh Bahadur. The whole world bemoaned the departure of Togh Bahadur. While the world lamented, the gods hailed his arrival in heavens.)*

#### **10. CONTEMPORARY RULER:-**

i) Aurangzeb : (1658-1707 A.D.)

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**CHAPTER-10**

**SRI GURU GOBIND SINGH**  
**TENTH GURU (DASVIN PATSHAHI)**

**1. GENERAL INFORMATION:-**

- i) Mother : Mata Gujar Kaur Ji
- ii) Father : Sri Guru Tegh Bahadur
- iii) Date of Birth : 22.12.1666 A.D.  
(23 Poh, 1723 Bik.)
- iv) Place of Birth : Patna Sahib, Bihar
- v) Guru ke Mahal : Sri Ajit Kaur Ji, Sri Sunder Kaur Ji,  
(Guru's wives) Sri Sahib Kaur Ji
- vi) Offsprings (Sahibzade) : 1. Baba Ajit Singh  
(Guru's sons) 2. Baba Jujhar Singh  
3. Baba Jorawar Singh  
4. Baba Fateh Singh
- vii) Bestowal of Gurgaddi : November 11, 1675 A.D.
- viii) Khalsa Panth di Sajana : March 30, 1699 A.D.  
(Vaisakhi day, 1756 Bik.)
- ix) Gurbani : Jaap Sahib, Akal Ustat,  
Chaupai Sahib, Bachittar Natak,  
Swaiye, Shabad Hazare,  
Zafarnama, etc.
- x) Joti-jot Samauna : 07.10.1708 A.D.  
(8 Kattak, 1765 Bik.)
- xi) Duration of Guruship : 32 years, 10 months, 27 days
- xii) Life Span : 41 years, 9 month, 15 days

**2. BIRTH AND CHILDHOOD:-**

Guru Gobind Singh was born on December 22, 1666A.D. at Patna Sahib, Bihar to Mata Gujri and Guru Tegh Bahadur. He spent

his first five years at Patna Sahib itself. Here he was given training in horse-riding, archery, skill at arms, etc. He would divide his play-mates into two groups, lead one group himself and fight feigned battles. Pandit Shiv Datt of Patna considered him the reflection of Shri Krishan and respected him. Many Muslims of the area were also his devotees. Nawab Rahim Bakhsh and Karim Bakhsh, devotees of Guru Tegh Bahadur, were also delighted to see him. They presented one village and two orchards to the Guru. Pir Bhikhan Shah of Ghuram (District: Karnal), having known through his spiritual power about the Guru's birth, came all the way to Patna to have his glimpse. He put sweets in two 'kujjis' (small earthen pitchers), from a Hindu and a Muslim sweet-meat seller respectively and put before the child. The child placed his hands on the both, meaning thereby that both the communities were equal for him. Raja Fateh Chand Maini and his Rani were also devotees of the child Gobind Rai. They had no son. Pandit Shiv Datt advised them, "Every morning, take bath and concentrate on the child Gobind". They kept on doing so regularly. One day, a child with a Divine Light, sitting in the lap of the Rani embraced her and said, "Mother, I have come!" Rani and Raja were very much delighted. The Rani offered sweets, but the child said, "Please bring those roasted grams and fried milk-bread (dudh and poori) placed in the Chauki (small wooden container). Gurdwara 'Maini Sangat' stands at this site where 'chhole puri da parshad' (consecrated food of grams and fried bread) is distributed among the 'Sangat'. In Patna too he had thrown two gold male bangles in the Ganges. Here stands Gurdwara Gobind Ghat today.

Having returned from Assam, Guru Tegh Bahadur called his family from Patna to Anandpur Sahib. On knowing about it, the 'Sangat' of Patna came to meet the family and requested that the cradle of Gobind Rai be left as a memorial. Mata ji agreed to it.

In 1728 Bik. the Guru family and the 'Sangat' left Patna and, passing through Danapur, Banaras, Prag, Lucknow, Mathura, Saharanpur, etc., reached Lakhnaur (the maternal village of Guru Gobind Singh; Bhai Lal Chand had gone to Kartarpur from this very village). Here, one day the Guru was playing with his play-mates that

Pir Arif Din passed that way. He alighted from his palanquin, bowed to him and talked to him separately for some time. Here again, Pir Bhikhan Shah came from Thaska (Ghulam) and met the Guru again.

The grandsons of Baba Suraj Mal (Guru's Taya) extended a big welcome to the Guru at Kiratpur Sahib and entertained him in their house. Here he paid homage to the memorials of Guru Hargobind, Baba Gurditta and Guru Har Rai. When he left Kiratpur Sahib, the 'Sangat' of Anandpur Sahib came forward to receive him and held Deepmala at Anandpur Sahib.

### **3. EDUCATION AND OTHER TRAINING :-**

Two good schools were set up at Anandpur Sahib. One school was headed by Munshi Sahib Chand and the other (Madrassa) by Qazi Pir Mohammad of Saloh village. Gobind Rai learnt Sanskrit and Persian in these schools. A lot of Gurbani and Gurmukhi had already been taught to him by Mata ji. Further knowledge of Gurbani and recitation of (Guru) Granth Sahib were taught by Munshi Sahib Chand. Pandit Kirpa Ram was deputed to give him higher education in Sanskrit. (Later, the delegation of Kashmiri Brahmins was led by the same Kirpa Ram which had called on Guru Tegh Bahadur). Qazi Pir Mohammad taught Quran Sharif to Gobind Rai ji. Besides, skill at arms and training in horse-riding were also given. In his spare time, Gobind Rai ji, would engage himself in sports. He would usually divide his play-mates in two parts. Leading one party himself, he would fight feigned battles.

### **4. BESTOWAL OF GURGADDI :-**

Before proceeding to Delhi for making the supreme sacrifice, Guru Tegh Bahadur had desired that, after him, Gobind Rai would assume the responsibility of Guruship. Accordingly, the Guruship was formally bestowed a few days after the martyrdom of the Guru father. Baba Ram Kanwar, a successor of Baba Budha, performed the ceremony by putting on the sword and decorating the turban with plume and finally applying the saffron mark on the forehead. However, he had already assumed the responsibility with effect from November 11, 1675 — the day of his father's martyrdom.

## 5. PLANNING OF THE GURU AND THE OPPOSING POWERS :-

The Guru was hardly nine when he had to shoulder the responsibilities of Guruship in the face of three opposing Powers :-

- i) Aurangzeb's merciless government, who had first deceived and then killed his brothers to occupy the throne, and who afterwards put his own father in jail for 8 years and son, Muazzam, together with his four sons, for 7 years. That stone-hearted king made a plan to convert each and every Indian to Islam and under the barbarian rule martyred Guru Tegh Bahadur alongwith Bhai Mati Das, Bhai Sati Das and Bhai Divala.
- ii) Second opposition was by the so-called high-caste Hindu Hill Chiefs who were afraid of the Guru's proclamations :-
  - a) Consider all human beings equal.
  - b) Life without self-respect and honour is not worth-living.
  - c) Neither fear nor frighten anybody.
- iii) The third party opposing the Guru was of Prithi Chand, Dhir Mal, Ram Rai and their successors and followers.

On the other hand, the Guru had neither any resources, nor associates, nor any army and nor any arms or ammunition. In addition, Guru Hargobind had fought four battles against the rule of Shah Jahan and had filled some self respect, courage and bravery which had subsided due to the peaceful times of the last 40 years.

In spite of all this, the Guru's determination, maturity and wisdom were stunning. He made a firm decision *that the rule under which Guru Arjan Dev — an ocean of peace, Guru Tegh Bahadur, Bhai Divala, Bhai Mati Das and Bhai Sati Das-like innocent and virtuous persons could be put to death through inhuman tortures, would better be destroyed, rather totally up-rooted.*

For this purpose, all resources would have to be made available; an army of such saints and soldiers would have to be prepared who would hold sharp swords in their hands and be full of mercy, righteousness, truth, contentment and love in their hearts and who would end the tyrannies and injustice and be restless to sacrifice everything to rid the country of the curse of slavery.

When the Guru came to know that on the martyrdom of Guru

Tegh Bahadur, no Sikh of Delhi came forward to claim the body and head, he felt greatly pained. (Bhai Jaita brought his head to Anandpur Sahib and Bhai Lakhi Shah Lubana secretly took the body to his house and cremated it by burning the whole house. No so-called high caste Sikh could do anything, rather they shirked to openly call themselves followers of the Guru). He thought that this way the Sikhs would again go to the same decline where they earlier were. And, he declared, “I would give such a shape and dress to the Sikhs that they would be identified among lacs of people and there would be no need to enquire about.” The Guru’s feelings have been depicted by Bhai Santokh Singh thus :-

ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਐਸੇ ॥ ਗਰਜਤਿ ਬੋਲੇ ਘਨਹਰ<sup>੧</sup> ਜੈਸੇ ॥  
 ਇਸ ਬਿਧ ਕੋ ਅਬ ਪੰਥ ਬਨਾਵੋਂ ॥ ਸਕਲ ਜਗਤ ਮਹਿ ਬਹੁ ਬਿਦਤਾਵੋਂ<sup>੨</sup> ॥  
 ਲਾਖਹੁੰ ਨਰ ਜਗ ਕੇ ਇਕ ਬਾਇੰ ॥ ਤਿਨ ਮਹਿ ਮਿਲੇ ਏਕ ਸਿੱਖ ਜਾਇ ॥  
 ਸਭ ਮਹਿ ਪ੍ਰਥਕ ਪਛਾਨਯੋ ਪਰੈ ॥ ਰਲੈ ਨ ਕੋਯੋਹੁੰ ਕੋ ਸਹੁ ਕਰੈ ॥  
 ਜਥਾ ਬਕਨ<sup>੩</sup> ਮਹਿ ਹੰਸ ਨ ਛਪੈ ॥ ਗਿਰੀਅਨ<sup>੪</sup> ਵਿਖੈ ਮੋਰ ਜਿਮ ਦਿਪੈ<sup>੫</sup> ॥  
 ਜਗੋਂ ਖਰਗਨ<sup>੬</sup> ਮਹਿ ਬਲੀ ਤੁਰੰਗ<sup>੭</sup> ॥ ਜਥਾ ਮ੍ਰਿਗਨ ਮਹਿ ਕੇਹਰ<sup>੮</sup> ਅੰਗ ॥  
 ਤਿਮ ਨਾਨਾ ਭੇਖਨ ਕੇ ਮਾਹਿ ॥ ਮਮ ਸਿੱਖ ਕੋ ਸਗਲੇ ਪਰਖਾਇ ॥ ਸੂਰਜ ਪ੍ਰਕਾਸ਼

*(Guru Gobind Singh thundered like a cloud: I ‘ll create Khalsa Panth in such a way that a Sikh will be recognized among lacs of people, as a swan cannot hide itself in the herons and a peacock is vividly visible in a mountain; as a horse is strong among donkeys; and a tiger among deer. Similarly, my Sikh will be recognized among people in various guises.)*

Having uttered such words at the tender age of hardly nine showed as to how much high spirits, determination, wisdom and far-sightedness the greatly courageous Guru had.

## 6. STEPS TAKEN FOR PREPAREDNESS :-

To execute his plan, the Guru held the view that he had to alter the slave-nations-like mindset of the entire society and instil instead the independent-nation-like awakening and thinking in their minds. For fulfilling this job, he appreciated the importance and greatness of literature. He knew it very well that to change the temperament and attitude of the people, literature had an important role to play.

Literature too should be such that the people would themselves tend to read. It could happen only if it was in the language of the people and that too in poetical form.

The Guru extended an open invitation to the poets of the country and appointed some outstanding poets and put them on translating the ancient holy scriptures and the stories of the brave warriors of Ramayana and Maha Bharata. Such poets were 52 in number. The Guru got new literature also written by them. He himself also wrote. The poetry written by him is said to be the best of all poetries written in that language.

He sent some scholars to learn Sanskrit at Banaras, who, on return, fully contributed towards writing the new literature as well as translating the old one. These scholars were called 'Nirmale'. Their contribution towards preaching was also unique.

The reason for changing the mindset of the people by creating the new literature or translating the ancient one was firstly the state oppression and secondly the high-handedness and exploitation by the Qazis, Mullahs and Brahmins. Thirdly, 'the upper castes' won't let the so-called 'low-castes' and 'untouchables' go to community wells, mandirs, fairs, etc. ***The Guru started to uproot this state oppression, religious exploitation and social discrimination with a firm determination and a firm hand.***

For fulfilling this purpose, the Guru wrote letters to the 'Sangat' and started organizing an army, collecting arms and ammunition. 'Vars of dhadis' (Ballads by Ballard singers) were started to be sung. Physical exercises, skill at arms and horse-riding were started to be taught and practised. Many of the young men came forward without any pay. Later on, some paid service men were also appointed which included Sikhs, Hindus and Muslims.

Like Guru Hargobind, the tenth Master also, after doing deep studies and scientific thinking, at the age of nine, made a well thought-out plan and took suitable steps to implement it.

**Offerings** :- In 1676 A.D., the Sikhs came from Kabul, Kandhar, Balakh, Bukhara, Ghazni, etc. with many presents, in which there was also a canopy of 'pashmina' (fine wool) brought by Bhai Duni Chand.

In 1680A.D., Raja Ratan Rai S/o Raja Ram Rai of Assam came at the age of 12, alongwith his mother, for having a glimpse of the Guru. He brought many costly presents alongwith an elephant (parsadi haathi) which had been trained to do so many interesting things.

Seeing the magnificence of the Guru growing day-by-day, the Raja of Kehlur (Bilaspur), Bhim Chand, started getting upset and opposed to the Guru, including acts of frightening him also. He started frequently making mischiefs. But, the peace-loving Guru was busy in producing literature.

**Construction of Fort Paonta :-** On the other hand, Raja of Nahan (Sarmaur), Medhani Parkash was devotee of Gurughar. He was requesting the Guru to build a fort in his state. In 1685 A.D., the Guru built a fort on the bank of Yamuna, which was named as Paonta (Panwta). This site had been being claimed by Raja Fateh Chand of Sirinagar (Garhwal), about which the Raja of Nahan had informed the Guru. The Guru stayed here for about 4½ years. During this time, he paid special attention towards the creation of literature. He wrote his autobiography, Bachittar Natak, also here. Sahibzada Ajit Singh was also born at this place.

Raja Fateh Chand also came here to meet the Guru who preached to both the Rajas (Fateh Chand and Medhani Parkash) and facilitated them patch up their differences, and made Fateh Chand agree to return the territory of Medhani Parkash occupied forcibly by the former.

Ram Rai also met the Guru at this place. When his spoilt 'Masands' took him out of bed and cremated him, the Guru went to Dehradoon to his widow and, punished the accused 'Masands' by burning them alive.

Pir Budhoo Shah (Badar-ud-Din) also became his Sikh over here and got 500 dismissed Pathan armymen appointed in the Guru's army. 500 ascetic Sikhs also offered their services to the Guru over here.

## **7. MARRIAGES OF THE GURU :-**

### **a) The Guru's first marriage with \*Sri Jito D/o Sri Harjas of**

\*NOTE : Some historians are of the view that Mata Jito's second name was Mata Sundri, and the four sons of the Guru were born to her. But, majority of the scholars do not subscribe to this suggestion and consider them as two different persons.

**Lahore** was solemnized at Guru ka Lahore situated on the north of Anandpur Sahib in 1677 A.D. She gave birth to three sons :-

- i) Baba Jujhar Singh in 1690 A.D.
- ii) Baba Jorawar Singh in 1696 A.D.
- iii) Baba Fateh Singh in 1699 A.D.

