The Nine Sikh Gurus
(II to X)
Lives, Works and Teachings
A Brief Description
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8. Sri Guru Nanak Dev: Life, Travels and Teachings
The Nine Sikh Gurus
(II to X)
Lives, Works and Teachings
A BRIEF DESCRIPTION

With Complete Bani of
Guru Tegh Bahadur Sahib Ji,
Brief Notes on Discovery of Shri Hemkunt,
Complete Translation of Akal Ustati and Zaffar Nama.

Dr. GS Chauhan
And
Dr. Meenakshi Rajan

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Amritsar
THE NINE SIKH GURUS (II-X) Lives, Works and Teachings
A BREIF DESCRIPTION

Written by:
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Dr. Meenakshi Rajan

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Dedication

This humble effort to describe Lives, Works and Teachings of The Nine Sikh Gurus (II to X) is dedicated to the great saint of twentieth century, Bhagat Puran Singh, founder of All India Pingalwara Charitable Society (Regd.) Amritsar. It was due to his blessings when I met him in July 1991 that an ignorant person like me could study and understand Gurbani and write about the Guru’s teachings.

Bhagat Puran Singh was a great soul and even now, he guides and removes suffering of those who help his mission of running Pingalwara. I have seen that in many cases, when some people sent donations with full faith, their diseases were cured and problems solved.

I pray that Bhagat Ji may kindly bless the readers of this book with Divine Name and faith in God.
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Guru Nanak Dev Ji passed on his Divine Light to Guru Angad Dev Ji and similarly each Guru Ji further passed on to the next Guru Sahib till Guru Gobind Singh, the tenth Guru Sahib. He passed it on to Sri Guru Granth Sahib. Thence onwards, all the teachings of Sri Guru Granth Sahib provide the guidance to the devotees. The devotees now respect the teachings of Sri Guru Granth Sahib as the Supreme Guide as the Guru. All the Guru Sahibs have stressed upon sincere devotion on the God and not the ritual worship.

Unfortunately, some of the so-called spiritual leaders are again pushing the community towards ritual worship practices. In para (9) (29) of Akal Ustati, Guru Gobind Singh Ji has said "Saachu kahon sun lehu sabhai jin prem kiyon in hi Prabhu payio." O Listen everybody. I am telling the truth. Only those who love everybody attain the God.

The devotees must follow all the teachings as given in Sri Guru Granth Sahib. As far as possible, one must recite Gurbani with full attention and listen to it as stated by Guru Nanak Dev Ji in Japji Sahib. Slowly, one's mind will start becoming concentrated while reciting Gurbani. The practices like paid worship are of no avail. One can spend money in good cause to help the needy in charity without expectation of any return.

All the Guru Sahibs have stressed upon treating all human beings as creation of One God. When Guru Nanak Dev went to Multan, the place was full of Muslim religious leaders. On hearing about Guru Ji’s visit, they got worried about their importance. Therefore, they came with a pot completely full of milk to indicate that the town is already full of religious leaders and there is no room for him. Guru Ji understood their intentions and placed a small white flower with lovely smell on the milk, which did not replace any milk. The Pirs understood that Guru Ji would not replace them.

Another example of loving all beings is available from the life of Guru Gobind Singh Ji. When he was just a child, Peer
Bhikhan Shah from Thaska in Karnal District went all the way to Patna to meet the child Gobind Singh. He thought of testing whether he will be in favour of Hindus or the Muslims. Therefore, he purchased sweets from two shops, one from a Hindu and the other from a Muslim shop. He placed both the sweets in front of the child. Guru Ji placed his both hands on both the sweets. The Peer understood that Guru Ji would treat Hindus and Muslims alike.

Guru Gobind Singh Ji in paras (14) (84) and (15) (86) of his composition Akal Ustati has stated as under:-


koou bhao muniya sahjia sanyasi koou jogi bhao koou bhrmchary koou jati anumanvo II hindu turk koou rafji imam shahi manas ko jata sabhe ekai paatphysanvo II karta kareem moode raccion shahi oode tumseo na bheeto koou bhoool bhram manabvo II ek hi ko sev sabh hi ko gurdev ek ek hi saroop sabhe ekai jot janabvo. (15) (85) Akal Ustati.

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Human beings in the world belong to many distinctive religious orders. Some are Bairagis wearing the cloaks of Ramanandi sect; some are Sanyasis and some are Yogis. Some are Bhrmcharis (the celibate ones). Some are the Hindus and some are Muslims. Some belong to Shiya and some are the Suni Muslims. However, in our view, all the human beings are only one created out of One Light. The God is the only creator of all beings of the world and He is the only merciful provider of food to everybody. There is none else except Him. The humans who
divide humanity in different sects and create disputes between them are victims of misconception. Therefore, please serve only the One Creator of all beings of the world. The whole world is His form and His light shines in everybody. Therefore love everybody irrespective of their religion and place of birth.


The Hindu temple and the Muslim masjid are the home of the same One God. The Hindu worship and the Muslim Namaz are also same. However, the people believe these to be different due to misunderstanding. The celestial dancers and musicians, the Muslims and the Hindus who look to be different from each other; it is only because of the dress codes of different countries. All beings are created in the same manner. All have the same type of eyes, ears and the bodies. All these are created from five elements (earth, water, fire, air and space). The Allah, the Eternal God present everywhere does not have any dress code. The Puranas and the Quran Sharif are singing the praise of the same God. All beings of the world are the form of the same God and all the creation is created by the same God. (16) (86)
Hence, the half-baked spiritual leaders who have not studied Gurbani nor have moved out of Punjab should not influence us. They are like frogs in the well and possess limited knowledge. Therefore they want that the Sikh community may not study about other religions and their holy books. They are trying to create their followers by misleading sweet talks. Therefore we should only follow what Gurbani teaches us and not go by teachings of these babas.