Mata ji left for her heavenly abode in 1700 A.D. Her 'dehra' Agampur is situated at Anandpur Sahib.

b) **The Guru's second marriage with Sri Sundri D/o Sri Ram Saran of Lahore** was solemnized in 1684A.D. She gave birth to the eldest Sahibzada, Baba Ajit Singh, in January, 1687A.D. After the Guru, Mata Sundri was duly respected and obeyed by the Sikhs. Bhai Mani Singh was appointed granthi of Darbar Sahib, Amritsar by her only. She stayed at Delhi till her end in 1747A.D.

c) **The Guru's third marriage with Sri Sahib Devi D/o Sri Ramu Bassi, Khatri of Rohtas, Distt. Jehlam** was solemnized in 1700A.D. This marriage was different from the normal one. Sri Ramu Bassi requested the Guru, "I have dedicated my daughter to you since her very birth. Kindly accept her in marriage. People call her 'Mata ji'. Nobody will marry her except your goodself." The Guru replied, "I have adopted 'brahmcharya'(total abstinence) so as to serve the country as well as the 'dharma'(righteousness). If your daughter too agrees to follow suit and is prepared for spiritual tie-up, then, for the sake of your pleasure, I am ready to marry her." That's why the historians have called her an 'unwed bride'(kawara dola). After getting initiated by taking 'Amrit', she got the name, Sahib Kaur. And, the Guru honoured her by declaring her as 'Mother of the Khalsa Panth'.

When the Guru felt his end approaching near, he sent her to Delhi to join Mata Sundri. The Guru gave her five weapons of Guru Hargobind to keep with full respect, which are duly kept in Gurdwara Rakab Ganj, Delhi at present. She left for heavenly abode before Mata Sundri.

## 8. BATTLES FOUGHT BY THE GURU :-

- i) **Battle of Bhangani (1689 A.D.)** :- The Guru had to fight 14 battles :- Hill Chiefs, for the sake of their own seats of power, had become stooges of the Mughal government. They considered the Guru's campaign against 'high and low' and 'caste-system' harmful for them. They were jealous of the ever-rising glory of the Guru. Bhim Chand, the Raja of Kehlur, wanted to get the canopy of fine wool, 'Parsadi Hathi' (graceful elephant) and some other valuables from the Guru, which he had requested for, on the eve of marriage of his son. The Guru had replied that those were the offerings of the Sikhs to the Gurgaddi of Guru Nanak Dev and could not be given to anyone else. Bhim Chand then threatened like a Raja. "You are my subject, you have to obey me". *But the Guru replied, "We are subjects of the Almighty Waheguru. We do not accept anybody's domination. We are peace-loving; neither we fear nor frighten anybody."* Getting this reply, Bhim Chand of Kehlur (Bilaspur) made up his mind to fight with the Guru. The marriage of his son with the daughter of Fateh Chand of Garhwal (Sirinagar) drew near. After the marriage ceremony had been performed, Bhim Chand asked Fateh Chand, "I have enmity with the Guru but you have friendship; how do we pull on?" In short, Fateh Chand had to collaborate with Bhim Chand. Bride and the groom were sent to Bilaspur and the Rajas stayed back to fight with the Guru. They included Bhim Chand Kehluria, Kirpal Chand Katochia, Hari Chand Jaswalia, Sukhdial Jasrotia, Kesri Chand Handuria, Prithi Chand Dhadwalia and Fateh Chand Garhwalia. On the other hand, out of 500 Pathans, 400 deserted the Guru and joined the Rajas, but Kale Khan and his 100 men remained loyal with the Guru. Knowing about the battle, 500 ascetics also slipped away, but Mahant Kirpal Das remained unshaken. When Sayyad Budhu Shah came to know about the Pathans having deserted, he alongwith his 4 sons and 700 devotees came forward in support of the Guru. Bibi Veero's 5 sons were also with the Guru. The Guru had about 5000 men, including Mama

Kirpal, Diwan Nand Chand, Sahib Chand, Prohit Daya Ram, etc. Rajas' army was much bigger. The battle was held between River Yamuna and Stream Giri and continued for three days. At last, Raja Hari Chand Jaswalia was killed by the Guru and their armies fled. But, the Guru's men neither followed them nor got any political gain.

In this battle, two sons each of Bibi Veero and Sayyad Budhu Shah were killed. The Guru blessed the Pir with a turban, a comb, a sword and a 'hukamnama' and, soon after, left for Anandpur Sahib. On the way, he stayed at Dhakoli, where there was shortage of water. There he got a 'baoli'(deep well with steps to reach water) built. Thence, he proceeded to Kotla. The Pathans accorded a big welcome and served the Guru. The Guru blessed them with a sword which has been preserved well by their descendants. Thence, he reached Anandpur Sahib via Kiratpur. In view of the perpetual provocations and harassments, the Guru continued war preparedness and built five forts — Anandgarh, Lohgarh, Fatehgarh, Holgarh and Taragarh. Literature was also continued to be produced.

- ii) **Battle of Nadaun (1695 A.D.)** :- Aurangzeb deputed commander Mian Khan to get tax from the Hill Rajas, who further deputed his nephew, Alaf Khan. The Rajas sought the Guru's help. Considering it a national cause and forgetting their past misdeeds, the Guru extended help. The Mughal Army could not stand the resistance and ran away.
- iii) **Battle of Guler** :- After the defeat of Alaf Khan, Subedar Dilawar Khan sent his son, Rustam Khan, to fight with the Guru. But, due to the rainy season and looking at the grandeur of the Sikhs, he ran away. After this, Dilawar Khan sent his slave, Hussaini. Bhim Chand Kehluria, Kirpal Chand Katochia and some other Hill Rajas joined Hussaini. They attacked Guler first. On the request of Guleria, the Guru deputed Bhai Sangatia, alongwith some other brave Sikhs. Hussaini, Kirpal Chand Katochia and some other prominent Hill persons got killed. Their army had to flee. Bhim Chand saved himself by fleeing. Bhai Sangatia, alongwith 7 companions, also got killed.

**Aurangzeb's worry and coming of Muazzam :-** Aurangzeb got worried after these defeats. He sent his son, Muazzam, in 1696A.D. to check the Guru from organizing an army. The Prince himself proceeded to Lahore, but sent Mirza Begh with an army to this side. He very much punished the Hill Rajas and wanted to confront the Guru too, but Bhai Nand Lal, who was Chief secretary to Muazzam, gave him such a wise counsel that the campaign against the Guru was put off.

## **9. FIVE, SIX YEARS OF PEACE :-**

- i) **Nirmale :-** After the said battles, the Guru thought that the Sikhs should not only become warriors for eradicating the cruelties but also get educated and become merciful, scholars, public servants and statesmen. He paid sufficient attention to the education of the general public. On the refusal of a Pandit to teach Sanskrit to the Sikhs, the Guru sent five Sikhs to Banaras. On return, they got baptized too, but instead of taking part in the battles, they devoted themselves to teaching only. With this scholarly group of the Sikhs, the sect of Nirmale came into being.
- ii) **Masands :-** Guru Amar Das had set up 22 preaching centres in the country. Guru Ram Das gave them an additional duty of also collecting 'Daswandh' or other offerings from the Sikhs and passing on to Gurughar. He gave them the name of 'Masnad' (high officer) which got corrupted to 'Masand'. \*Guru Arjan Dev further strengthened this system and inspired the Sikhs to set apart 'Daswandh' (one-tenth of their income) for general good of the needy. These 'Masands' would do their job so ably and deal with the people so well that it presented an excellent model of Sikhism.

But, with the lapse of time, this system started deteriorating and, due to the misuse of the collections, a majority of them got corrupted. When Guru Gobind Singh came to know of this

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**\*Note :-** The masands working as such in the time of Guru Ram Das were totally under the influence and spell of Prithi Chand who was badly opposed to Gurughar. It was thus essential for Guru Arjan Dev to appoint new masands from among the highly accomplished Sikhs sincere to Gurughar.

deterioration, he punished the corrupt and awarded the honest ones. And, ultimately, he gave this system a good burial and cautioned the Sikhs to boycott them. This happened in 1688A.D.

- iii) **Langar(community kitchen and free food)** :- On one hand, Guru Nanak Dev would give spiritual food to the 'Sangat' through recitation and interpretation of Gurbani and singing of the hymns, on the other hand, would provide free food through running a free kitchen (langar). The rest of the Gurus also continued this system. Side-by-side the Sikhs were instructed to serve their visitors by providing them with food and bed. Guru Gobind Singh had gone to the extent of saying to the Sikhs: "He who serves his visitor, serves me. The poor man's mouth is my coffer."

#### **10. CREATION OF THE KHALSA PANTH :-**

Right from Guru Nanak Dev upto Guru Gobind Singh, efforts had been being made to enable the Hindus to get rid of their social, religious and political restrictions/dogmas and get united, progress further and become an independent nation. For this purpose, they had been being inspired to shed castist discrimination, unavailing religious rituals and superstitions and suspicions. Side-by-side lessons on 'neither fear nor frighten anybody' and 'live a life of self-respect and honour' had also been given. Mutual love, brotherhood and sharing of pain and pleasure were also taught. A lot of progress had been made on this side and a lot more still needed further to be achieved.

It was required to instill enthusiasm and determination for attaining national unity and independence; because, many people still, for their own interests, were not desisting from co-operating with the foreign rulers against their own brethren. Yet still, Hindu Hill Chiefs, for their political interests and castist ego were not stopping to feel jealous of and fight with the Guru who was waging a selfless struggle for independence.

The Guru decided to take a revolutionary step in this direction through which a distinctive shape could be given to the Sikhs and a strong organization be made of the people who could sacrifice their

'Tan, man and dhan (body, mind and money). He did not only want a nation of the brave but a nation of people who had the bravery and fearlessness of the courageous men alongwith the mercy and piety of the saints; who, being great swordsmen, were also a symbol of mercy, righteousness, truth and contentment. The Guru was of the view that if the dress too of such a person was of a different kind, he would be extra cautions to maintain its dignity. To make the programme initiated by Guru Nanak Dev a success, Guru Gobind Singh decided to create the Khalsa Panth.

Some Pandits counselled the Guru to do 'havan' (fire-worship) to please the goddess Durga. When she would appear, a boon be asked for removing all the obstacles. \*The Guru was strongly opposed to the worship of gods and goddesses. (It was in fact Guru Nanak Dev who had pleaded for worshipping one and the only one God). Even then, with a view to removing the superstition of the Pandits, the Guru called for the services of Pandit Kesho Das, who conducted the fire-worship on the Naina Devi Hill by burning a lot of material. He recited many mantras and made earnest requests, but the goddess did not appear. At last, the Pandit slipped away.

The Guru then put the entire material in the fire, unsheathed his sword and declared with a challenge, **“The real goddess of power is the sword which can do miracles and will do also. It will solve all your problems. It will remove slavery and bring independence into the country and will bless you with peace, comfort and contentment. Be its worshippers.”**

The Guru appointed March 30, 1699A.D. (Waisakhi of 1756 Bik.) as an 'eventful day' and sent messages to the Sikhs, living far and wide, to reach Anandpur Sahib with great enthusiasm.

Tents had been put at the site of Kesgarh Sahib, hymns were being sung. Dashmesh ji was in quite a different mood. On the completion of 'kirtan' (hymn singing), the Guru stood up, unsheathed his sword and asked the 'Sangat'(congregation) in a challenging mood, "A 'head' is needed. Is there anyone to offer the same?" The congregation got dumbstruck, bowed their heads and an eerie silence pervaded the atmosphere. He repeated his demand thrice. Ultimately,

Bhai Daya Ram, a khatri of Lahore offered his head. The Guru led him to a tent put up close by for this purpose. A sound of cutting the head was heard and the Guru alone came out of the tent with the sword stained with blood. Occupying the stage, he again raised his voice asking for another head. This time Bhai Dharam Das, a Jat of Hastnapur, came forward for this purpose. The process was adopted for five times.

During the fifth time, the Guru spent some more time in the tent and eventually came out followed by five young men beautifully dressed in new attires. He led them onto the stage and declared them 'Five Beloved Ones (Panj Piyare)' Then he put clear water in a 'Batta'(iron container) prepared 'AMRIT' by reciting the Bani and adding 'Patasas' thereto and stirring with a 'Khanda'(double edged sword). The Guru administered the same to them. He then declared, "They are 'Five Beloved Ones' and have turned 'Singhs'. They have got new birth. They are my sons. Now, they have become 'Khalsa Panth' — a NATION of SAINT SOLDIERS. Their previous castes have disappeared. Now, their names are Daya Singh, Dharam Singh, Himmat Singh, Mohkam Singh and Sahib Singh. He also endowed them with five religious emblems — Kachh, Karra, Kirpan, Kangha and Kes — thus giving a unique identity as SINGHS. He further dwelled on 'Rehat Maryada' (Khalsa Code of Conduct).

Then the Guru came down from the stage and requested the five beloved ones, with folded hands, "Now bless me also with 'Amrit' and make me Gobind Singh from Gobind Rai." Everybody got stunned to hear this but the Guru said, "Don't have any doubts. 'Panth' has been created by the Almighty Waheguru. Admit me also in it. There is no difference between you and me." In the words of Bhai Santokh Singh :-

ਖਾਲਸਾ ਗੁਰੂ ਹੈ, ਗੁਰੂ ਖਾਲਸਾ ਕਰੋਂ ਮੈਂ ਅਬਿ,  
ਜੈਸੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਅੰਗਦ ਕੇ ਕੀਨਿਓ ।  
ਸ਼ੱਕ ਨ ਕਰੀਜੈ, ਸਾਵਧਾਨ ਹੋਇ ਦੀਜੈ ਅਬਿ,  
ਅੰਮ੍ਰਿਤ ਛਕਾਵੈ ਮੁਹਿ ਜੈਸੇ ਤੁਮ ਲੀਨਿਓ ।

ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ

(Now, I will turn Khalsa into Guru in the same way as Guru

*Nanak Dev had made (Guru) Angad Dev Ji. So please get ready without any doubt and baptize me as I have done to you.)*

Thus, the Guru was also administered 'Amrit' (baptized) and told about 'Rehat Maryada', as also requested, "Whenever the Panth faces any challenge, help it face the same."

This is how the Guru became 'Aape Gur Chela' (self Guru, self disciple). Side-by-side, he founded 'Panch-Pardhani' (democratic set-up) as well. The preaching given on this occasion is capable of turning man into God :-

**"From today onwards, Khalsa Panth is your caste, nation and brotherhood. You are to become saints-like virtuous and beneficent; brave men-like fearless and strong warriors. You are to help the weak and the oppressed. Witnessing the cruelty being committed, you are not to sit behind, you are neither to fear nor frighten anybody. You are not to disown your religion at any cost."**

As per the teachings of Guru Nanak Dev, 'Earn by fair means, do meditation and share your earnings with the needy' was again preached. 'Worship only the One Timeless God; read, understand and assimilate the Revealed Word and cherish the sight of the khalsa' were also taught to be strictly observed. He directed to abide by the wearing of and keeping the 5 K's; and observing the four 'bajar kurehtan' ('rigid wrongs of living'). He blessed with the slogan : 'Khalsa belongs to Him, victory be also His'. He authorized the five baptized Sikhs, irrespective of their relation with any old caste or creed, to administer baptism. Baptism not only changed the men but the women also. Guru Nanak Dev had brought about equality among men and women and the other Gurus had strongly endorsed and advocated the same. Guru Gobind Singh, by giving the right of getting baptized and becoming tigresses, brought them exactly on the same footing as that of the men. This was an exclusively revolutionary step in the history of the world. After having created the Khalsa Panth the Guru was extremely happy. He praised his creation, the Khalsa Panth, as under :-

‘ਜੁੱਧ ਜਿੱਤੇ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨੁ ਕਰੈ ।  
ਅਘ ਅਉਘ ਟਰੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕਿਰਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ।

ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਜੋ ਬਿਦਿਆ ਲਈ ਇਨਹੀ ਕੀ ਕਿਰਪਾ ਸਭ ਸਤ੍ ਮਰੇ ।  
ਇਨਹੀ ਕੀ ਕਿਰਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀਂ ਮੇਂ ਸੋ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ।’

*‘(By the kindness of these Sikhs, I have conquered the wars and also by their kindness, I have bestowed charities; by their kindness the clusters of sins have been destroyed and by their kindness my house is full of wealth and materials; By their kindness I have received education and by their kindness all my enemies have been destroyed; by their kindness I have been greatly adorned, otherwise there are crores of humble persons like me.)’*

The purpose for which he had come into the world was described as under :-

ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇਂ ਆਏ, ਧਰਮ ਹੇਤ ਗੁਰਦੇਵਿ ਪਠਾਏ ।  
ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ, ਦੁਸਟ ਦੋਖੀਯਨਿ ਪਕਰਿ ਪਛਾਰੋ ।  
ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ, ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ।  
ਧਰਮ ਚਲਾਵਨ, ਸੰਤ ਉਬਾਰਨ, ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨਿ । ਬਚਿੱਤਰ ਨਾਟਕ ੬/੪੨,੪੩

*(For this role, I have come to this world. The Preceptor Lord (Waheguru) has sent me for the promotion of the Dharma. The Lord said, spread the Dharma (righteousness) everywhere, seize, defeat and knock the tyrants and evil-doers down. For this purpose, I have taken birth. Let all the saints know it in their innerselves that my aim is to spread the Dharma (Truth) and to save the holy men and to weed out the wicked en masse.)*

To instill heroism in the Khalsa, the following prayer was daily offered :-

ਦੇਹ ਸ਼ਿਵਾ ਬਰੁ ਮੋਹਿ ਇਹੈ, ‘ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ।’  
ਨ ਡਰੋਂ ਅਰਿ ਸੋਂ ਜਬ ਜਾਇ ਲਰੋਂ, ਨਿਸਚੈ ਕਰਿ ਅਪੁਨੀ ਜੀਤ ਕਰੋਂ ।  
ਅਰੁ ਸਿਖਰੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੋ, ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ।  
ਜਬੁ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ, ਅਤਿ ਹੀ ਰਨ ਮੈਂ ਤਬ ਜੂਝਿ ਮਰੋਂ । ਚੰਡੀ ਚਰਿਤ੍ ੨੩੧

*(O Lord grant me the boon, that I may never deviate from doing a good deed. That I shall not fear when I go into combat. And with determination I will be victorious. That I may teach myself this greed alone, to learn only Thy praises. And when the last days of my life come, I may die in the midst of the battlefield.)*

For his ownself, he would say :-

ਜੋ ਹਮ ਕੋ ਪਰਮੇਸੁਰ ਉਚਰਿ ਹੈ ॥ ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿ ਹੈ ॥  
ਮੈ ਕੋ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ ॥ ਯਾ ਮੈ ਭੇਦੁ ਨ ਰੰਚ ਪਛਾਨੋ ॥  
ਮੈਂ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨਿ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥  
ਜੋ ਪ੍ਰਭ ਜਗਤਿ ਕਹਾ ਸੋ ਕਹਿ ਹੋ ॥ ਮਿਤ੍ਰੁ ਲੋਕ ਤੇ ਮੋਨਿ ਨ ਰਹਿ ਹੋ ॥

ਬਚਿਤ੍ਰ ਨਾਟਕ ੩੨/੩੩

*(Those who address me as God, shall fall into the pit of hell. Treat me as a servant of the Lord. And, entertain no doubt about it. I am only a slave of the Lord. I have only come to witness the Lord's play (Lila). I tell the world what my God told me then; I shall not keep silent on account of the fear of mere mortals.)*

### **11. MEETING WITH THE HILL RAJAS :-**

After creating the Khalsa Panth, the Guru went to Rawalsar, a famous place of pilgrimage in the Mandi State, the next year. Hill Rajas had also come over there. He addressed them, "Let us, all the Indians get together at one platform, shed 'high-and-low' and castism, and fight against the foreign cruel and unjust rule and take steps to set up our just government and a healthy society. For this purpose, come and get baptized and become Singhs and serve the religion and the country by leading the Khalsa." But the Rajas were full of ego, due to their being of 'high' caste and rulers of their states. Besides, they were ever quite afraid of the cruelty and oppressive foreign government. On the contrary, they replied to the Guru, "To confront the Mughal government, is to invite our own death and destruction. As compared to the Mughal army, your Khalsa is like sparrows against a hawk and goats and sheep against a lion."

Hearing this, the Guru said in anger, "The slave mind-set and worldly luxuries have killed your self-respect and self-confidence. Your minds have got polluted, and bodies lifeless. You have neither knowledge about nor faith in the power of the Almighty Lord. There is a great power in the 'Amrit of Khanda and Batta' (baptism). Just try and see. We will do what you cannot dream of." The Guru challenged :-

‘ਭੇੜੋਂ ਕੇ ਮੈਂ ਸ਼ੇਰ ਬਨਾਉਂ । ਰਾਠਨ ਕੇ ਸੰਗ ਰੰਕ ਲੜਾਉਂ ।

ਭੂਪ ਗਰੀਬਨ ਕੇ ਕਹਾਉਂ । ਚਿੜੀਓਂ ਜੇ ਮੈਂ ਬਾਜ ਤੁੜਾਉਂ ।  
ਸਵਾ ਲਾਖ ਜੇ ਏਕ ਲੜਾਉਂ । ਤਥੈ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਮ ਕਹਾਉਂ ।’

*(I will turn sheep into tigers, make the poor fight the knights, will make the poor be called kings, will make the sparrows tear out the hawks, make one man fight a lac and a quarter, only then shall I qualify myself to be addressed as Gobind Singh.)*

And assured them :

“Government will be yours. I am not to set up my own rule. It will only be you or your descendants who will rule, and that too after getting independence. Come on to co-operate with me!”

But, the Rajas did not have faith in the Guru nor did they agree to co-operate with him, due to real as well as psychological slavery to the Mughal rule. In addition, they had also ego of their rule, ‘upper’ caste, ‘superior’ religion, etc. As a result, they started conspiring against the Guru, because they considered the movement initiated by him more against their interests than those of the Mughal Empire.

## **12. AN ERA OF BATTLES STARTS AGAIN :-**

Outwardly, the Hill Rajas were friendly towards the Guru and afraid of fighting directly against him, but, inwardly, they were afraid of and against the Guru and wanted to harm him deceitfully.

- iv) **Battle** :- One day the Guru, alongwith some Sikhs was hunting. Suddenly, two of the Rajas attacked him with their armies. It was a fierce battle. A handful of the Sikhs killed a good number of the enemy’s men. One Raja was also killed and an arm of the other got cut. He ran away crying and their armies too followed suit.
- v) **Battle** :- Hill Rajas got very upset but could not get courage to avenge their defeat. All got together and wrote a letter to Governor, Sirhind and instigated him very much. In 1701 A.D., he sent an army of 10,000 men, 20,000 men of the Rajas also joined. Fierce battle was held. Painde Khan wanted to confront the Guru. The Guru gave him two chances to attack but he missed the both. At last the Guru’s arrow pierced through his scalp. Dina Begh remained obdurate for some time, but he also

got injured and ran away. Rajas' armies had already fled. The Guru won the battle.

- vi) **Battle** :- Rajas got very angry. They took along gujjars (cattle breeders and milkmen) and ranghars (Rajputs converted to Islam) and attacked Anandpur Sahib. After getting a thorough drubbing, they decided to begin a siege of Anandpur Sahib. During nights the Singhs would come out to loot and return to the fort. One day the Rajas made an elephant fully drunk, tied shields on its forehead and put it to break the main gate of the fort. When the elephant approached the main gate, Bhai Bachittar Singh speared and wounded the elephant which ran away shrieking with pain, trampling its own men. The armies also fled.

After this the Guru shifted to a village Nirmoh near Kiratpur where he had already built a fort. One day, when the Guru was in a congregation, a man deputed by the Rajas threw a bomb. The attendant of the Guru was killed. The Guru killed the attacker with an arrow.

- vii) **Battle** :- The Rajas again instigated the Governor Sirhind to attack the Guru. They also joined with their armies. After a fierce battle, seeing no result coming out, the Governor considered it advisable to retreat.
- viii) **Battle** :- After some time, the Hill Rajas instigated Sayyad Begh and Alaf Khan who, after some fighting, also retreated. Then Said Khan was brought, who was confronted by the Guru's devotees, Sayyad Begh and Maimu Khan. Having a glimpse of the Guru, Said Khan turned a Sikh and ultimately sacrificed his life fighting for the Guru.
- ix) **Battle** :- Getting repeated drubbings, the Hill Rajas thought of approaching Aurangzeb and wrote him a long letter, in which they described themselves as faithfuls of the government and the Guru a great adversary of the government, the Islam and the Hindu Religion. As a result, Aurangzeb issued orders to Governor Sirhind and the Governor Lahore to continue fighting with the Guru till his defeat. The Sikh army was around 10,000

when the royal army, the army of Hill Rajas, and Gujjars, Ranghars, etc. were lacs in numbers.

The Guru's army gave a befitting reply to their every attack. At last, the Hill Rajas took vows in the name of cow and the emperor's side took vows in the name of Quran Sharif on behalf of the emperor that "If you leave the fort, you will not be troubled anymore." Till this time, many of the Guru's men had sacrificed their lives and the rest were facing hunger and thirst.

The Guru pleaded with his men : 'Pahadian ate turkan dian kasman da itbar nahi karna chahida. Inhan de mann saaf nain han' (we should not believe in the vows of the hill people and the Muslims. They are not clean at heart).

But, the Sikhs, having suffered for the last three years from the battles, hunger and thirst, forced the Guru to leave the fort. The Guru said, "Those who want to leave, may go, but give me their letters of abdication." Some of the Sikhs wrote, "Neither you are our Guru nor we are your Sikhs" and left.

After fighting for some more days, all the Sikhs got united in favour of leaving the fort. At last, after giving the charge of looking after the Guru's places to Bhai Gurbakhsh Singh Udasi, the Guru, during the midnight of December 20, 1704 A.D., left the fort and moved towards Ropar. At the same time, the hill people and the Muslims, violated their vows and started following the Guru. Just short of the Sirsa River, a fierce battle took place. In this commotion and darkness of the night, the younger sons of the Guru and Mata Gujar Kaur got separated. In memory of this tragedy, Gurdwara Parvar Vichhora is built at this place.

In the history of mankind, a special feature of this tragedy is that on one side, Baba Ajit Singh, Bhai Jiwan Singh (Bhai Jaita), Bhai Uday Singh and some other Sikhs were asked to fight with the enemy; but, on the other hand, the Guru asked Bhai Daya Singh, etc. to start singing of 'Asa di Var'. It was only Dashmesh Guru, who could do this supernatural act.

In this battle, though hundreds of brave Sikhs — Bhai Jiwan

Singh, Bhai Uday Singh, etc. — were killed, but they had given befitting drubbing to the opposing army.

The Sirsa was in spate then, due to which, a lot of material and literature got lost and destroyed. After crossing the Sirsa, the Guru spent a day in the fortress of Nihang Khan near Ropar. Mata Sunder Kaur, Mata Sahib Kaur and Bhai Mani Singh were sent to Delhi.

- x) **Battle of Chamkaur** :- On December 21 night, the Guru left Ropar for Chamkaur side. Baba Ajit Singh, Baba Jujhar Singh and 40 Sikhs were with him. The enemy was also following them who were about 10 lacs in number.

Reaching Chamkaur, they occupied a katcha fortress and made the Singhs take positions. Hungry, thirsty and tired Singhs fought the battle very heroically, in which Baba Ajit Singh, Baba Jujhar Singh, Bhai Mohkam Singh, Bhai Sahib Singh, Bhai Himmat Singh and many other Singhs got martyred. Only 5 were alive, who resolved and asked the Guru, “Now, you leave the fortress. According to the rights given by you, we, in the capacity of 5 beloved ones, order you that you are a great support of the Panth. You can again make it prosper.”

The Guru honoured the Panthic command. He made the five occupy their seats, put his plume on Bhai Sangat Singh, circumambulated and bowed to the five, thus bestowing Guruship to them, as mentioned below:-

ਦਯਾ ਸਿੰਘ ਅਤੇ ਧਰਮ ਸਿੰਘ ਜੀ, ਮਾਨ ਸਿੰਘ ਤੀਜੇ ਬਹੁ ਬੀਰ  
ਸੰਗਤ ਸਿੰਘ, ਸੰਤ ਸਿੰਘ ਪੰਚਮ, ਤਿਨਹੂੰ ਬਿਠਾਯੋ ਦੇ ਕਰ ਧੀਰ ।  
ਗੁਤਾ ਅਰਪਨ ਲਗੇ ਖਾਲਸਾ, ਪੰਚ ਸਿੰਘ ਤਹਿ ਸੋਹਿ ਸਰੀਰ ।  
‘ਪੰਚਰੂ’ ਮੈ ਨਿਤ ਵਰਤਤ ਮੈ ਹੋ, ਪੰਚ ਮਿਲਹਿ ਸੇ ਪੀਰਨ ਪੀਰ ।  
ਇਮ ਪਾਂਚਨ ਕੀ ਮਹਿਮਾ ਫਿਰ ਕਰਕੇ, ਤੀਨ ਪਰਿਕਰਮ ਫਿਰ ਕਰ ਦੀਨ ।  
ਅਰਪੇ ਸ਼ਸਤ੍ਰ ਜਿਗਾ ਅਰੁ ਕਲਗੀ, ਨਿਜ ਕਰ ਤੇ ਸਿਰ ਬੰਧਨ ਕੀਨ ।  
ਸ਼ਸਤਰ ਗਾਤਰੇ ਤਬ ਪਹਿਨਾਏ, ਕਰਿ ਕਸਾਇ ਕਰ ਬਿਲੰਧ ਬਹੀਨ ।  
ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਫਤ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਚੀਨ ।

Then, the Guru clapped and said in a loud voice, “Guru challia je (The Guru is leaving)”, and left the fortress, alongwith Bhai Daya Singh, Bhai Dharam Singh and Bhai Maan Singh. But, in the darkness,

the three got separated from him. Bhai Sant Singh remained with Bhai Sangat Singh in the fortress.

Paying homage to Baba Ajit Singh and Baba Jujhar Singh, Hakim Allah Yar Khan Yogi writes:

‘Bas ek thirath hai Hind me yatra ke liye, katae baap ne bachhe yahan khuda ke liye (*There is only one place of pilgrimage in India, where the father got his sons killed in the name of God*)’.

By the morning, the Guru reached Kiri village. There, two gujjars, Alfu and Gamu, recognized him and started shouting. He eliminated both of them. Thence, he reached in a garden of Machhiwara over night.

Because he travelled during night only and the area was full of thorny bushes, his clothes got torn off and feet badly wounded with thorns and blisters. Due to hunger and fatigue, he was also badly exhausted. Only tender shoots of wild plants were available for food. In addition, it was severe cold, but he was in high spirits and steady. If he slept, it was with a sword in hand. During such a hard time, his high state of mind and unflinching gratefulness to the Almighty reflect in the following hymn :-

ਮਿਤਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ ।

ਤੁਯ ਬਿਨ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਓਢਣਾ, ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਣਾ ।

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਯਾਲਾ, ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ ।

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰੁ ਚੰਗਾ, ਭੱਠ ਖੇੜਿਆਂ ਦਾ ਰਹਿਣਾ ।

ਖਿਆਲ ਪਾ: ੧੦

*(Tell the beloved friend (the Lord) the plight of his disciples. Without You, rich blankets are a disease and the comfort of the house is like living with snakes. Our water pitchers are like stakes of torture and our cups have edges like daggers. Your neglect is like the suffering of animals at the hands of butchers. Our Beloved Lord's straw bed is more pleasing to us than living in costly furnace-like mansions.)*

In the garden of Machhiwara only, Bhai Daya Singh, Bhai Dharam Singh and Bhai Maan Singh joined him. This garden belonged to Bhai Punjaba and Bhai Gulaba Masand. Bhai Gulaba made him comfortably stay in his house and served for a number of days. Two brothers of this very place, Bhai Ghani Khan and Bhai Nabi Khan came to know of the whole episode. They had earlier served

the Guru and were his great devotees. They planned to take the Guru to some safe place, which the latter approved.