Another wrong notion being spread is that the Sikhs should not study Hindi, Sanskrit or any other language other than Gurmukhi and Punjabi. If we do so, how shall we understand Gurbani in Sanskrit and Persian like Sanskrit slokas of Guru Arjun Dev Ji and Zaffarnama of Guru Gobind Singh Ji. Guru Arjun Dev Ji and Guru Teg Bahadur Ji arranged teachers to teach Arabic, Persian, Sanskrit, Hindu holy books and Quran Shrif to Guru Hargobind Ji and Guru Gobind Singh Ji as may be seen in this book. Then why should we hesitate to study them? There are innumerable references to the stories of ancient sages and avatars in Gurbani. If we do not know their stories, how shall we understand what Guru Ji is trying to tell us?

In this book, I have given briefly the lives of the nine Gurus. In the end, there are five annexures. My main stress is to reach original Gurbani to the readers so that they are connected with Guru Sahib's own teachings and would not be misled by any such half-baked "Babas". I am grateful to Bibi Inderjit Kaur President and Sardar Mukhtar Singh Goraya Hon. Secy of All India Pingalwara Charitable society (Regd.) Amritsar who have made this book reach you.

Kindly pardon me and Meenakshi Rajan, my daughter for any mistakes and bring the same to my notice so that it can be corrected in next editions.

31st August 2015

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CHAPTER 1

SRI GURU ANGAD DEV JI

Shri Guru Angad Dev Ji's earlier name was Bhai Lahina Ji. He was born on 31st March 1504 AD at Matte Di Sarai in Ferozepur district of Punjab state. His father Bhai Feru Mall's ancestors were residents of village Mangowal in Gujrat district now in Pakistan. Bhai Feru Mall Ji was well-educated and very warm-hearted person. His in-laws brought him to their place at Matte Di Sarai. Bhai Lahina Ji was born here. Matte Di Sarai was destroyed during Babar's attack on India. An Udasi Sadhu established another village named Nange Di Sarai nearby. The Gurdwara in memory of Guru Ji's birthplace is situated on the ruins of the old village.

Bhai Feru Mall Ji had good business at Matte Di Sarai and he worked as an accountant for Chaudhary Takhat Mall. Chaudhary Takhat Mall's daughter Bibi Virayi loved Bhai Lahina as her nephew. Bhai Feru's business was doing well for some time but later some misunderstanding developed between him and Chaudhary Takhat Mall. Though Bibi Virayi Ji tried to settle the differences between them, she did not succeed.

Bhai Feru Ji and Lahina Ji then set up shop at Hari-ke-Pattan. This business did not last and they shifted their business to Sanghar, where Bhai Lahina's rich in-laws lived. Bhai Feru Mall did not think it proper to live in the village of his son's in-laws and came back to Hari-ke-Pattan. Here he started money-lending business along with a shop. Some years later, he relocated to Sanghar at Mata Khivi's father Bhai Devi Chand's behest. Bhai Feru Mall Ji died at Sanghar in 1526 AD.

Bhai Feru Ji was very religious minded and led an annual pilgrimage to Jawala Mukhi temple for Devi Darshan, often accompanied by Bhai Lahina Ji.
Bibi Virayi arranged Bhai Lahina's marriage with Bibi Khivi, daughter of Shri Devi Chand Marwaha, a rich merchant of Sanghar. Bibi Khivi was very contented and patient person.

The marriage was performed in 1521 AD. His elder son Dasoo Ji was born in August 1522 AD. Bibi Amro and Bibi Anokhi followed him after two-year gaps. The youngest son Datoo was born in 1537 AD.

**SETTLING AT VILLAGE KHADUR**

After his father's death, Bhai Lahina shifted his business from Sanghar to village Khadur. He organised a new group of devotees at Khadur and continued the practice of annual pilgrimages to Jawala Mukhi for Devi Darshan.

Once at Jawala Mukhi, Bhai Lahina overheard yogis and the sadhus highly praising Guru Nanak Dev. This made him want to meet Guru Nanak Dev Ji. However, after return to Khadur, he became busy in his business and family affairs.

One day, Bhai Jodh, a devotee of Guru Nanak Dev Ji was reciting "Assa-di-Vaar" a composition of Guru Nanak Dev Ji. Bhai Lahina Ji carefully heard this recitation. It was the 21st Pauri, which is at page 474 of Shri Guru Granth Sahib.


जितु सेवकः सुग्र पाईः सो साहिबः सदा सम्हलियाः || जितु कीता पाईः आपणः सा धाल बुरी कित्ता गालियाः || मंदा मूलि न कीत्तई दे लंभ्ये नदरि निहालियाः || जितु साहिबः नालि न हारियाः तेवहा पाया गालियाः

वृत्त मेवोभे प्रसू दारीभे मे सारविष मण्ड मानोऽभे || वृत्त बोध दारीभे अमुद्धा मे धार वद विदृष्टी दारीभे || अंतरः महील न बौध्ये गेघे नभी नन्दिनविद विवासीभे || निम्नी सारविष तनिकः त उपोथे उदेश्ये धर्म दारीभे ||

वंता १०२४

We must always remember the Lord by serving Him as we receive all the happiness and pleasures from Him. Why should we perform evil deeds when we have to suffer their consequences?
Do not commit evil deeds. Before any action, we must think about its long-term impact or results. We must perform only those deeds that do not put us on the wrong side of the Lord. (21)

On enquiring from Bhai Jodh, he found that this was the Bani of Guru Nanak Dev from Kartar Pur. Now Bhai Lahina made a firm decision to go and meet Guru Nanak Dev.

**Meeting with Guru Nanak Dev Ji**

In 1532 AD, when Bhai Lahina was leading a group of devotees to Jawala Mukhi temple, they decided to go through Kartar Pur. They camped outside Kartar Pur and sang praise of Devi through the night. Next morning, Bhai Lahia took leave from the group and left for meeting Guru Nanak Dev ji on a horse. At the same time, Guru Nanak Dev ji who was resting in his house said, "The rich person of my path has come. Let me bring him."