As per plan, the Guru wore a blue dress, made his hair fall back and got seated in a palanquin which was carried by Bhai Ghani Khan, Bhai Nabi Khan, Bhai Dharam Singh and Bhai Maan Singh. And, Bhai Daya Singh was following, moving a whisk over the palanquin. On the way, a patrolling party met. They were fully explained; still their officer called Qazi Pir Mohammad of Saloh, (who had taught Arabic, Persian and Quran Sharif to the Guru in childhood). He told the patrolling party “Don’t check the virtuous man. He is the ‘Pir of Uchch’ who has realized the Almighty Lord.” Then only the patrolling party was satisfied. This is how he reached Hehar in Ludhiana District where Mahant Kirpal Das served him with great devotion. (This brave saint had killed Hayat Khan in the battle of Bhangani). Here, the Guru presented two gold ‘bangles’(karras) and a hukamnama to Bhai Ghani Khan and Bhai Nabi Khan, in which is written, “Ghani Khan and Nabi Khan are dearer to me than sons.”

In the guise of ‘Uchch da Pir’, the Guru reached Jatpura. From here, Chaudhary Rai Kalha of Raikot took him to his house, heard the whole story and begged for all kinds of services. He also sent Noora Mahi to Sirhind to know about Mata Gujar Kaur and the younger Sahibzadas. On return, Noora narrated the whole story.

At the time of crossing the river Sirsa, Mata ji and the two younger sons of the Guru got separated, due to commotion of the battle and darkness of the night. They spent one night at the abode of Kumba Machhaki. Thence, Gangu the ‘rasoiya’ (domestic help) of Gurughar took them to his house in village Saheri. During the night, he stole the valuables of Mata ji and shouted: ‘Thief! Thief!’ Mata ji tried to make him understand the seriousness of the situation, but he, being dishonest, reported the matter to the ‘kotwal’ (police station head) of Morinda who took the three to Governor Sirhind. On the way, Mata ji told Gangu, “\*The money for which you are committing this

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**\*Note:** This was brought to the notice of Governor Sirhind by Janni Khan and Manni Khan, Chaudhries of Morinda who ordered to realize the same from Gangu, who was badly interrogated and succumbed to the torture during interrogation.

sin, will become the cause of your own death.” The Governor Sirhind made the three confined to ‘Thandha Burj’ in Fort Sirhind.

On December 24, 1704 A.D., Baba Jorawar Singh and Baba Fateh Singh were produced in the court of Governor Sirhind. They addressed him with ‘Waheguru ji ka Khalsa Waheguru ji ki Fateh’ (Khalsa belongs to Him, victory be also His). The Governor said, “Your father and both of your brothers have been eliminated. If you wish, you can save your lives, and also attain high positions, provided you adopt Islam. But, if you don’t agree, you will be badly brutalized to death.”

The both replied bravely, “We are descendants of the glorious martyr, Guru Arjan Dev and grandsons of the great martyr, Guru Tegh Bahadur. We know how to die. We are sons of Guru Gobind Singh and know to suffer atrocities for the sake of faith. Do whatever you like? ‘Hamre bans reet im aaie, sis det par dharma na jaie (The tradition in our family is to sacrifice the head over the faith.)

They were given a number of greeds, threats and tortures, but they kept steadfast. At last, disappointed Wazir Khan ordered to produce them the next day. Accordingly, they were produced the next day and asked to adopt Islam, but the brave Sahibzadas stuck to their guns. Failing on every front, the Governor asked the Qazi to announce the religious verdict. The Qazi said, “Islam does not permit to punish the sons for the sins of their father. The Governor tried to instigate Nawab Malerkotla, Sher Mohammad Khan, that he could avenge the death of his brother Nahar Khan and nephew Khijar Khan who had been killed in the battle of Chamkaur, by punishing the children. The latter not only rejected the suggestion but also cursed it and called for justice that it was not justified to torture the kids. In the words of Allah Yar Khan Yogi :-

‘Badla he lena hoga to hum lenge baap se. Mehfooz rakhe hum ko khuda aise paap se (If we are to avenge, we would do so from the father, may the Almighty Khuda save us from committing such a sin)’.

Seeing the attitude of Sher Mohammad Khan and the Qazi, the Governor also got softened, but diwan Sucha Nand, a mischievous

and malicious man, put such questions to the Sahibzadas, replying which they could be taken for rebellious. He asked, "If you are released, what will you do?" They replied, "We will organize an army, fight against your oppression and cruelties and keep on fighting as long as the cruel are not eliminated or we are not martyred."

Sucha Nand told Wazir Khan Governor, "They are the rebellious sons of the rebellious father and coming of age, can be dangerous for the Mughal Empire. Thus, to release them will not be a wise step." Hearing these arguments, the Governor made up his mind to punish the children. Qazi was again asked. This time, contrary to the teachings of Islam, the Qazi gave the verdict to brick them alive. Brick laying was started, but when the wall came upto their shoulders' level, it collapsed. Flower-like children got unconscious. Then, they were brought to their senses and sent to the Cold Burj. On December 26, no activity took place.

On December 27, they were again produced and asked to adopt Islam like before, but they kept unperturbed and steadfast. At last, the Governor ordered to slaughter the children. The 'Jallads' (executioners) of Samana, Sashal Begh and Bashal Begh slaughtered both the brave innocents turn-by-turn. Mata Gujjar Kaur was also thrown down from the cold Burj and martyred. Renowned Scholar Rattan Singh Bhangu writes in Prachin Panth Parkash :-

ਹੁਤੋਂ ਉਹਾਂ ਥੋਂ ਛੁਰਾ ਇਕ ਵਾਰੋ, ਗੋਡੇ ਹੇਠ, ਕਰ ਜ਼ਿਬਹ ਡਾਰੋ ।

ਤੜਫ ਤੜਫ ਗਈ ਜਿੰਦ ਉਡਾਇ, ਇਮ ਸ਼ੀਰ ਖੋਰ ਦੁਇ ਦਏ ਕਤਲਾਇ ।

*(Putting them under their knees, the executioners slaughtered both the innocent kids who lost their lives in great agony. This is how they were put to death).*

Condemning this brutality, Dr. Iqbal writes :-

ਖਤਲ-ਏ-ਮਾਸੂਮ ਕਰਤੇ ਹੋ ਔਰ ਇਸੇ ਇਨਸਾਫ-ਏ-ਖੁਦਾ ਕਹਤੇ ਹੋ।

ਕਿਆ ਇਸੀ ਕੋ ਦੀਨ-ਏ-ਮੁਹੰਮਦੀ ਕਹਿਤੇ ਹੈਂ ?

*(You kill the innocent and call it Divine justice. Is this as per the teachings of Hazrat Mohammad?)*

Maithili Sharan Gupt writes :-

ਜਿਸ ਕੁਲ, ਜਾਤਿ, ਦੇਸ਼ ਕੇ ਬੱਚੇ, ਦੇ ਸਕਤੇ ਹੈਂ ਯੂੰ ਬਲਿਦਾਨ ।

ਉਸਕਾ ਵਰਤਮਾਨ ਕੁਛ ਭੀ ਹੋ, ਪਰ ਭਵਿਸ਼ਯ ਹੈ ਮਹਾਂ ਮਹਾਨ ।

*(The children of which clan, caste and country can sacrifice their lives in this way, whatever be its present, its future is greatly glorious).*

The feelings of the brave innocents recorded by Yogi Allah Yar Khan;

ਹਮ ਜਾਨ ਦੇ ਕੇ ਔਰੋਂ ਕੀ ਜਾਨੋਂ ਬਚਾ ਚਲੇ ।  
ਸਿੱਖੀ ਕੀ ਨੀਂਵ ਹਮ ਹੈਂ ਸਿਰੋਂ ਪੇ ਉਠਾ ਚਲੇ ।  
ਗੁਰਿਆਈ ਕਾ ਹੈ ਕਿੱਸਾ ਜਹਾਂ ਮੇ ਬਨਾ ਚਲੇ ।  
ਸਿੰਘੋਂ ਕੀ ਸਲਤਨਤ ਕਾ ਹੈਂ ਪੌਦਾ ਲਗਾ ਚਲੇ ।  
ਗੱਦੀ ਸੇ ਤਾਜੋ-ਤਖਤ ਬਸ ਅਬ ਕੌਮ ਪਾਏਗੀ ।  
ਦੁਨੀਆਂ ਮੇਂ ਜ਼ਾਲਮੋਂ ਕਾ ਨਿਸ਼ਾ ਤਕ ਮਿਟਾਏਗੀ ।

*(By laying down our lives, we have saved many others. By sacrificing our heads, we have strengthened the foundations of Sikhism. We have made the folk-tale of Guru Nanak Dev's Guruship, and planted the saplings of Empire of the Singhs. The Singhs will now attain the political power, and uproot the tyrants from this universe.)*

There is no doubt that these cruel martyrdoms made the wrath and enthusiasm of the Sikhs reach its pinnacle and the 'bloody wall of Sirhind' ended up as the foundation of the Sikh Empire. The Sirhind episode is the permanent source of strength and inspiration for the Sikhs. It is a sacred duty of every Sikh to keep the holy remembrance of these wonderous martyrs in a neat and clean corner of his heart.

Noora kept on weeping while narrating the tale of woe. Rai Kalha and others also kept on weeping bitterly. But, the Guru, sitting unperturbed, kept on rummaging the root of a spear grass plant. As soon as the tale ended, the spear-grass plant got up-rooted. ***The Guru said, "Thus will this tyrannous rule be destroyed, root and branch.***

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**Note :-**

- i) During their detention, Bhai Moti Ram Mehra served milk to the Sahibzadas and Mata ji, for which he was got crushed to death in a kohlu (oil-press) alongwith his family, by the Governor.
- ii) For cremating the sacred bodies of Mata ji and the Sahibzadas, a devotee of Gurughar, Diwan Todar Mal, bought the requisite land, by placing the gold coins in standing position which is considered the costliest land in the world.

*My brave sons have not died but got immortalized. They have got abode in the lap of the Lord. They have infused life into these dead people (murda qaum). Now the people will get up and destroy the cruel rulers. My sons are immortal; my Khalsa is immortal. These Mughals have been uprooted. Sirhind will be destroyed brick-by-brick and Khalsa will be the ultimate winner.”*

Staying some days more with \*Rai Kalha, the Guru left for Jatpura. On this eve, he blessed Rai Kalha with a ‘sword’ and ‘gangasagar’ which are preserved with due respect by the descendants of Rai Kalha in Pakistan.

From Jatpura, the Guru proceeded to Dina. Coming from Kangar, this village was founded by the sons of Bhai Jodh (a Sikh of Guru Hargobind who had served the Guru during his war of Gurusar). Here, the grandsons of Bhai Jodh — Shamir, Lakhmir and Takhat Mal — gave him deep respect and received him in their house.

When the Sikhs came to know of the Guru’s arrival, they started coming. Governor Sirhind also came to know. He wrote to Chaudhary Shamir to arrest the Guru and send to Sirhind. But, Chaudhary Shamir flatly refused to oblige and wrote, “To serve religious guide (Guru) is no crime. A spy was also sent to Sirhind to know about the Governor’s mind. The spy came back and informed that, reading the letter, the Governor had ordered his forces to do preparations but had not yet given the marching orders.

While at Dina, many Sikh warriors had joined. The Guru had appointed paid soldiers too.

During the siege of Anandpur, Aurangzeb had written two letters to the Guru. In one, he had requested him to come and meet him. Having vowed in the name of Quran, he had also assured, “If you

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\*(Rai Kalha’s 15<sup>th</sup> generation descendant, Rai Azizulla Khan, who has been a Minister in the Pakistan government, had come to Sirhind in December, 2004 on the 300<sup>th</sup> martyrdom anniversary of the Sahibzadas alongwith the ‘gangasagar’ for the congregation to have its glimpse. Here, he was given a hearty welcome and deep regards by the ‘Sangat’(congregation) and the followers and admires of the great martyrs).

leave the fort, you will not be troubled any longer.” It appears as if another letter had come over here, in reply to which, the Guru wrote his world-famous and soul-stirring ‘Zafarnama’ (letter of victory) to Aurangzeb which was sent to him through Bhai Daya Singh and Bhai Dharam Singh.

The letter really shook the emperor, heart and soul. The extract of the letter is :-

“The first 12 stanzas are in praise of the Almighty Waheguru :-

- Stanza 13&14 : I don’t believe in your vows. God is witness to it. Your functionaries too are a pack of liars. I don’t believe them too.
- Stanza 19&41 : What fight my 40 hungry and thirsty men could give when your 10-lac swarm fell on them.
- Stanza 21&22 : I too, having no alternative, took to my bow and arrows, because when all other means fail to achieve a just end, it is justified to take to arms to settle the scores.
- Stanza 23 : What faith should I have in your vow taken in the name of Quran? I believed in it and suffered a set-back.
- Stanza 24 : I never knew that a man of your stature would play cunning like a fox.
- Stanza 25 : As a matter of fair policy, if somebody believes in a vow taken in the name of holy Quran, he should neither be immured nor tortured.
- Stanza 43 : However, if someone believes in such a vow, God surely comes to his help.
- Stanza 45 : I did not know that you are a promise breaker, a worshipper of wealth and a non-believer of your faith and religion.
- Stanza 46 : You are neither a man of faith nor a supporter of righteousness. You neither recognize God nor have faith in Prophet Mohammad.
- Stanza 47 : He who is true and committed to his faith, never breaks his promise .
- Stanza 48 : Had you faith in Prophet Mohammad, you must have been afraid of the vow taken in the name of holy Quran. What!

if you have broken the vow taken in the name of holy Quran, Khuda (the Lord) does know it all.

- Stanza 55 : Man is only he who keeps his word; he is not a man who says something else and does something else.
- Stanza 69 : Don't put innocent people to sword so mercilessly, otherwise, one day His Mysterious Sword will finish you too.
- God in whose hands is every creature, from elephant to ant, eulogizes the poor and breaks the egotist.
- Stanza 78&79 : What! If you have butchered my four sons, my fiery coiled-snake-like Khalsa is yet alive to avenge your atrocities. What! If you have extinguished some small sparks when you have ignited the most horrible flames which will reduce your own empire to ashes.
- Stanza 87 : I have no faith in you even if you vow in the name of 100 Qurans.
- Stanza 110 : If one is liked by the Almighty, what harm the enemy can do to him, etc. etc.”

Going through the letter, which had a deep impact on the heart and soul of the emperor, he assured the safe return of the bearers of the letter. He also issued orders to his officers to not trouble the Guru any further. He be allowed to go anywhere he liked to. But, Wazir Khan had already ordered his forces to attack the Guru.

xi) **Battle of Muktsar** :- While at Dina, the Guru had come to know the plans of Wazir Khan, Governor Sirhind. He set out for finding a suitable place to face the opposing army. He reached Kot Kapura via Jalal and Bhagta. The Guru found this place quite suitable, but Kapura, being afraid of Wazir Khan, refused, saying that the Turks would kill him. The Guru retorted smilingly, “Oh Kapura! Otherwise too, the Turks will kill you.” (This came out to be true when in 1708 Isa Khan Manjh looted Kot Kapura and hanged Kapura to death).

Thence, the Guru reached Dhilwan, where Sodhi Kaul, a descendant of Prithi Chand, came to present horses and white clothes. Acceding to his request, the Guru dressed himself in white clothes. Thence, he went to Khidrana, via Sunier and

Rameana. At the same time, a jatha (group) of Majha Sikhs also arrived. They were those, who, like hundreds of Malwa and Doaba Sikhs, had given the Guru their letters of abdication and deserted.

It so happened that when the Sikhs of Majha came to know of the martyrdoms of the Sahibzadas and the hardships faced by the Guru, they cursed those who had given their letters of abdication and deserted the Guru. As a result, they repented and made up their minds to return to the Guru. They under the leadership of Mai Bhag Kaur of Jhabal and Bhai Mahan Singh of Rataul came back and joined the Guru at Khidrana. When they came to know that the army of Wazir Khan was about 2 miles away, the Guru proceeded towards Khidrana and took position at a Tibbi on the other side of the 'Dhaab' (a big pond). And, the Singhs of Majha took positions on the east of the Dhaab. They spread the sheets on the nearby thorny shrubs so that the enemy could get confused and take them for tents of the Guru's army (Now Gurd. Tamboo Sahib stands here) and come straight to that side. It actually happened like that. A fierce battle took place. The Singhs exhibited an amazing bravery. In addition, the Guru gave a covering support of the rain of his powerful arrows and hugely harmed the opposing army which could not stand the onslaught and took to their heels. The battle was won by the Guru.