Bhai Lahina met an old man in the village and inquired about the residence of Guru Nanak Dev. The old man said, "Come, I shall guide you." He held the reigns of the horse and guided Bhai Lahina to Guru Nanak Dev's residence. Once there, Bhai Lahina was asked to tie the horse with a peg and go inside the house. Bhai Lahina followed the instructions.

When Bhai Lahina entered the house and paid his respects to the person sitting on Guru's seat. He was shocked to find the same old person who had guided him was sitting in Guru Nanak Dev's seat. He immediately apologised for showing disrespect to Guru Nanak Dev by riding the horse while Guru Ji was walking beside him. Guru Ji told him, "Get up, you have done no blunder. You are our guest and it is our duty to show you due respect."

Then Guru Ji inquired his name and village. Bhai Lahina replied, "I have come from Khadur-Sanghar and my name is Lahina." (In Punjabi language, lahina means the person who is to get the dues from the other person.) Guru Nanak Dev said, "You are Lahina and I owe you. It is good that you have come yourself. The persons who are to collect the dues always come riding the horses."
After this, Guru Ji held a discourse on how one can live a fulfilled life. Bhai Lahina felt a deep contentment and peace of mind. He then realised that this was the place where he can receive blessings and guidance that was not available elsewhere. Therefore, he decided to stay there. When he slept after the musical singing of God's praise, he dreamt that the Devi Mata to whose shrine he was going was sweeping the floor of Guru Ji. When he inquired from her about her identity, she said, "I am the same person whom you were going to meet. I have come to collect the dust of Guru Nanak Dev's feet. I receive the strength here and my life is liberated."

This dream dispelled Bhai Lahina's doubts. He understood that Guru Nanak Dev was his destination. Next morning, Bhai Lahina went to see his group of the devotees and advised that he shall now stay at Kartar Pur and would not accompany them to Jawala Mukhi temple.

He then stayed at Kartar Pur and spent his days listening to God's Name, serving his Guru and grasping his teachings. After a few days, Guru Nanak Dev Ji advised him to go back to his village and attend to his family affairs. Bhai Lahina obeyed Guru Ji and went to his village at Khadur. He handed over his business to his nephew and performed engagement of his daughter Bibi Amro with Bhai Jasoo the son of Bhai Manak Chand, the youngest brother of the future Guru, Guru Amar Das who were the residents of village Basarke.

After completing his pressing duties, when Bhai Lahina was leaving for Kartar Pur, all his relatives, friends and in-laws tried to dissuade him from leaving Khadur for Kartar Pur. They also requested Mata Khiwi to prevent her husband from going away as they feared he was going to become a sadhu by becoming the follower of Guru Nanak Dev. Therefore, she also tried to dissuade him from leaving home. Bhai Lahina then explained to her, "Somebody has misguided you. These people do not understand spiritual matters. The person to whom I am going meet is not a
Yogi or a Sanyasi but a family man and shows the path of dispassion (Udasi) while living as a worldly person."

Mata Khiwi Ji was convinced and she happily saw him off for Kartar Pur. Bhai Lahina arrived at Kartar Pur. He carried about eight Kilos of salt and a mat with him. On arrival at Guru Nanak Dev Ji's place, he put down the load and inquired about Guru Nanak Dev Ji. Mata Ji told him that Guru Ji was busy in the fields, removing the weeds from rice crops. Bhai Lahina went to the fields. He paid his respects to Guru Ji by bowing to him and then became busy in removing the weeds. Since he had never done farming, and was not aware of the art of de-weeding the crops, he started cutting rice crop along with the weeds.

Guru Ji noticed this and smiled. On completion of the work, the removed weeds were tied in bundles. Guru Ji lifted one bundle on his head and Bhai Lahina lifted the second bundle. Since the weeds were wet, muddy water dripped from them and soiled Bhai Lahina's silk robes. After noticing this, Mata Ji remarked, "The young man has come from long distance carrying the bundle of salt on his head. Then he helped in de-weeding. Now you have put the bundle of weeds with dirty muddy water dripping from it on his head spoiling his silk clothes'.

Guru Ji observed, "This is not the bundle of weeds. This is the royal umbrella of sovereignty over this world and the spiritual world. The stains of muddy water that you notice are not dirt but are the stains of saffron. Observe the miracles of the God."

Bhai Lahina kept himself busy in listening to Kirtan (musical singing of Gurbani), serving the devotees and Guru Nanak Dev Ji. In a way, he became personal attendant of Guru Ji. Guru Ji also showered his love on him. This resulted in jealousy by Baba Sri Chand and Baba Lakhmi Das, the two sons of Guru Nanak Dev Ji. Noticing this, he advised Bhai Lahina to go back to his village telling him that he would visit Khadur to meet him whenever he desired. Guru Nanak Dev ji visited Khadur twice. On his second visit, he brought Bhai Lahina to Kartar Pur along with him.
**Bhai Lehna’s Tests by Guru Nanak Dev**

Guru Nanak Dev had already observed that Bhai Lahina was the right person to succeed him as the next Guru. However, to make others understand this, he made Bhai Lahina go through many tests. Bhai Lahina passed all the tests whereas his sons and other devotees failed.

1) Guru Nanak dev Ji used to go to river Ravi every morning for bath. Bhai Lahina used to accompany him as his personal assistant. One day, Baba Budha Ji, Bhai Bhagirath, Bhai Ajita and Bhai Sdharan also accompanied them. As luck would have it, there was heavy wind followed by rain and hailstorm. It became very cold. All the other four devotees returned home but Bhai Lahina continued to wait for Guru Ji’s return from the river. When Guru Ji returned, he noticed that only Bhai Lahina was waiting for him with Guru Ji’s clothes hidden close to his chest. Guru Ji asked him, "O man! Everybody else has gone, why you have not left?" Bhai Lahina replied, "I am your servant. The servant cannot go and leave his master alone."

2) Once during a rainy winter night the wall of their house collapsed. Guru Ji asked for the wall to be repaired immediately. Baba Sri Chand, Baba Lakhsmi Das and many other senior devotees refused to work in the rain, cold weather and mud. When Guru Ji turned to Bhai Lahina for help, he immediately got up and started repairing the wall. While he worked the whole night, Guru Ji’s sons remarked that he was a fool to carry out the orders of Guru Ji. To this, Bhai Lahina replied with folded hands, "The duty of the servant is to carry out instructions and not to question or go into the nature of the orders of the master."

3) One day, at midnight, Guru Ji asked the prominent devotees and his sons to go to Ravi River and wash his clothes. None of them came forward. Then Guru Ji asked Bhai Lahina. He immediately went to Ravi River and returned with washed clothes.
4) Once, one bronze bowl fell down in the muddy pond from Guru Ji's hands. Guru Ji's both sons refused to enter into the muddy water and bring out the bowl. Then Guru Ji looked at Bhai Lahina. He immediately got into the pond and brought out the bowl.

5) One day one dead mouse was lying in the verandah of the Darbar Hall. Guru Ji asked his both the sons to pick it up and throw it outside. Both the sons said that when the sweeper comes in the next morning, they would ask him to throw it outside the hall. (They considered it below their dignity.) Then Guru Ji asked Bhai Lahina. He immediately picked up the dead mouse and threw it outside the house. By all these tests, Guru Ji was purifying Bhai Lahina as a goldsmith purifies the gold by heating it on the fire.

6) One day, a number of devotees arrived after the Langar (free kitchen) was over. Guru Ji asked his both sons to go up the acacia Arabica (Kikar) tree and shake it forcefully and sweets would fall from its branches. Both the sons refused saying, "How can sweets fall from the acacia Arabica tree?" Then Guru Ji hinted to Bhai Lahina. He immediately climbed the tree and shook it. Lot of sweets fell down which satisfied the hunger of all the visiting devotees.

7) One day, Guru Ji dressed as a hunter and wore a frightening face. Tied a large knife to his waist, took some dogs with him and headed for the forest. Many devotees got frightened after seeing his garb. Many got frightened after hearing his harsh words and thought that Guru Ji had gone mad. Some of the devotees still followed him. After some distance, many copper coins were found spread on the ground. Many devotees started collecting these coins. After some more distance, silver coins were found lying on the ground. Many devotees started collecting these silver coins and stayed back. After some more distance, the gold coins were lying. Many of the remaining devotees filled up their shirt pockets and stayed back.
At the end, only three devotees were left behind with him. Guru Ji hit Baba Budha's head with a stick. He and Bhai Duni Chand both hid themselves behind a large tree. Finally, only Bhai Lahina was left. Guru Ji showed him a corpse and asked him to eat the dead body. Bhai Lahina got ready and inquired, "Guru Ji! From which side I should start eating?" Guru Ji replied, "From the middle."

When Bhai Lahina lifted the sheet from the corpse, he was surprised to see that it was not the corpse but sweet pudding made with wheat flour, sugar and clarified butter (Karah Parshad.)

Bhai Lahina passed all the tests. Guru Nanak Dev asked Bhai Lahina, "Bhai Lahina! When all the others left for their homes, why did you not think of returning?" Bhai Lahina replied, "Guru Ji! All those who returned had some place like their home to go. However, I have no shelter except you. Where else could I go?" Guru Ji embraced him lovingly and observed, "I was also finding the place where I could place my Divine Light. Now I have found the place. From now onwards, you are part of me (my ang ie part of my body.) From that day, Guru Ji renamed Bhai Lahina as "Angad Dev."

**Blessing Shri Angad Dev Ji with Guruship.**

Guru Nanak Dev Ji wanted to build a new brave and saintly community and for this purpose, he wanted a deserving brave candidate. He also desired to decide his successor himself so that there is no dispute after him. On 14th June 1539 AD, Guru Nanak Dev Ji blessed Shri Angad Dev Ji with his Divine Light as the next Guru and directed him to go to Khadur and stay there.

**Guru Angad Dev Ji at Khadur.**

As advised by Guru Nanak Dev Ji, Guru Angad Dev Ji returned to Khadur and remained in hiding in Bibi Bharayi's house. He told Bibi Bharayi not to disclose his whereabouts to anyone. He survived on very little simple food and remained busy with meditation of God's Name all the time. He was very sad to learn about passing away of Guru Nanak Dev Ji after he
left Kartar Pur. The devotees who went to Kartar Pur to meet Guru Ji came to Khadur but did not find his address. Finally, some senior devotees requested Baba Budha Ji to tell them the address of Guru Ji. Baba Budha Ji went into deep meditation. He received intuitive information that Guru Ji was present in Bibi Bharayi"s house. After that, a group of devotees headed by Baba Budha Ji came to Khadur. Baba Budha requested Guru Ji on behalf of the devotees to kindly come out of the isolation and undertake the responsibilities of Guruship. Guru Ji agreed and assumed his responsibilities as successor of Guru Nanak Dev Ji.

**HUMAYUN'S VISIT TO KHADUR**

Emperor Humayun when defeated by Sher Shah Suri in 1540 AD, he was running away towards Lahore. After crossing Beas River, he learnt that Guru Nanak Dev who had blessed and given advice to Babar, his father; his successor Guru Angad Dev who had all mystical powers in his control was at Khadur. He desired to meet Guru Ji and he reached Khadur. At that time, Guru Ji was watching children sports. Therefore, he did not pay any attention to Humayun. Humayun felt insulted on not receiving due honour. He got angry and while still riding the horse, he tried to take out his sword out of its sheath. Guru Ji laughed at this and observed, "O emperor! Where was your this sword in the battle with Sher Shah Suri?"

Humayun felt ashamed, came down from his horse and apologised for his rude behaviour. Guru Ji blessed him and advised him the precepts of Truth and spirituality.