After the fleeing of Wazir Khan's army, the Guru took a round of the battle-field, riding Jaanbhai (his favourite horse) and reached the spot where the Majhails had taken their positions in front of the Khalsa army. He wiped clean the faces of the war-heroes, fondled them and granted boons to the various martyrs, like — this is my 10,000-hero, this is my 5,000-hero and so on. When he approached Bhai Mahan Singh, he was on his last breaths. The Guru wiped clean his face and affectionately placed his head in his lap. Mahan Singh opened his eyes and felt His bliss in Guru's lap. The Guru asked him of any favour. He replied, "Your glimpse has fulfilled my every wish." The Guru

insisted again, that it was his hearty wish. Mahan Singh said, “If so gracious, please tear off the ‘bedawa’ (letter of abdication).” The Guru readily obliged, saying ‘Dhan Sikhi! Dhan Sikhi!’ (Hail Sikhism! Hail Sikhism!). And commented, “Mahan Singh! You have protected Majha’s sikhi and blessed those who had separated from the Guru.” Mahan Singh joined his fellow martyrs. Placing his head gently on the earth, the Guru approached Mai Bhag Kaur, brought her back to consciousness and narrated the dialogue held with Mahan Singh. Mai felt extremely happy. The Guru granted her ‘Naam-Daan’ (boon of meditation) and blessed her to be ever in attendance of Gurughar. Then, he cremated all the martyrs at the place of gurdwara Shaheed Ganj. The Guru blessed, “All these forty Singhs are ‘Muktas’ (liberated ones) and the battle-field Muktsar.” Where the Guru took rest, Gurdwara ‘Tutti Ganddhi’ stands there. From Muktsar, the Guru proceeded to Wazidpur (near Firozpur). When some people said, “Kasur, the big cantonment of army, is closeby. They may not attack.” The Guru replied, “Their grandeur has faded away, only Khalsa drums will beat now.”

The Guru came back from Wazidpur to Muktsar. After staying here for some time, he came to Chhatteana via Tahlian, (Fattu Sammu ki) Rupeana, Thehri, Bohri, Kal Jharani and Gurusar. Here, the Brars who had been appointed on pay but had not been paid for some time, caught the reigns of his horse and insisted on getting their pay. The Guru asked them to wait for some time more, and they would be fully paid, but they would not relent. By this time, a Sikh came alongwith a bagful of rupees and gold coins. Everybody was fully paid. When the turn of their leader, Bhai Danna, came, he requested with folded hands, “True king! God has given me enough. Give me Sikhi Daan and the support of your feet.” Looking at his love and devotion, the Guru said, “Well done, O Bhai Danna! Earlier Bhai Mahan Singh had saved Sikhi of Majha; now you have saved the same of Malwa. Now, get baptized and become a Singh.” He got himself initiated into

Sikhism. After paying the Brars, whatever was left, the Guru buried the same over there.

Near the abode of the Guru at Chhateana, a spiritually well-developed Muslim ascetic named Brahmi Shah lived in the neighbourhood, whose full name was Sayyad Brahmi Shah. Hearing the Guru's thoughts and preachings, he renounced Islam and embraced Sikhism and also got himself baptized. The Guru named him as Ajmer Singh. He remained in the Guru's service till the end.

On the request of Daan Singh, the Guru set out for Daan Singh's village, Mehma Sarja. He was a bit away from the village that the Rehras time approached. The Guru stopped there and then finding the place very captivating and beautiful, named it as Lakhi Jungle and stayed there only for some time. Daan Singh brought the provisions from his village at this place.

### **13. AT TALWANDI SABO :-**

Separated for quite some time, the Sikhs started coming to Lakhi Jungle in thousands. Leaving this place, going through many villages and blessing people with 'Naam Amrit te Jee Daan' (Name Nectar and Gift of Life), the Guru turned towards Talwandi Sabo(now Damdama Sahib). Chaudhary Dalla of this place came forward, alongwith about 500 armed men, to welcome the Guru. He bowed his head to the Guru with an offering of Rs.101 and a good-breed horse. He was all-in-all of this area and bossed over the surrounding villages. A little short of the village, the Guru stopped at a place, which had once been visited by Guru Tegh Bahadur. The Guru stayed here and named it Damdama Sahib.

On the counsel of Dalla, the Guru asked the paid army men to leave, after making them full payments. People continued coming from far and wide and there was a lot of hustle and bustle. The Guru granted boon to this land, "Canals will flow here, mangoes, wheat, etc. will be grown." One day, on closing of the congregation, Dalla expressed his grief on the martyrdoms of the Sahibzadas and the hardships suffered by the Guru and said, "True king! Had you called

me during the battles, my men would have taught the Turks a lesson and made them flee the battle-field.” The Guru said, “Your men are physically fit but do not have the patience and faith which is generated by getting baptized.” When Dalla again praised them, the Guru said, “Let bygones be bygones. We’ll see if such a situation arises again!”

Meanwhile, a Sangat came from Lahore, out of whom a Sikh offered a good-quality gun. The Guru felt very happy and addressed Dalla, “Bhai Dalla! I am to test-fire this gun, ask your two men to stand in front.”

Dalla asked his men to do so but, no one dared. Then the Guru, pointing towards two Sikhs, Vir Singh and Dhir Singh, asked someone to tell one of them to come. Getting the message, both of them came running and insisted on standing, one before the other. At last, the Guru said, “Keep standing as you are.” The Guru fired from the gun and the fire passed over their heads. Dalla got stunned, shed his ego, got baptized and turned Bhai Dalla Singh. Thousands of other Sikhs also followed suit.

One day, Mata Sunder Kaur, Mata Sahib Kaur and Bhai Mani Singh arrived from Delhi. Mata ji asked, “ ‘mere lal kithe ne’ (where are my sons)?” The Guru replied :-

ਇਨ ਪੁਤਰਨ ਕੇ ਸੀਸ ਪੈ ਵਾਰ ਦੀਏ ਸੁਤ ਚਾਰ ।

ਚਾਰ ਮੁਏ ਤੋਂ ਕਿਆ ਭਇਆ, ਏ ਜੀਵਤ ਕਈ ਹਜ਼ਾਰ ।

*(I have sacrificed my four sons for the sake of these sons of mine. What if four have died! These many thousands are alive).*

The Guru issued Hukamnamas to re-organize the Panth, which got a prompt response. In a short span of time, there grew a lot of hustle and bustle, and 80,000 people got baptized and became Singhs.

#### **14. DAMDAMI BIR :-**

The Guru gave the final shape to (Guru) Granth Sahib at this place, associating Bhai Mani Singh as scribe and adding to it the hymns of Guru Tegh Bahadur. This ‘Bir’ is called ‘Damdami Bir’. This ‘Bir’ is the copy of ‘Adi Bir’ prepared by Guru Arjan Dev with the assistance of Bhai Gurdas as its scribe. (‘Adi Bir’ is with the descendants of Dhir Mal at Kartarpur, who had refused to give it to Guru Gobind Singh, for preparing the ‘Damdami Bir’).

The Guru named Damdama Sahib as 'Guru ki Kashi' and said that the Sikhs would get education at this place, in thousands.

Tilok Singh and Ram Singh of Phul Vansh (clan) also got baptized by Guru Gobind Singh. (These two had laboriously found and recognized the sacred bodies of Baba Ajit Singh and Baba Jujhar Singh from the battle-field and cremated the same with due respect). When the Guru, getting pleased, asked them to ask for something, they wished for lands. The Guru said, "Not only owner of lands, you will be the ruler of states too."

Here only, the Guru received another letter of Aurangzeb, in which he had expressed his remorse for the past mistakes, and had sincerely desired to meet the Guru. Due to his illness and old age, he had expressed his inability to come himself. He had also ordered his Prime Minister to make arrangements for the safety of the Guru and, if he so desired, give him the travel expenses too.

When the Guru expressed his desire to go to the South, the Sikhs said in rage, "Hell with the South!" and forbade from going to that side. But, the Guru said, "South is also dear to me. There too many things may be achieved."

The Guru remained at Talwandi Sabo for 9½ months. Sending his family to Delhi, he himself proceeded to Rajputana. Preaching from place to place, he reached Dadu Dwara. There he preached bravery to Mahant Jait Ram. Here only, he saluted the memorial of Daduji by bowing one end of his bow. The Sikhs accused him of worshipping memorial and fined him too, which he happily accepted. He also hailed them and said that he had done so to test them.

**Death of Aurangzeb** :- The Guru was in Baghaur town of Udaipur, Rajputana, that he received the news of the death of Aurangzeb in Ahmed Nagar on February 20, 1707 A.D., due to which he had to revise his entire programme.

## **15. MEETING WITH MUZZAM (BAHADUR SHAH) :-**

After the death of Aurangzeb, struggle for succession started between his three sons (Muazzam, Azam and Kam Bakhsh). Azam declared himself the King in March, 1707 A.D. But, the prince

Muazzam, through Bhai Nand Lal, sought the blessings and help of the Guru. The Guru, considering him a broad-minded and a much better person than his father, Aurangzeb, sent a cavalry of 200 to 300 selected soldiers under the command of Bhai Dharam Singh. A fierce battle was fought at Jajo (near Agra) on June 8, 1707 A.D., in which Prince Azam and his son were killed and Muazzam declared himself the King.

Because, the king himself was not then in a position to come to the Guru to pay his thanks, he deputed his Minister, Khan Khana, to invite the Guru to Agra. The Guru passing through Mathura and Bindraban reached Agra on \*July 23, 1707 A.D. Muazzam (Bahadur Shah) deputed Khan Khana Munim Khan to receive the Guru. Meeting took place the same day. The Guru put plume on his turban, armed himself well and came riding his horse. Bahadur Shah himself received the Guru at the main gate of the fort. In the King's court, everybody gave him a standing ovation.

The Emperor offered a 'dhukhdhukhi' (a big necklace studded with gems and pearls), worth 60,000 coins, a kalgi (plume) and a 'saropa' (a robe of honour) to honour the Guru. The Guru sent all these things to his camp (place) through a Sikh. Normally such saropas are to be put on in the presence of the Emperor.

To not do this tells that the Emperor considered the Guru a religious leader and thought it proper to give him due respect. Thanking for the help given by the Guru, he said, "Thank you very much for paying this visit. This empire is the result of your kind and timely help. I will try to willingly honour your due suggestions and recommendations."

Seeing so much respect extended to the Guru, the fundamentalists and the communal elements felt bad. The Emperor explained that the Guru was not his subject but a religious leader. They retorted that if it was so, he should show some miracles.

When the Emperor looked towards the Guru, the latter said, "Miracles belonged to the Almighty Allah only. None else should

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\*Ganda Singh : Banda Singh Bahadur : Punjabi University, Patiala : P:5

indulge in these things.” When they insisted, he pointed towards the Emperor and said that he was also a miracle. By his orders, a poor could turn rich and an accused could be pardoned. Political power was a miracle indeed. But, they wanted to test the Guru. The Guru then took out a gold coin from his pocket and said that this was also a miracle. With this, costliest things could be purchased. But, they were still keen to examine the Guru’s occult powers only. When they refused to budge, the Guru unsheathed his sword and spoke in a thundering voice, “Those who do not listen to and understand a simple logic, then this is the only miracle for them, with which tyrannies are wiped out and empires conquered.” Hearing this, all got dumbfounded at once.

The second question of the Mullahs and Qazis was, “Which religion is better, yours or ours?” The Guru replied, “For you, yours and for us, ours.”

The Emperor expressed his sympathies for the excesses perpetrated against the Guru and promised to punish the accused. At the same time, he issued an order to the Governor Sirhind to pay Rs.300/- daily to the Guru for his expenses. This worried the Governor Sirhind about his own life.

Then, the process (system) of holding meetings and dialogues was started and was going on. One day, a Maulvi contended that, on the fateful day, only those would get liberated whom Hazrat Mohammad recommended or those who would have faith in him. The Guru dwelled on this and concluded that, there in His Abode, good and bad would be determined by their actions; recommendations hardly worked over there. At the same time, the Guru handed over a coin to an official to get it tested from the bazar. The official went to the bazar and reported back, “Nobody has accepted it, because it is base.” The Guru then addressed the Emperor, “Your stamp is vividly visible on the coin, still no one has accepted it. The Emperor closely saw the coin and said, “Its metal is base, what can the stamp do?” The Guru meant, “In His Abode also, good and bad will be identified like-wise. The doubt about getting liberated without good actions should get dispelled.

From the dialogue going on with the Emperor, it appeared that some agreement would be reached at, the outline of which was :

- i) The government would consider Hindus, Muslims and the people of any other faith as equal.
- ii) Everyone would get full justice.
- iii) The government would not interfere in any religion.
- iv) The accused persons would be duly punished.

Meanwhile, the news came from Rajputana that some rebellion might take place over there. In November, 1707 A.D., the Emperor proceeded to that place. On a call from him, the Guru also followed. But, reaching the limits of Rajputana, it was reported that the King had gone to the South where his third brother, Kam Bakhsh, had revolted.

This way the connection got broken. Otherwise too, the Guru had guessed that the king, due to his teething troubles, was dilly dallying. Because, before reaching at any agreement, it was essential for him to take the Mullahs, Qazis and other communal elements into confidence, which was not an easy task. \*The King was, otherwise, convinced of the Guru's magnificence.

## **16. GOING TO THE SOUTH AND MEETING BANDA BAHADUR :-**

The Guru then proceeded to the South, but without contacting the King. He came across an ascetic Madho Das, about whom the Guru had already known. He was born and brought up at Rajauri (Kashmir) and with his occult powers would delude and deceive the people. But, when his occult powers did not work with the Guru, he asked, "Who are you?" The Guru replied, "Whom you already know. I have come to make you my Sikh." Then he said, "Are you Guru Gobind Singh? I am your 'banda' (servant, slave). I accept to be your Sikh."

**\*Note :-**This is confirmed by the fact that when the Guru left for his heavenly abode, it was reported to the king that, as per tradition, the Guru's property was to come to the government and the king's orders were sought. The king had ordered that he did not need anything belonging to a virtuous person; it be left for his descendants/devotees. (Normally, as per tradition, properties belonging to high officials, jagirdars (fief holders) or any other outstanding persons were taken over by the government, after their death.)

The Guru administered him 'Amrit' (baptized him). Then he deputed his five very close Sikhs and some arrows from his quiver, 'nagara' (large kettle-drum), 'nishan' (Sikh flag), etc. and advised, "Accept Guru Granth Sahib as Guru, offer 'ardas' (prayer) before undertaking any work/campaign in hand and punish the guilty who had perpetrated atrocities." He further advised him to always consult his five Sikh companions and use 'my arrows' when the situation became most serious.

**Martyrdom of the Guru :-** Wazir Khan, Governor Sirhind was very afraid of the Guru's nearness to the King. He was scared that he might not face the same fate as Chandu had. Thus, he conceived a plan to get the Guru assassinated and for this purpose, deputed two Pathans. One of them was a government official, Jamshed Khan (after whose death the government had sent a condolence..... to his son through a government order) and the other was Gul Khan. These two had been attending the Guru's congregation for a long time.

One day, after the recitation of Rehras, the Guru was resting and his personal attendant had also gone out of the tent, for a while, to attend to some other work. The said two Pathans, availing of this opportunity, stabbed the Guru on the left side of his abdomen.

The Guru at once retaliated and killed one of the assailants. The other ran out for safety but was killed by the Sikhs. This incident took place on September 14, 1708 A.D.