**ENCOUNTER WITH YOGI SHIVNATH AT KHADUR**

At Khadur, there was a hermitage of the Yogis and Shivnath was their head. With ever-increasing popularity of Guru Ji, he felt very jealous. As luck would have it, there was no rain in one year and there was severe drought. The public was suffering badly as the crops were ruined. The Yogi started telling people, "How can there be rain in your village? You have a married family man as your Guru. The god Indira is unhappy about this with
you people. You expel him from your village and I assure you that rain would surely come. Otherwise, you ask him to bring rain with his powers."

The confused public were taken in by the Yogi's clever talk. They asked Guru Ji to cause rain in the village. Guru Ji told them, "The rain is in the hands of God. He would cause rain when it pleases Him."

The farmers told Guru Ji, "Either you cause rain or leave the village. The Yogi has accepted the responsibility to bring rain after you leave the village." Guru Ji told the farmers, "Well, if his going away from the village would bring rain, he is leaving for their good." Guru Ji left the village Khadur and went to Khan Rajade village along with his devotees.

Then the villagers of Khadur pressed the Yogi to make the rains fall in their village. The Yogi tried all his tricks of his trade but failed to bring the rains.

In the meantime, Shri Amar Das Ji came from Basarke to meet Guru Angad Dev Ji. He was very unhappy to know about Guru Ji leaving Khadur and the happenings, which lead to his leaving the village Khadur. Shri Amar Das Ji told the farmers that they have committed a great mistake. The Yogi was a pretender but Guru Ji is the master of all the spiritual powers. The rains would come even by reciting his name. He told the farmers to close their eyes and say twice, "Guru Angad Dev Ji is great and auspicious "Dhan dhan Guru Angad Dev ji."

As soon as the people said this, the rain started falling and the drought was over. Now the people felt sorry for asking Guru Ji to leave the village. They felt excited against the Yogi and started beating and pushing him to expel from the boundary of Khadur village. The Yogi Shiv Nath was severely hurt and died of the injuries inflicted on him.

Shri Amar Das Ji reached Khan Rajade village to meet Guru Ji. After seeing Shri Amar Das approaching him, Guru Ji turned his face away. Shri Amar Das Ji expressed his regrets for his mistakes and sincerely apologised.
Guru Ji told him, "Why did you perform a miracle and became the cause of the death of the Yogi? I came here from Khadur as per the Will of God. Why become displeased with anybody? You must have a big heart and treat even the bad people nicely. Pardon the criminals and do well to the bad people. You should bring the evil persons on the right path and accept the Will of God as sweet. Remain calm, accept the Will of God, have patience and if you pardon the wrongdoers, your ego would be expelled. Our path does not permit showing of miracles to please the others. We must possess the patience of the earth; tranquillity of the mountains; forbearance of the trees; vastness of the sky and do-good quality of the sun to everybody without any distinction."

In the meantime, the farmers of Khadur also arrived. They apologised to Guru Ji and requested him to return to Khadur village. Guru Ji told them, "You must repent killing of the Yogi by torturing him, seek forgiveness from the God, perform a ritual yagna and feed the holy persons and the poor people. You should also pray to God to bless the soul of the Yogi. After you perform all these functions, I would return to Khadur.

The people performed all the rites as advised Guru Ji and then Guru Ji returned to Khadur village. After this event, the residents of Khadur now perform the ritual yagna and feed the holy persons and the poor people every year since that time of the year.

**EXPPELLING OF CHAUDHARI BAKHATAWAR'S EGO.**

After the tour of Doaba and Malwa, Guru Ji settled at Herike village. One day Chadhary Bakhtawar, a big property owner of the area also came to meet Guru Ji. He was very proud of his status. He came and sat on the pillow side of the cot on which Guru Ji was sitting. The devotees felt bad at his action. He understood the reaction of the devotees and said, "I own 72 villages. I am not an ordinary person to sit on the floor along with the other devotees." Guru Ji who was the fountain of peace, pardon and forbearance smiled and advised the Chaudhary
about the sweetness of humility and greatness of the humble persons. His ego was expelled and he became the devotee of Guru Ji.

**THE PRINCIPAL OF ACCEPTANCE OF GOD'S WILL**

One devotee named Bhai Jiwa lived at about four-kilometer distance from Khadur. He used to take salted rice and pulses preparation (khichri) for Guru Ji's free kitchen in the morning. After Bhai Jewa's death, his daughter Bibi Jiwayi continued theis practice. One day, when it was the time to take the khichri to Guru Ji's free kitchen, it started raining accompanied with strong wind. She was afraid that if khichri does not reach in time, Guru Ji's breakfast would be delayed. Therefore, she wished the rain and storm to stop so that she may take the khichri in time. It happened that the rain and the storm stopped.

However, Guru Ji refused to eat the khichri. When Bibi Jiwayi inquired from Guru Ji about the reason for not eating khichri, he said, "Dear daughter! You have interfered in the Will of the God, which is not correct. We must always remain happy and accept the God's Will. This rain and the storm were for the good of many people and other living creatures. This has been denied to them due to your action."

**IMPORTANT ACHIEVEMENTS OF GURU JI.**

Guru Angad Dev Ji continued the mission of Guru Nanak Dev and accomplished many important tasks.

1) **Standardisation of Gurmukhi Script:** Guru Ji standardised the letters of Gurmukhi script with 35 letters in groups of five letters. He himself prepared preliminary books for the children. He established a large school at Khadur for teaching and popularising the Gurmukhi script. He himself used to teach the children and adults.

2) **Preservation of Gurbani:** Guru Ji preserved all the Gurbani of Guru Nanak Dev Ji and the other Bani of the saints collected by Guru Nanak Dev Ji. He got the Bani of Guru Nanak Dev Ji written by Bhai Paira and Bhai Mokha.
3) **Preservation of History:** Guru Ji collected all the information about the life of Guru Nanak Dev Ji. He collected the information from Bhai Laloo Chand Ji who was an uncle of Guru Nanak Dev Ji from Talwandi and other devotees visiting Khadur. He got all the information written by Bhai Paira and Bhai Mokha.

4) **Compilation of Japji Sahib:** At Kartar Pur, Guru Ji's disciples would get up early in the morning and recite hymns of Guru Nanak Dev. In the evening, they would recite Rehras and Kirtan Sohila at night. Since there was no specific composition for recitation in the morning, Guru Nanak Dev Ji asked Bhai Lehna to prepare a composition for recitation in the morning by culling hymns from his works. Guru Nanak Dev gave all of his works to Bhai Lehna and asked him to select stanzas eulogising God.

Bhai Lehna began selecting the stanzas. He used to recite the stanzas to Guru Nanak Dev every morning and Guru Ji would look into them very carefully. Thus Bhai Lehna selected 38 stanzas and arranged them in a very interesting order so that the whole composition becomes a poem dealing with one question which is faced by every one in his life i.e. "How to break the wall of falsehood (Maya) and how to achieve Truth?"

Before the first stanza, there is "Mool mantra" or the basic underlying mantra with which Guru Nanak Dev describes God whose praise is sung in whole of "Shri Guru Granth Sahib". This is followed by a Sloka that explains, "what is Truth?" At the end of 38 stanzas, there is another sloka, which is composition of Guru Angad Dev. This sloka gives the gist of Japji Sahib. It is said that the Mool Mantra describes basic concepts relating to the Supreme Being and Japji Sahib describes the path to be travelled to attain Him. The name of this composition is "Jap" which means remembrance, devotion and meditation. This is a very appropriate name as this composition deals with an
extremely pertinent question in human life, "How to break the wall of falsehood (Maya) i.e. how to remove the obstruction of Maya which prevents us from being finally absorbed in the Almighty Lord. The answer is given by him in the next line of first stanza is, "by following the will of the Lord which has been written by Him for us." This in turn is achieved by us by remembering His Name, devotion and meditation i.e. Jap. "Ji" is added to this name to show respect.

The full text deals with different stages in the progress of the adventurer from the first stage when one becomes aware of one's separation from God and after passing through different stages of purification, remembrance, singing of praise, meditation, realisation of His presence in all his creation and achieve final absorption in the Lord. It is full course of systematically arranged instructions. In the fourth stanza, Guru Ji says that the morning ambrosial hour is the best time for meditating on the praise of the Lord. In the fifth stanza, it is stated that the Lord is indescribable, He is the universal sustainer, and we should never forget Him. In the 8th to 11th stanzas, Guru Ji has advised us to listen to what we say in the meditation. This is the easiest way to concentrate and become one minded. When two senses i.e. speech and hearing are concentrated upon, the mind does not vacillate and it helps to gain a number of attainments listed in these stanzas. The next stage is to accept in the inner mind and act on what we are saying in the prayers in our daily lives. (Mere repetition of the holy verses is like reading the prescription and formula of the medicine and not taking the medicine itself.) The importance of it is explained in stanzas twelve to fifteen. In the 16th stanza, it is stated that if one perfects the teachings up to this stage, one attains full control of his senses and is accepted as "Panch" or the "chosen one".

In the stanzas 17 to 19, Guru Ji explains the most sought
after questions like; why are people good or bad? Why does God give misery or sorrow? Etc. Stanza no. 20 explains the "law of karma i.e. cause and effect" and how to escape the cycle of cause and effect? In the 21st to 25th stanzas, Guru Ji has described a number of important issues to enlighten the devotee about the Lord's creation. In the 26th stanza, Guru Ji describes the Lord's shop and its wares i.e. the things the saints distribute to enlighten the devotees. The Lord's unique court is described in the 27th stanza.

In the 28th to 33rd stanzas, the true significance of various religious symbols of different religions are described to enlighten the devotee so that he does not lay too much stress on the outward symbols and thus forget the true objective. In the 34rth to 37th stanzas, five important stages of spiritual progress or the inner developments of the devotee are described. These stages are:-

1. Dharam Khand or the region of the worldly duties.
2. Gyan Khand or the region of knowledge.
3. Saram Khand or the region of earnest effort to implement the knowledge.
4. Karam Khand or the region of Divine Grace.
5. Sach Khand or the region of Truth, the highest stage.

In the 38th stanza, Guru Ji has described the qualities that a true teacher has to acquire before one can be blessed by the Lord to teach His Divine message or become a prophet. Thus, Japji Sahib is a complete course of instruction for an ordinary person to graduate to the highest level. This guide, though dealing with the most difficult subject, is in very simple and in understandable terminology and language. The idea of reciting this composition in the early morning hours is that its teachings settle in the inner depth of the mind of the devotee and he starts acting on it in his daily life. Mere recitation is like reading the prescription and not taking the medicine. It has no beneficial effect.
5) **Free Kitchen (Lagar) of Guru Ji:** When Guru Nanak Dev spent twenty rupees to feed the hungry sadhus and performed "sacha sauda or the true business” the tradition of "Guru ka langar" began at that time. At Kartar Pur, he did farming and with that, he could feed the devotees in his free kitchen. Guru Angad Dev continued the langar tradition and his wife Mata Khiwi took great personal interest in feeding the devotees. Interestingly, Bhai Balwand makes the mention of her good work in Shri Guru Granth Sahib for feeding devotees with nice and sweet foods particularly the rice pudding with ghee (kheer).

In the "Guru ka Langar", all the devotees sit on the ground at the same level. There is no distinction of status, caste or creed.

6) Care of physical health and the exercises. Shri Guru Nanak Dev had realised the need to free the nation from the tyranny of invaders and lift the so-called lower castes. For achieving this objective, it was necessary to encourage the people to attain good physical health.

Guru Angad Dev Ji organised physical education and training in sports and exercises including wrestling. He also encouraged the devotees to become fearless and have determination to achieve their objectives.