\*The Guru's wound was stitched by an English 'surgeon' (Jirah Hakim) and began to heal. But, one day on 6<sup>th</sup> October, 1708 A.D. while handling a bow, the Guru exerted so much that the stitches gave way and the wound started profusely bleeding.

\*\*On 7<sup>th</sup> October, 1708 A.D., seeing his end approaching near, the Guru called the entire sangat and, placing 5 paise and a coconut before Sri Guru Granth Sahib, bowed to the same and bestowed Guruship. Guruship to Khalsa Panth, he had already bestowed, while leaving the fortress of Chamkaur. He said that Guru Granth Sahib will

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\*Satbir Singh : Purkh Bhagwant, 7<sup>th</sup> Edition, 1999; P:228

\*\*Satbir Singh: Purkh Bhagwant, 7<sup>th</sup> Edition, 1999; P:230, 232, 233

be the SOUL of the Ten Gurus and, in its presence, Guru Panth will be the BODY of the Guru. This way the tradition of living gurus came to an end. On this historic occasion at Nanded, the first hukamnama from Guru Granth Sahib in its open position was :

ਖੁਲਿਆ ਕਰਮੁ ਕ੍ਰਿਪਾ ਭਈ ਠਾਕਰੁ ਕੀਰਤਨੁ ਹਰਿ ਹਰਿ ਗਾਈ ॥

ਸ੍ਰਮੁ ਬਾਕਾ ਪਾਏ ਬਿਸ੍ਰਾਮਾ ਮਿਟਿ ਗਈ ਸਗਲੀ ਧਾਈ ॥੧॥

ਅੰਗ: ੧੦੦੦

*(Good karma has dawned for me. My Lord and Master has become merciful. I sing the Praises of the Lord, Har, Har. My struggle is ended; I have found peace and tranquility. All my wanderings have ceased.)*

Upto the time of Guru Arjan Dev, the Sikhs had their own script (Gurmukhi), own central religious place (Sri Amritsar) and own religious scripture (Granth Sahib). Guru Gobind Singh, during his strife-torn and eventful life, created the Khalsa Panth, gave final shape to the Granth (the Sikhs religious scripture) and bestowed Guruship to both, the Granth Sahib and the Khalsa Panth, before leaving for his heavenly abode on October 7, 1708 A.D. Thus, the mission and ideology propounded and initiated by Guru Nanak Dev and the creation of an extraordinary and Guruward Panth, he had thought of, were given the final shape and taken to the pinnacle of their glory by Guru Gobind Singh.

### **17. GURU'S MULTILATERAL PERSONALITY :-**

It is quite difficult to write about the life of an unparalleled struggle of the Guru. However, an humble effort has been made to describe some of its aspects :-

- i) The Guru awakened the people who had been badly made to suffer socio-economically, religio-culturally and politically to stand up for their rights and justice.
- ii) The Guru successfully took Guru Nanak Dev's 'School of Thought' to the pinnacle of its glory.

a) Guru Nanak Dev taught :-

‘ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥੨੦॥’

ਅੰਗ: ੧੪੧੨

*‘If you desire to play this game of love with me, then step onto*

*My Path with your head in hand. When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion.)'*

Guru Gobind Singh said :-

**‘ਸਾਚੁ ਕਹੋ ਸੁਨ ਲੇਹੁ ਸਭੈ ; ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ, ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥’** ਅਕਾਲ ਉਸਤਤ

*‘(All should listen to this truth that only those who love God can realize Him)’.*

And

**‘ਦੇਹ ਸ਼ਿਵਾ ਬਹੁ ਮੋਹਿ ਇਹੈ, ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ।**

**ਨ ਡਰੋਂ ਅਰਿ ਸੋਂ ਜਬ ਜਾਇ ਲਰੋਂ, ਨਿਸਚੈ ਕਰ ਅਪੁਨੀ ਜੀਤ ਕਰੋਂ ।**

**ਅਰੁ ਸਿਖਰੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੋ, ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ।**

**ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ, ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ।’**

*‘(Grant me this boon O God, May I never refrain from the righteous acts. May I fight without fear all foes in life’s battles, with confident courage claiming the victory. May thy glory be grained in my mind, and my highest ambition be singing thy praises. When this mortal life comes to end, May I die fighting with limitless courage.)’*

- b) Guru Nanak Dev hailed ‘woman’ for giving birth to Kings. Guru Gobind Singh bestowed the honour of being Mother of the ‘Khalsa Panth’ to Mata Sahib Kaur and made Mata Bhag Kaur Jathedar (leader) of the Singhs?
- c) Guru Nanak Dev condemned the unavailing rituals and taught to have faith in one God. Guru Gobind Singh forbade the worship of graves, cremation grounds, statues, idols, etc. and taught ‘Puja Akal ki’ (to worship one Timeless God).
- d) Guru Nanak Dev declared :-

**‘ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥**

**ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸਾ॥’**

ਅੰਗ: ੧੫

*‘(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?)’*

Guru Gobind Singh formed the ‘Khalsa Panth’ and got himself baptized by the ‘Panj Piaras’ (the five beloved ones), thereby setting an example of becoming ‘Aape Gur Chela’ (himself Guru, himself disciple). (Of the five beloved ones, four were from among the so-

called low castes). Thus, the Guru completely uprooted the evil of high and low and caste exclusiveness.

e) Guru Nanak Dev said :-

‘ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥’ ਅੰਗ: ੧੪੨

*‘(Those who merely live shall depart in dishonor; everything they eat is impure.)’*

Guru Gobind Singh made the people realize that they were not powerless but needed to identify their inner strength. Rights are not begged but snatched :-

‘ਕੋਊ ਕਿਸੈ ਕੋ ਰਾਜ ਨ ਦੇ ਹੈ ॥ ਜੋ ਲੈ ਹੈ, ਨਿਜ ਬਲ ਸਿਉਂ ਲੈ ਹੈ ॥’

*‘(Nobody gives self-rule as a gift to another, it is to be seized through their own strength.)’*

f) Guru Nanak Dev dared to call Babar as ‘Jabar’ (cruel), ‘Raje sheinh Makaddam kutte’.....(*kings behave like tigers and the officials like dogs.*) and ‘Paap di janj lai kablon dhaia’.....(*The raider has rushed from Kabal with an army of sinners.*)

Guru Gobind Singh communicated ‘hard truths of life’ and ‘well-established tenets of True Religion’ to Aurangzeb through ‘Zafarnama’ (letter of victory) in such a way as to totally shake the latter’s conscience.

g) Guru Nanak Dev taught us :-

‘ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥’

*(Amongst all is the Light — You are that Light. By this Illumination, the Light is radiant within all.)’*

Guru Gobind Singh preached :-

‘ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੈ’

*‘(Consider whole humanity the creation of one God.)’*

iii) Guru Gobind Singh considered the sword as symbol of power, self-respect and justice. He had to fight about 14 battles — big and small — and won many of them but did not occupy an inch of land. He had issued strict instructions to his forces, “Don’t indulge in looting anything or dishonouring any woman or attacking any old man, a woman, a child or a sleeping person.”

He never initiated an attack but strongly believed in giving a tough fight to the raider and ensuring victory.

- iv) All Kings, heros, etc. had been waging wars for satisfying their ego or establishing their bravery and supremacy or capturing wealth, women, lands, etc. But, the Guru always fought for the lowly and the poor, weak and the oppressed for getting them their rights, justice and social equality. And, for this purpose, he sacrificed his 'Sarbens' (entire family). When Mata Sunder Kaur enquired about their sons, the Guru, pointing towards the Sangat, replied :-

**'In putran ke sis pai vaar diey sut char.**

**Char mooney to kia bhaiya, eh jeevat kae hajar.'**

'(For these sons, four sons have been sacrificed. What, if four have died, many thousands of these are with us.)'

- v) He confronted both, the Hindu Hill Chiefs and the Mughal Government of Aurangzeb, but always kept in mind that his struggle was not branded as anti-Muslim. The Guru's army included both the Hindus and Muslims.
- vi) Besides the unparalleled loyalty and sacrifice of the five 'Piaras' (beloved ones) and forty 'Muktas' (liberated ones), he had infused so much spirit in his Sikhs that they started coming forward happily for getting martyred. The Guru himself used to take part in battles from the front. In the battle of Chamkaur, he allowed his two sons to take part in the fight, even before the 'five beloved ones', where martyrdom was clearly a certainty.
- vii) The Guru was only eight-and-a-half, when he suggested to his guru father to sacrifice his life for the protection of Hindu Dharma (Tilak & Janjoo). This shows as to how much determination, fearlessness, maturity and self-confidence, Gobind Rai had at that tender age. Sacrifice of his father did not fill his mind with fear, hatred or revengeful feeling. He clarified his mind :-

**'ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਏ । ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ।' ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ**

*'(I have been sent into this world by the Preceptor-Lord to propagate Dharma (righteousness.)'*

‘ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ, ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨ ਮੰ ।

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ, ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ।’ ਬਚਿੱਤਰ ਨਾਟਕ  
(I have taken birth for this purpose, the saints should comprehend this in their minds. (I have been born) to spread Dharma, and protect saints, and root out tyrants and evil-minded persons)’

viii) **He taught us :-** Although all religions and rituals are different from each other, humanity is the creation of One Akal Purakh (Almighty God) who has created all alike. As such, no one is high or low, all are equal.

ix) Being a great spiritual guide (leader), a matchless warrior, an exemplary leader and an able administrator, the Guru, as per his humble temperament, praised the Khalsa power only :-

‘ਜੁੱਧ ਜਿਤੇ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨੁ ਕਰੈ ।

ਅਘ ਅਉਘ ਟਰੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕਿਰਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ।

ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਜੋ ਬਿਦਿਆ ਲਈ ਇਨਹੀ ਕੀ ਕਿਰਪਾ ਸਭ ਸਤ੍ਰੁ ਮਰੇ ।

ਇਨਹੀ ਕੀ ਕਿਰਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀਂ ਮੋ ਸੋ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ।’

(By the kindness of these Sikhs, I have conquered the wars and also by their kindness, I have bestowed charities; by their kindness the clusters of sins have been destroyed and by their kindness my house is full of wealth and materials; By their kindness I have received education and by their kindness all my enemies have been destroyed; by their kindness I have been greatly adorned, otherwise there are crores of humble persons like me.)’

He also praised the ‘Khalsa Panth’ lavishly and granted boons, but, side-by-side, issued strong warnings to those adopting divergent ways.

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸਾ ਮਹਿ ਹਉ ਕਰੋ ਨਿਵਾਸ ॥

ਖਾਲਸਾ ਮੇਰੋ ਮਿਤ੍ਰੁ ਸਖਾਈ ॥ ਖਾਲਸਾ ਮਾਤ ਪਿਤਾ ਸੁਖਦਾਈ ॥...

ਖਾਲਸਾ ਮੇਰੋ ਪਿੰਡ ਪ੍ਰਾਣ ॥ ਖਾਲਸਾ ਮੇਰੀ ਜਾਨ ਕੀ ਜਾਨ ॥

ਖਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ ॥ ਖਾਲਸਾ ਮੇਰੋ ਸਜਨ ਸੂਰਾ ॥

ਉਪਮਾ ਖਾਲਸਾ ਜਾਤ ਨ ਕਹੀ ॥ ਜਿਹਵਾ ਏਕ ਪਾਰ ਨਹਿ ਲਹੀ ॥

ਯਾ ਮੈਂ ਰੰਚ ਨ ਮਿਥਿਆ ਭਾਖੀ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਨਕ ਸਾਖੀ ॥

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ ਦੀਓ ਮੈ ਸਾਰਾ ॥

ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤਿ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤਿ ॥ ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ, ਪਾ: ੧੦

*(Khalsa is my true form. Within the Khalsa, I abide. Khalsa is my real friend. Khalsa is mother, father and giver of pleasure. Khalsa is my body and soul. Khalsa is the breath of my life. Khalsa is my complete true Guru. Khalsa is my fearless partner. Praise to the casteless Khalsa. They keep to their word. I have not told you even a little lie. Perfect saint Guru Nanak is my witness, While the Khalsa stays true, I will offer my full support. When they follow the ways of others, I will withdraw my assistance from them.)*

- x) The struggle launched by the Guru was against ***the cruel and anti-people administration, discriminatory social structure and greedy religious class***. He loved the entire humanity which was the creation of One Almighty God. When on the complaint of the Sikhs that Bhai Ghanaiya (the father of Red-cross movement) was serving water to one & all, including the enemy's men, he explained, "Sire, I am acting only on the lesson taught by you. I fail to see any difference between the wounded whether one is our own man or the enemy's. I see the same soul in every one." Hearing this, the Guru gave him a pat as also an ointment to apply on the wounds.
- xi) In his struggle for Justice and Truth, the Guru never cared for or bothered about the opposing army. He considered moral power and strength of character more important than the military power. When the forty hungry and thirsty Sikhs had to face the swarm of 10-lac-strong army and looters, the Guru's determination and spirit 'to fight for righteousness' remained unshaken. He would always pray :-

**‘ਦੇਹ ਸ਼ਿਵਾ ਬਰੁ ਮੋਹਿ ਇਹੈ,...**

*(as mentioned in ii(a) hereinbefore)*

Having sacrificed the entire family and keeping aside his own physical pains, he sang the following shabad, at Machhiwara :-

**‘ਮਿਤ੍ ਪਿਆਰੇ ਨੂੰ, ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ ।**

**ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਈਆਂ ਦਾ ਓਢਣੁ, ਨਾਗ ਨਿਵਾਸਾਂ ਦਾ ਰਹਣਾ ।**

**ਸੂਲ ਸੁਰਾਹੀ, ਖੰਜਰੁ ਪਿਆਲਾ, ਬਿੰਗੁ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ ।**

**ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ, ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ ।’** ਸ਼ਬਦ ਹਜ਼ਾਰੇ, ਖਿਆਲ ਪਾ: ੧੦

*(Tell the beloved friend (the Lord) the plight of his disciples.*

*Without You, rich blankets are a disease and the comfort of the house is like living with snakes. Our water pitchers are like stakes of torture and our cups have edges like daggers. Your neglect is like the suffering of animals at the hands of butchers. Our beloved Lord's straw bed is more pleasing to us than living in costly furnace-like mansions.)'*

Thus, he presented a model of 'obeying His Will' and 'remaining in high spirits.'