7) Formalisation of the daily routine of the devotees. Like the daily routine of prayers and keertan at Kartar Pur by Guru Nanak Dev Ji, Guru Angad Dev Ji continued it. He also standardised the routine in writing.

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Chapter 2
Sri Guru Amar Das Ji

Birth and Parentage

Shri Guru Amar Das Ji was born at village Basarke in Amritsar Distruct of Punjab state. His father's name was Shri Tej Bhan Ji and his mother was Mata Lakhami Ji. He was born on 5th May 1479 AD; His father was doing business and farming and was well off. He was a Vaishnav by faith and had very good and warm-hearted nature. He used to go on pilgrimage to Ganges river. His dealings with the people were very honest and generous. When Shri Amar Das came of age, he was engaged in the business of his father. Like his father, he also used to go on pilgrimage of River Ganges every year.

Marriage and Children

Shri Amar Das Ji was married to Mata Mansa Devi Ji, daughter of Shri Devi Chand Bahil on 27th November 1502 AD; He was blessed with two sons Baba Mohan Ji, Baba Mohri Ji and two daughters Bibi Dani Ji and Bibi Bhani Ji.
Shri Amar Das Ji’s Pilgrimages and Search for Guru. Being of highly religious nature, he used to go on pilgrimage and strictly followed religious tenants in business and personal life. His village Basarke had scarcity of water. He constructed water well and a water tank in the village.

During about twentieth pilgrimage, in 1540 AD; he met one Brahmchari sadhu. He brought him to Basarke as his guest. One day, the sadhu asked Shri Amar Das, "Who is your Guru?" He replied, "I have not adopted any Guru as yet." The Brahmchari sadhu became angry to hear this and said, "I have been eating food from your hands and was in your company for a month. My all the austerities and recitations have been wasted. Now I would have to remove this stain of your unholy company afresh." The Brahmchari left Basarke. However, this incident left a very strong impact on Shri Amar Das's mind. He developed a strong desire to find a Guru and started remaining sad because of this.

One day, Shri Amar Das heard recitation of Gurbani in very sweet voice from the house of his younger brother. The exact words were-


"Our actions are the paper and mind is the ink. With these, our good and bad deeds are recorded. These writings become our nature, which in the form of residual proclivities of our past births drives us towards such actions. We must collect more good actions to undo the negative effect of our bad actions. (1)"
O my mad mind! Why are you not remembering God, Who is the treasure of all the good qualities? Due to forgetting God, your all-good qualities are being destroyed. (1) (Rahau)."

This Bani was recited by Bibi Amro, daughter of Guru Angad Dev Ji and wife of Shri Jasoo Ji the nephew of Shri Amar Das Ji. After daybreak, Shri Amar Das Ji inquired from Bibi Amro, "Whose composition were you reciting?" Bibi Amro replied that this was the composition of Shri Guru Nanak Dev Ji. Now his father Guru Angad Dev Ji, was Sri Guru Nanak Dev Ji's successor. He lives at Khadur. He was very happy to learn this and reached Khadur accompanied by Bibi Amro. This happened in 1540 AD; when Shri Amar Das was 61 and a half years old and Guru Angad Dev Ji was only about 36 and a half years old.

When Shri Amar Das Ji met Guru Angad Dev Ji, he gave him full respects as due to the uncle of his son-in-law. However, Shri Amar Das placed his head on the feet of Guru Angad Dev Ji and he felt great peace of mind in doing that. After this, he sat on the floor on a mat and said, "I have not come here as your relative but as a beggar who has no place to go. Bless me the protection of your sacred feet. I have received the fruit of baths in Ganges River today by touching your feet." Guru Ji replied, "It is your sentiment that bears fruit. Your own mind is the guiding god."

In the meantime, one devotee came to call for the meals in the langar. Shri Amar Das had his meal with other devotees and Guru Ji by sitting on the floor in a row.

**HARD TOIL BY SHRI AMAR DAS JI**

**IN SERVICE OF GURU**

Just as Guru Angad Dev Ji honoured the vow of obeying instructions of the Master, Shri Amar Das Ji performed great task of performing hard austerity of serving his Master. He used to daily wake up early in the morning and bring a large metallic pitcher of river water from Beas River to give bath to Guru Ji.
After that, he would serve in the community kitchen the whole day while reciting Gurbani. Once, when he was bringing the pitcher full of water from Beas River, there was heavy rain and storm and the visibility became very poor. On the way, there was a loom of a weaver. He slipped after hitting a peg of the loom and fell into the pit of the loom. He saved the water from flowing out but his fall made a big noise. The weaver said to his wife, "It seems somebody has fallen in the loom. Who can be at this time?" His wife very sarcastly said, "It must be homeless Amroo who is without any place and does not take rest during day or the night. He fills water for the Guru for earning his food."

Shri Amar Das overheard their talk and said, "O mad lady! I am not homeless. One who attains the shelter of the Guru, how can he be homeless?" Shri Amar Das left the weavers and gave bath to Guru Ji as usual. Guru Ji asked him about the happenings of that morning. Shri Amar Das replied, "You know everything. What can I say?"

In the morning, the weaver also came to Guru Ji and requested for pardon for his wife. He said that she had committed a blunder by saying rude words about Shri Amar Das Ji. Now she had gone mad. Kindly forgive her sins. Guru Ji said, "Your wife had gravely insulted Shri Amat Das Ji. Now you go. She would be alright."

Guru Ji very graciously blessed Shri Amar Das ji, "You are the honour of the humble; you are the shelter for the shelterless; you are the refuge for the helpless; you are the support for those without any support; you are the partner for those who are without any help; you are auspicious."

Founding of a new township. After some time, to provide public facilities for crossing the Beas River, Guru Angad Dev Ji desired to create a new township on the banks of Beas River. Bhai Goinda a Marwaha Kashtrya owned large tract of land on the bank of Beas River. He had made efforts to create a settlement there earlier, but could not succeed. It was always destroyed due to some reason or the other. Therefore, Bhai Goinda requested...
Guru Ji to kindly help create a town on his land. Guru Ji sent Shri Amar Das ji with Bhai Goinda to accomplish the project. The town came up fast and it was named Goindwal. Bhai Goinda made a house for Shri Amar Das ji's stay. As directed by Guru Ji, Shri Amar Das Ji started living there and brought his family from Basarke.