Not only this, in the Zafarnama (letter of victory) the Guru wrote the hard truths of life in such a way as to totally shake Aurangzeb's conscience, although the royal army was still following him and the fierce battle of Muktsar was looming large over his head.

xii) He did not consider his so-called enemy as such forever. After the Battle of Bhangani fought against the Hill Chiefs, the Guru considering Mughals as enemies of the country, helped the Hill Chiefs in the Battle of Nadaun. If prince Muazam requested for help, he was not taken for an enemy, being Aurangzeb's son, but, considering him a good man of an open mind, helped him too.

xiii) If some Sikh tempted to indulge in vices, the Guru helped him, in his own way, save the awkward situation. Those who had given 'Bedawa' (an instrument of abdication) were granted salvation and made 'Muktas'. The Guru as well as the Sikhs considered sacrificing their lives for the sake of keeping their word as an ordinary matter.

xiv) By way of a long-drawn struggle, '***Dharmak Parohati***' (***Religious Supremacy***) was being snatched from the Brahmins and Imams and '***Duniyavi Chaudhar***' (***Temporal Power***) was being snatched from the Kings and rulers for handing over to the Panchayat, so that the humans could be saved from personal bondage (slavery) by way of setting up the democratic system (democracy). In the overall context, the Guru felt that the people might not start worshipping him. Therefore, he warned :-

**‘ਜੋ ਹਮ ਕੋ ਪ੍ਰਮੇਸਰ ਉਚਰਿ ਹੈਂ ॥ ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿ ਹੈਂ ॥**

**ਮੇਰੇ ਦਾਸੁ ਤਵਨ ਕਾ ਜਾਨੋਂ ॥ ਯਾ ਮੈਂ ਭੇਦ ਨ ਰੰਚ ਪਛਾਨੋਂ ॥**

ਮੈਂ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨ ਆਇਓ ਜਗਤ ਤਮਾਸਾ ॥

ਜੋ ਪ੍ਰਭ ਜਗਤਿ ਕਹਾ ਸੋ ਕਹਿ ਹੋ ॥ ਮਿਤ੍ਰੁ ਲੋਕ ਤੇ ਮੋਨਿ ਨ ਰਹਿ ਹੋ ॥’ ਬਚਿਤ੍ਰ ਨਾਟਕ

*‘(Those who address me as God shall fall into the pit of hell. Treat me as a servant of the Lord and entertain no doubt about it. I am only a slave of the Lord. I have only come to witness the Lord’s play (Leela). I tell the world what my God told me then; I shall not keep silent on account of the fear of mere mortals.)’*

xv) The Guru did not prescribe any Jantar, Mantar but asked the people to accept Guru Granth and Guru Panth as their Guru. Thus, he saved the people from personal worship. He made it clear that ‘Amrit’ (Nectar) could be prepared through reciting Gurbani only. And, five duly baptized Singhs could infuse new life among the Sikhs through preparing and administering ‘Amrit’ to them, at any place.

xvi) He gave us the spiritual direction that attachment and luxuries of life could be shed and joys and sorrows could be taken alike, while living a family life:-

‘ਰੇ ਮਨ ਐਸੋ ਕਰ ਸਨਿਆਸਾ ॥ ਬਨ ਸੇ ਸਦਨ ਸਬੈ ਕਰ ਸਮਝਹੁ

ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥ ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮਜਨੁ

ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ ॥ ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ

ਨਾਮੁ ਬਿਭੂਤ ਲਗਾਓ ॥੧॥’

ਰਾਮਕਲੀ ਪਾਤਸ਼ਾਹੀ ੧੦

*‘(O mind! The asceticism be practiced in this way :-*

*Consider your house as the forest and remain unattached within yourself .....Pause. Consider continence as the matted hair; Yoga as the ablution and daily observances as your nails, Consider the knowledge as the preceptor giving lessons to you and apply the Name of the Lord as ashes.)’*

xvii) After forming the Khalsa Panth in 1699 A.D., the Guru had said :-

‘ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ....

ਖਾਲਸਾ ਮੇਰੋ ਪਿੰਡ ਪਰਾਨ...

ਖਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ....

*‘(Khalsa is my true form.....*

*Khalsa is my body and soul.....*

*Khalsa is my complete true Guru.....)’*

In the fortress of Chamkaur, he bestowed Guruship to the five Singhs. At last, in Nanded, he declared Guru Granth as the SOUL and, under its aegis, Guru Panth as the BODY of the Guru. Thus, he made the mission of Guru Nanak Dev reach the pinnacle of its glory. This made Guru Granth Sahib the common Rallying Point for perpetual Religious Guidance of the Sikhs around which the Sikhs got united forever. With this, the problem of nominating a living person as the Guru also got solved forever which could entail possible dissent and opposition (as Prithi Chand, Dhir Mal, Ram Rai, and their followers had been indulging in).

xviii) **Guru's last instructions :-**

- i) ਪੂਜਾ ਅਕਾਲ ਕੀ, (Worship only the One Timeless God.)  
ਇਕ ਅਕਾਲ ਪੁਰਖ ਦੀ ਭਜਨ-ਬੰਦਗੀ ਕਰਨਾ ।
- ii) ਪਰਚਾ ਸ਼ਬਦ ਕਾ, (Read, understand and assimilate the Revealed Word)  
ਬਾਣੀ ਪੜ੍ਹਨਾ, ਵਿਚਾਰਨਾ ਅਤੇ ਜੀਵਨ ਵਿਚ ਢਾਲਣਾ ।
- iii) ਦੀਦਾਰ ਖ਼ਾਲਸੇ ਕਾ (Cherish the sight of the Khalsa)  
ਖ਼ਾਲਸੇ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ ਨਿਹਾਲ ਹੋਣਾ ।

## 18. VIEWS OF SOME PROMINENT SCHOLARS :-

- i) **Lala Daulat Rai** :- Looking at the cruelties of Aurangzeb only, it becomes clear that the time had come then that the name of the Hindus could get disappeared from the Indian territory. Here too all the Hindus had renounced their faith and, bowing their head before the cruel sword of Islam, washed their hands of their ancient culture. Because, the Hindus had neither the boldness nor strength, nor courage nor insight.....Hindu community was scattered, weakened and separated in bits and divided in high-low and in different castes. It was quite possible and close by too that its life-flame got extinguished and its breathing got stopped forever..... Its life's boat was so much engulfed in the strong currents of the sea storm that there was no hope left for its reaching the bank. It had no boatman nor there was anyone who could safely take them to the bank. All over, there were violent currents and rounds of whirlpools. During this hopelessness, suddenly a power sprang up which not only saved the

sinking boat of Hinduism from the sea storm but brought it to the bank. For the dried up and the withered orchard of Hindu religion, he was the rain of benevolence, gardener of the devastated garden and shareholder of grief. But, who he was? Yes, he was Sri Guru Gobind Singh, whom the entire world knows very well. The sapling which had been planted by Guru Nanak Dev ji, watered with their blood and brought up with manure of their bones by Guru Arjan Dev and Guru Hargobind, and nourished further by sacrificing his head by Guru Tegh Bahadur, was further looked after and made so strong by Guru Gobind Singh, with the flowing streams of blood of his mother, four sons, five loved ones and thousands of devout and dear Sikhs that it bore fruits. Which were those fruits? Those were patriotism, religious brotherhood, devotion to and love of God. Such an excellent holy man, great benefactor, matchless warrior, nationalist and nation-builder was Sri Guru Gobind Singh.

- ii) **Sadhu T.L. Vasvani** :- The work which could not be done by the thousands together, was done by him alone. Those who were being ruined and forced to live a miserable life, were made to stand on their feet. They were embraced, called 'sons of the Guru', blessed with baptism and made equally respected by Guru Gobind Singh. His personality was a seven-colour bow :-
- i) Guru Nanak Dev's sweetness and humility.
  - ii) Holy Christ's pitying stare.
  - iii) Holy Budha's spiritual knowledge.
  - iv) Hazrat Mohammad's brimming enthusiasm.
  - v) Sri Krishan's sun-like glowing lustre.
  - vi) Sri Ram Chander-like excellent disciplinarian.
  - vii) Kings-like magnificence.
- iii) **Mohammad Latif** :- Guru Gobind Singh's aim was high and the work he undertook was great..... This was only due to his endeavour that the devastated and the depressed men won the political supremacy and independence..... In the midst of danger and destruction, he did not lose confidence and patience. His courage and bravery were worth seeing in the

battle-field. He looked a spiritual leader on the pulpit, a fearless warrior in the battle, a true king on the high seat (Gurgaddi) and a saint while going about the congregation. Though the Guru could not see his aim completely realized, but it is an admitted fact that it was due to his kindness only that the scattered people could get united and became warriors.

- iv) **Great Poet Santokh Singh :-**  
 ਛਾਏ ਜਾਤੀ ਏਕਤਾ, ਅਨੇਕਤਾ ਵਿਲਾਏ ਜਾਤੀ,  
 ਹੋਵਤੀ ਕੁਚੀਲਤਾ ਕਤੇਬਨ ਕੁਰਾਨ ਕੀ ।  
 ਪਾਪ ਪਰਪਕ ਜਾਤੇ, ਧਰਮ ਧਸਕ ਜਾਤੇ,  
 ਬਰਨ ਗਰਕ ਜਾਤੇ, ਸਹਿਤ ਬਿਧਾਨ ਕੀ ।  
 ਦੇਵੀ ਦੇਵ ਦੇਹੁਰੇ, ਸੰਤੋਖ ਸਿੰਘ ਦੂਰ ਹੋਤੇ,  
 ਗੀਤ ਮਿਟ ਜਾਤੀ ਕਥਾ ਬੇਦਨ ਪੁਰਾਨ ਕੀ ।  
 ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਪਾਵਨ ਪਵਨ ਸੂਰ,  
 ਮੂਰਤ ਨ ਹੋਤੀ ਜੋ ਪੈ ਕਰੁਣਾ ਨਿਧਾਨ ਕੀ ।

*In these lines, the Great Poet Santokh Singh has explained that had there not been the virtuous and brave Guru Gobind Singh, the treasure of kindness and mercy, on the scene, only Islam would have prospered and the other religions would have been destroyed root and branch. Sins and atrocities would have been perpetrated. Gods, goddesses and their shrines would have vanished and interpretation of Vedas and Puranas would have been stopped. Literature and holy books of religions other than Islam would have also been finished, etc.*

- v) **Bhai Gurdas II :-**

ਮਧੁਸੂਦਨ, ਮਾਧੋ, ਮੁਰਾਰਿ ਬਹੁ ਰੰਗੀ ਖੇਲਾ ।  
 ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ ਵਾਰ ੧੨/੪੧  
 ਵਹ ਪ੍ਰਗਟਿਓ ਮਰਦ ਅਗੰਮੜਾ ਵਰੀਆਮ ਅਕੇਲਾ । ਵਾਰ ੧੭/੪੧  
 ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ ॥

*Bhai Gurdas II describes Guru Gobind Singh as Wonderous Guru who was himself Guru and a multifaceted personality whose qualities, virtues and bravery were indescribable.*

- vi) **Dr. Zakir Hussain :-** So long the humanity is fearful and victim of terror; so long as the inner-conscience is asleep and the man,

in state of depression, is the victim of social discrimination, religious bigotry and unavailing rituals, people will keep on looking towards Guru Nanak Dev and his successor, Guru Gobind Singh, with keenness.

- vii) **J.D. Cunningham** :- Success is not always the measure of greatness. The last apostle of the Sikhs did not live to see his own ends accomplished, but he effectually roused the dormant energies of a vanquished people, and filled them with lofty although fitful longing for social freedom and national ascendancy, the proper adjuncts of that purity of worship which had been preached by Nanak (Guru Nanak Dev). Gobind (Guru Gobind Singh) saw what was yet vital, and he returned it with Promethean fire. A living spirit possesses the whole Sikh people, and the impress of Gobind (Guru Gobind Singh) has not only elevated and altered the constitution of their minds, but has operated materially and given amplitude to their physical frames. The features and external form of a whole people have been modified.....
- viii) **Arnold Toynabee** :- \*Guru Gobind Singh organized human brotherhood two centuries before V.I. Lenin.

## 18. CONTEMPORARY RULERS:-

- i) Aurangzeb : (1658-1707 A.D.)  
 ii) Bahadur Shah : (1707-1708 A.D.)




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\*Guru Nanak Dev had founded human brotherhood 4 centuries before V.I. Lenin. Guru Gobind Singh made Guru Nanak Dev's school of thought reach the pinnacle of its glory.

- ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥... ਅੰਗ: ੬੬੩
- ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥... ਅੰਗ: ੬੧੧
- ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥  
 ਨਾਨਕ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥... ਅੰਗ: ੧੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

CHAPTER-11

**SRI GURU GRANTH SAHIB**  
(SOUL OF THE TEN GURUS)

Guru Nanak Dev has called his hymns as 'Dhur ki Bani', 'Khasam ki Bani', 'Banian sir Bani' (Divine Word, Master's Word, the topmost Word.) etc. :-

- ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥ ਅੰਗ: ੫੬੬
- ਹਉ ਆਪਹੁ ਬੋਲਿ ਨਾ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭ ਹੁਕਮਾਉ ਜੀਉ ॥ ਅੰਗ: ੭੬੩
- ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੋ ॥ ਅੰਗ: ੭੨੨
- ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥ ਅੰਗ: ੯੨੦

*(I have spoken as You have made me speak.*

*By myself, I do not even know how to speak; I speak all that the Lord commands.*

*As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.*

*Sing the Guru's Word, which is the topmost of all Words.)*

The editing and compilation of Guru Granth Sahib was done by Guru Arjan Dev in a period of about three years 1601 to 1604 A.D. Bhai Gurdas worked as its scribe. This sacred Granth contains the hymns of 6 Sikh Gurus, 15 Saints and Bhagats, 4 Sikhs and 11 Bhatts (Bards) :-

a) HYMNS OF 6 SIKH GURUS		
1)	Sri Guru Nanak Dev	974 shabads
2)	Sri Guru Angad Dev	62 shabads & salokas
3)	Sri Guru Amar Das	907 shabads
4)	Sri Guru Ram Das	679 shabads
5)	Sri Guru Arjan Dev	2218 shabads
6)	Sri Guru Tegh Bahadur	116 shabads & salokas
	Total:	4956 shabads

<b>b) 15 BHAGATS</b>		
1)	Sheikh Farid ji	134 shabads & salokas
2)	Bhagat Kabir ji	484 shabads & salokas
3)	Bhagat Namdev ji	61 shabads
4)	Bhagat Ravidas ji	41 shabads
5)	Bhagat Trilochan ji	3 shabads
6)	Bhagat Dhana ji	4 shabads
7)	Bhagat beni ji	3 shabads
8)	Bhagat Jaidev ji	2 shabads
9)	Bhagat Bhikhan ji	2 shabads
10)	Bhagat Ramanand ji	1 shabad
11)	Bhagat Sain ji	1 shabad
12)	Bhagat Pipa ji	1 shabad
13)	Bhagat Parmanand ji	1 shabad
14)	Bhagat Surdas ji	1 shabad
15)	Bhagat Sadhna ji	1 shabad
	<b>Total:</b>	<b>740 shabads</b>
<b>c) 4 GURSIKHS</b>		
1)	Bhai Mardana ji	3 shabads
2)	Bhai Balvand ji	8 shabads
3)	Bhai Satta ji	
4)	Baba Sundar ji	6 shabads
	<b>Total:</b>	<b>17 shabads</b>

<b>d) 11 BHATTS (BARDS)</b>		
1)	Bhatt Kalashar	54 shabads & Sawaiyye
2)	Bhatt Gayand	13 shabads
3)	Bhatt Bhikha	2 shabads
4)	Bhatt Kirat	8 shabads
5)	Bhatt Mathura	12 shabads
6)	Bhatt Jalap	5 shabads
7)	Bhatt Salh	3 shabads
8)	Bhatt Bhalh	1 shabads & Sawaiyye
9)	Bhatt Balh	5 shabads & Sawaiyye
10)	Bhatt Harbans	2 shabads
11)	Bhatt Nalh	16 shabads
	<b>Total:</b>	<b>121 shabads</b>

	<b>BANI OF 6 GURUS</b>	<b>4956 shabads</b>
	<b>15 BHAGATS</b>	<b>740 shabads</b>
	<b>4 GURSIKHS</b>	<b>17 shabads</b>
	<b>11 BHATTS (BARDS)</b>	<b>121 shabads</b>
	<b>TOTAL SHABADS</b>	<b>5834 shabad</b>

Hymns of Guru Tegh Bahadur were naturally not there in the Adi Bir compiled by Guru Arjan Dev. This bir was placed in open position in Darbar Sahib on 30-08-1604 A.D. Baba Budha was appointed its first Granthi. First hukamnama was as under :-

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥ ਐਂਗ: ੭੮੩

*(The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks. The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water.)*

This bir is now with the descendants of Dhir Mal at Kartarpur, District: Jalandhar.

Later on in 1706 A.D., Guru Gobind Singh prepared another bir at Talwandi Sabo (Damdama Sahib) in which the hymns of Guru Tegh Bahadur were included. This is called Damdami Bir. Bhai Mani Singh worked as its scribe.

When Guru Gobind Singh bestowed Guruship to this bir at Nanded, the first hukamnama was :-

ਖੁਲਿਆ ਕਰਮੁ ਕ੍ਰਿਪਾ ਭਈ ਠਾਕੁਰ ਕੀਰਤਨੁ ਹਰਿ ਹਰਿ ਗਾਈ ॥

ਸ੍ਰਮੁ ਥਾਕਾ ਪਾਏ ਬਿਸ੍ਰਾਮਾ ਮਿਟਿ ਗਈ ਸਗਲੀ ਧਾਈ ॥੧॥

ਅਬ ਮੋਹਿ ਜੀਵਨ ਪਦਵੀ ਪਾਈ ॥

ਐਂਗ: ੧੦੦੦

*(Good karma has dawned for me - my Lord and Master has become merciful. I sing the Kirtan of the Praises of the Lord, Har, Har. My struggle is ended; I have found peace and tranquility. All my wanderings have ceased.)*

The 'Bani' in Guru Granth Sahib is common to all. It is not confined to any particular caste, creed, country or time. Rather, its teachings are equally applicable to everybody at all times and show the way of life to one and all. Every Sikh accepts Guru Granth Sahib as the living Guru. The Supreme Court of India in its historic decision pronounced on April 2, 2000 A.D., has accepted this holy Granth as juristic person. No hymn of this Granth is objectionable to anyone. It is clearly stated in this Granth about Guru Nanak Dev:-

ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥

ਤਾ ਤੇ ਅੰਗਦੁ ਭਯਉ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਯਉ ॥

ਐਂਗ: ੧੪੦੮

*(The Embodiment of Light, the Lord Himself is called Guru Nanak.*

*From Him, came Guru Angad; His essence was absorbed into the essence.)*

This very Jot (soul) of the Eternal Lord first entered in Guru Angad Dev and then, turn-by-turn, in the rest of the Gurus. Rai Balwand and Satta have written in Ram Kali :-

**ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵੈਦੈ ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵੈਦੈ ॥**

ਅੰਗ: ੯੬੬

*(The Guru bowed down to His disciple, while Nanak was still alive. The King, while still alive, applied the ceremonial mark to his forehead.)*

They further add :-

**ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥**

ਅੰਗ: ੯੬੬

*(They shared the One Light and the same way; the King just changed His body.)*

Guru Ram Das says :-

**ਨਾਨਕੁ ਤੂ ਲਹਣਾ ਤੂਹੈ ਗੁਰੁ ਅਮਰੁ ਤੂ ਵੀਚਾਰਿਆ ॥**

ਅੰਗ: ੯੬੮

*(You are Nanak, You are Angad, and You are Amar Das; so do I recognize You.)*

It is mentioned in Guru Granth Sahib about different Gurus :-

About Guru Amar Das :-

**ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥**

**ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥**

ਅੰਗ: ੧੩੯੫

*(The Lord Himself wielded His Power and entered the world. The Formless Lord took form, and with His Light He illuminated the realms of the world.)*

About Guru Ram Das :-

**ਤੂ ਸਤਿਗੁਰੁ ਚਹੁ ਜੁਗੀ ਆਪਿ ਆਪੇ ਪਰਮੇਸਰੁ ॥**

ਅੰਗ: ੧੪੦੯

*(You are the True Guru, throughout the four ages; You Yourself are the Transcendent Lord.)*

About Guru Arjan Dev :-

**ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀਂ ਗੁਰੁ ਅਰਜਨੁ ਪਰਤਖੁ ਹਰਿ ॥**

ਅੰਗ: ੧੪੦੯

**ਗੁਰੁ ਅਰਜਨੁ ਸਿਰਿ ਛਤ੍ਰੁ ਆਪਿ ਪਰਮੇਸਰਿ ਦੀਅਉ ॥**

ਅੰਗ: ੧੪੦੯

*(So speaks Mathuraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself.)*

*The Transcendent Lord Himself has placed the royal canopy over the head of Guru Arjun.)*

In view of all this, there is no doubt that the soul of the Immortal Lord was there in Guru Nanak Dev and the same got transmitted to the rest of the Gurus turn-by-turn.

Now, question arises as to who is the Immortal and Timeless Lord and what are His functions? The Timeless Lord is that Power who has created the whole universe. Guru Nanak Dev has briefly and aptly defined this Power in the 'Mool Mantra's :-

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*(God is one. He is Continuous and Immortal. He is Assemblage of all merits. He is Creator and Symbol of all powers. He is Free from all customary routine and is Merciful. He is Timeless. The Light of His Being is in everybody. He is not Liable to birth and death. He is Self created. He can be reached/achieved by His Grace only.)*

\*In our solar system, there are nine planets around it, in which one is our earth. The galaxy in which our solar system lies, has crores (countless) of such solar systems. And, in this universe, there are crores (countless) of such galaxies. Guru Arjan Dev, the fifth Jot of Guru Nanak Dev, has clearly written :-

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੋ ਠਾਕੁਰ ਸਵਾਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਰੇ ॥ ਅੰਗ: ੬੧੨

*(God is the Lord and Master of millions of universes; He is the Giver of all beings.)*



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\*Dr. Kuldip Singh : Sansar wick Guru Nanak: Sant Ishar Singh Rarewala Education Trust,Ludhiana: p:16

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

## CHAPTER-12

### IMPORTANT INFORMATION ON SIKHISM

There is some important and basic information on Sikhism :-

#### A) MOOL MANTRA:

Mool Mantra describes the main attributes of the Almighty Waheguru. In other words, it is the brief but wholesome definition of the Lord Omnipotent.

ੴ	<b>Ik Onkar</b>	God is one, both in Manifest and Unmanifest form.
ਸਤਿਨਾਮੁ	<b>Satnam</b>	He is Truth and Eternal and does not undergo any change.
ਕਰਤਾ ਪੁਰਖੁ	<b>Karta Purkh</b>	He is Creator.
ਨਿਰਭਉ	<b>Nirbhau</b>	Sans fear.
ਨਿਰਵੈਰੁ	<b>Nirvair</b>	Sans enmity.
ਅਕਾਲ ਮੂਰਤਿ	<b>Akal Moorat</b>	He is Deathless, beyond time.
ਅਜੂਨੀ	<b>Ajoooni</b>	He does not undergo the cycle of birth and death.
ਸੈਭੰ	<b>Saibhan</b>	He is Self-created.
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥	<b>Gur Prasad</b>	He can be reached by His Grace only.

#### B) NITNEM DIAN BANIAN :

##### *Morning Prayer :*

1. Japji Sahib.
2. Jaap Sahib.
3. Sawaiye Sahib (P: 10).
4. Chaupai Sahib.
5. Anand Sahib.

##### *Evening Prayer:*

6. Rehras Sahib.

*Closing (Bed-time) Prayer:*

7. Kirtan Sohila.

**NOTES:**

1. Some people recite 'Asa di vaar' also as part of Nitnem.
2. Some people recite 'Sukhmani Sahib' also as part of Nitnem.

**C) PANJ PIARE (FIVE LOVED ONES):**

1. Bhai Daya Singh - He was Daya Ram, a khatri of Lahore, Punjab.
2. Bhai Dharam Singh - He was Dharam Das, a jat of Hastnapur, Delhi.
3. Bhai Himmat Singh - He was Himmat Rai, a Jhiur of Jagan Nath Puri, Odisha.
4. Bhai Mohkam Singh - He was Mohkam Chand, a Chheemba of Dwarka, Gujarat.
5. Bhai Sahib Singh - He was Sahib Chand, a Naii of Bidar, Karnataka.

Their selection and initiation through baptism was the establishment of a new order, THE KHALSA PANTH—A NATION OF SAINT SOLDIERS.

**D) CHAR SAHIBZADE :**

**(THE FOUR SONS OF GURU GOBIND SINGH):**

1. Sahibzada Ajit Singh.
2. Sahibzada Jhujar Singh.

They embraced martyrdom in the battle of Chamkaur before the eyes of the Guru father, Guru Gobind Singh Sahib.

3. Sahibzada Jorawar Singh.
4. Sahibzada Fateh Singh.

They embraced martyrdom in Sirhind. They were hardly nine and six respectively when they were bricked alive and ultimately butchered to death under the orders of Wazir Khan, Governor Sirhind

**E) FIVE TAKHATS (SEATS OF AUTHORITY):**

1. **Akal Takhat Sahib**, Amritsar, Punjab.
2. **Takhat Patna Sahib**, Patna, Bihar.
3. **Takhat Kesgarh Sahib**, Anandpur Sahib, Punjab.
4. **Takhat Hazur Sahib**, Abchal Nagar, Maharashtra.
5. **Takhat Damdama Sahib**, Talwandi Sabo, Punjab.

**F) PANJ KAKARS (FIVE K'S):**

Guru Gobind Singh at the time of creation of Khalsa, apart from administering Khande di Pahul, made it obligatory for every khalsa to adopt five 'Articles of Faith', each beginning with the Gurmukhi letter 'k' (Kakka) - Kachch (underwear), Kara (iron bangle), Kirpan (sword), Kangha (comb), and Kes (unshorn hair).

**1. Kachh (Underwear)**

(Half Trousers with length upto knees, considered a working dress covering the lower half of the body.

**2. Kara (Iron Bangle)**

Worn on right wrist, it reminds the bearer to observe self-restraint against doing any wrong.

**3. Kirpan (Sword)**

Symbol of power and self-respect meant to protect the weak and punish the oppressor.

**4. Kangha (Comb)**

Meant for upkeep of the hair.

**5. Kes (Unshorn Hair)**

As per Sikh Faith, keeping hair symbolizes a fulsome life of a house-holder, contrary to the old practice of cutting the hair of head and beard when renouncing the world.

**G) DOS & DON'TS IN SIKHISM:**

**Dos:**

1. To keep all hair intact and unaltered
2. To remain faithful to one's spouse.

3. To regard Guru Granth Sahib only the religious and spiritual Guru, and act upon its teachings.
4. To get baptized (initiated) and abide by the Khalsa Code of Conduct.
5. To get up early in the morning, take bath, recite Gurbani (NITNEM), then go to Gurdwara and sit with the Sangat for some time.
6. To always remember, love and fear the Almighty.
7. To earn livelihood by fair means and share it with the needy.
8. To run free kitchen.(DEGH: symbol of generosity, prosperity; to share fair earnings with the needy)
9. To guard the oppressed and destroy the oppressor/tyrant. (TEGH: symbol of power; to have faith in own power and to ensure justice in every sphere of life.)
10. To speak the truth and practise truthful living.
11. To love and serve the suffering humanity, irrespective of religion, caste, creed, colour, class, rank or gender.
12. To have faith in monotheism i.e. the Oneness of God.
13. To respect equal rights of all regardless of rank, gender, caste, class, colour or creed.
14. To inculcate sincerity, honesty, humility, impartiality, justice, philanthropy, gratitude, loyalty and all the moral and domestic virtues known to the holiest citizens of any country.
15. To remain in high spirits, bow to His Will and pray for the welfare of all.
16. To recite, to teach, to ponder over and to live (act upon) GURBANI.

**DON'TS:**

1. Cutting of or disrespect to the hair.
2. Consuming of wine, cigarette, tobacco or any other intoxicants.
3. Developing physical relations with a person other than own spouse.
4. Eating meat of animal/fowl slaughtered as per Islamic Law.

5. Lust, wrath, avarice, attachment, egoism, strife, jealousy, slander and flattery.
6. Infanticide and foeticide.
7. Worship of cremation grounds, cemeteries, graves or tombs.
8. To regard a human being as Guru, and thus encourage the growth of 'Derawaad'.
9. Concremation of widows.
10. Immurement and exploitation of women.
11. Idolatry (Idol/Image worship)
12. Duality, Hypocrisy, superstition and unavailing rituals.
13. Caste exclusiveness and untouchability.
14. Doing anything against the interest of own country, community or society.
15. Excessive eating, sleeping or speaking.
16. Serving food in the name of the late elders (Saraadh Karne).

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## **APPEAL**

### **Sewak kau sewa ban ayee || Hukam boojh parm pad payee ||**

In the healthy environment of Gurdwara Dehra Sahib Lahore and in the light of the teachings of Gurbani, the work of selfless service which was started by Bhagat Puran Singh at Lahore was implemented after arriving at Amritsar. At the time of partition of the country, on reaching the refugee camp at the Khalsa College, Amritsar on 18-08-1947, Bhagat Puran Singh started the service of suffering humanity with full vigour; which had become need of the hour due to the outbreak of cholera epidemic. After this, he never looked back and for giving the present shape to the Pingalwara, its founder had to struggle very hard, round the clock.

At this time (on 31-10-2015 A.D.) Pingalwara has about 1730 inmates which are being looked after without any discrimination of religion, caste, creed or colour. They include destitutes, cripples, sick and insane men, women, children and the aged. Some of them are suffering from incurable diseases and are terminally ill.

In addition to this, a lot of literature is printed and distributed free of cost, free education is given to the poor children, free artificial limbs are provided to the handicapped, and to save and improve the environment, free tree plantation is done in government and common lands, etc. etc.

The daily expenditure of Pingalwara is over Rs. 6,50,000/- (Rs. Six lacs fifty thousand) which is being incurred out of the donations and help received from the donors and well-wishers.

Donors are humbly requested to send donations through money-orders, bank drafts, cheques, etc. so that the good work of selfless service is kept going. E-Banking Account nos. for foreign as well as inland donors are given below:

- Foreign A/c no. 01562010002890, Oriental Bank of Commerce, Sharif Pura, Amritsar-143001

- Inland A/c no. 01562010003720, Oriental Bank of Commerce, Sharif Pura, Amritsar-143001

**Dr. Inderjit Kaur**

*President*

*All India Pingalwara Charitable Society (Regd.), Amritsar.*

*Ph. No. 0183-2584713, 2584586, Fax: 0183-2584586*

*Email: pingalwara57@gmail.com*

*Website: www.pingalwara.org*

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## **T-3**

### **THOUGHTS OF BHAGAT PURAN SINGH**

- Service of the suffering humanity is the service of God.
- Listen to the woes of polluted air, water and the mother earth. Plant trees and save environment; trees are a sign of prosperity and the very basis of our life; each one must plant a tree a year.
- Conserve natural resources and minimize the consumption of petrol and diesel.
- Wear Khadi clothes and help lessen unemployment.
- Simplicity in food, clothing and living has its own charm and bliss.
- Exercise restraint to check population growth.
- Pick up rubble, nails, horse shoes, banana peels, etc. lying on roads and thus serve the humanity.
- Treat animals with love and compassion.

### **BEWARE !**

#### **CHEMICAL FARMING V/S NATURAL FARMING**

- NATURAL FARMING will save the CONSUMER as well as the PRODUCER (FARMER) from the ill-effects of CHEMICAL FARMING.
- **CHEMICAL FARMING HAS**
  - rendered the food and drinking water poisonous,
  - brought the farmer under debt and
  - degraded the land to barrenness.
  - B.T. crops and vegetables are poisonous and their far-reaching effects on health will be disastrous. The farmer will not only be dependent on M.N.C's (Multi-national Companies) but also their slave in respect of seeds.

## **T-4**

### **ABOUT THE AUTHOR**

Born in .....1936 C.E. the author, Ar. Mukhtar Singh Goraya attended a two-year course in Civil Engineering in the Government School of Engineering, Punjab, Nilokheri (Karnal) before attaining 7 years part-time Diploma in Architecture (G.D.Arch. Maharashtra, equivalent to B.Arch) and Master's in City and Regional Planning (M.C.R.P.—G.N.D.U. Amritsar).

Having retired as Divisional Town Planner in 1994 C.E. from the Department of Town and Country Planning, Punjab, he has devoted himself to voluntary service in the All-India Pingalwara Charitable Society (Regd.), Amritsar as its Hony. Secy. as well as Hony. Architect and Town Planner and is responsible for the planning, design and construction of all the new complexes and buildings constructed by the said society during the period beginning from 1995 C.E. onwards.

He has a keen interest in English and Punjabi Literature and Sikh Religion and History. He has the unique distinction to be the first to have written a well-researched book on 'Avtar Bani' of 'Sant Nirankari' Mandal. He has also written another book named 'Das Patshahian' in Punjabi on the Sikh Religion and History.

He has further prepared two abridged versions of 'Das Patshahian' — one in Punjabi, named 'Jiwan Das Patshahiyan' — 'Sankhipt' (abridged) and the other in English, named 'Glimpses of The Sikh Gurus' for the benefit of both Gurmukhi-knowing and non-Gurmukhi-knowing readers respectively.

The present book, 'The Sikh Gurus', is the English version of 'Das Patshahian' for the benefit of the non-Gurmukhi-knowing persons.