While staying at Goindwal, his routine was to bring a pitcher of water from Beas River, take it to Khadur, give bath to Guru Ji; wash his clothes; serve in the community kitchen for the whole day and return to Goindwal in the evening.

After some time, Guru Ji advised Shri Amar Das Ji to stay at Goindwal and not come to Khadur. Guru Ji assured him that he would visit Goindwal frequently. After this, Shri Amar Das ji stayed at Goindwal.

Blessing of Guruship on Shri Amar Das Ji

Guru Angad Dev Ji had realised that Shri Amar Das Ji was fully competent to discharge the responsibilities of Guruship. The other important devotees also considered him as the most prominent devotee. However, both the sons of Guru Angad Dev Ji, Bhai Dasoo Ji and Datoo Ji were of the opinion that they deserve the honour of becoming the next Guru. Guru Ji explained to them, "Guruship was not an ancestral property but the blessing and grace of God. It is blessed on the person who is fully competent and eligible for the honour. This is not a worldly status but a very heavy bundle of responsibility. Therefore, do not hope for it." However, his sons never understood what their father explained to them.

Guru Angad Dev Ji realised that the time for transfer of Guru Nanak Dev Ji's Light had arrived. Therefore, in the presence of full gathering of the devotees; on 29th March 1552 AD; he offered a cocoanut and five paisa coins to Shri Amar Das Ji; bowed in front of him. He requested Baba Budha Ji to place the holy mark on his forehead. As advised by Guru Ji, all the devotees also bowed before Shri Amar Das Ji.

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Discontent of Bhai Dasoo Ji and Datoo Ji

As directed by Guru Angad Dev Ji, Guru Amar Das Ji went to Goindwal. Some relatives and other people, who were not happy with Guru Angad Dev Ji’s decision on his successor, tied the turban on Dasoo Ji as a mark of honour as the next Guru. Bhai Dasoo behaved as the Guru for some time but then he got some mental unbalance as an incurable disease. His mother, Mata Khiwi Ji explained to him that he has attracted the disease due to disobedience of his father. He accepted his mother's advice, went to Goindwal and apologised to Guru Amar Das Ji for his misbehaviour. He recovered from his illness. After that, he never thought about Guruship.

Bhai Dasoo Ji understood and corrected his mistake but his younger brother had not yet compromised with the situation. He was very jealous of Guru Amar Das Ji. After hearing about ever-increasing popularity and influence of Guru Amar Das Ji, he could not resist and went to Goindwal. The evening congregation of the devotees was in progress and musical singing of Gurbani was going on. The devotees were fully absorbed in the divine hymns and Guru Amar Das Ji was in deep meditation. Bhai Datoo Ji came forward and hit Guru Ji with his foot. Guru Ji fell down from the seat. When Guru Ji recovered from the fall, he saw that Datoo was uttering some angry words. Guru Ji, in his all humility, held his foot in his hands and started doing massage. He said, "My bones are old and therefore hardened. Your foot is tender; therefore, it must have been hurt. Please give me your command and express your desire."

Datoo thought that Guru Ji is afraid. Therefore, he cried loudly, "I am the master of Guru's seat and the devotees. You are the servant of our home. Now we do not need you. You may leave now."

Guru Ji said, "Okay" and left the congregation. The devotees also left one by one. Only a few persons who had accompanied Datoo Ji were left behind. Next day Bhai Datoo arranged the congregation; but no devotee came. After some days, Bhai Datoo
was taking away Guru Ji's equipment of the community kitchen and the congregation on the mules. The dacoits looted them on the way. The dacoits also injured Bhai Datoo's foot with which he had hit Guru Ji.

**GURU AMAR DAS JI AT BASARKE**

After leaving the congregation at Goindwal during the incident, Guru Ji went to Basarke; locked himself in a room and became engaged in meditation. He pasted a notice outside the door, "Whosoever opens the door of this room, he would not be my disciple."

The devotees were restless without Guru Ji. They requested Baba Budha ji to locate Guru Ji. Baba Budha Ji went to Goindwal saddled the mare of Guru Ji and left it free to move. Baba Budha Ji and other devotees followed the mare. The mare reached Basarke and stopped in front of the room in which Guru was hiding. The devotees were sad to read the notice on the door. However, Baba Budha Ji went to the eastern wall of the room and made a hole in it like the thieves. He entered into the room through the hole, prostrated before Guru Ji and requested Guru Ji to kindly bless the devotees by his grace. He also said, "I have not disobeyed your instruction as your door is still closed." Guru Ji laughed at this and praised the wisdom, love and faith of Baba Budha Ji. After this, Guru Ji returned to Goindwal. This place is now known as "Gurdwara Sunnh Sahib". In Punjabi language, the hole made by the thieves in the wall for entering the house to commit theft is known as "sunnh".

**GURU JI'S ACTIVITIES FOR REFORMATION OF SOCIETY**

Along with spiritual upliftment, Guru Nanak Dev and Guru Angad Dev Ji also did lot of work for upliftment of the society. Guru Amar Das Ji continued this work. It was necessary as the society was still having many drawbacks that needed reform.

1) Guru Ji made the rule that all the visitors must eat in the community kitchen by sitting in a row along with others without any distinction of caste, high and low status in
society and untouchability before meeting him in the congregation. The king and the queens of Hari Pur obeyed this rule. Emperor Akbar ate in the community kitchen by sitting along with everybody. He was so happy after eating in the Langar and listening to Guru Ji's teachings, he wanted to donate rent-free land grant for the community kitchen. Guru Ji refused to accept and said, "The Langar must be run with the hard earned money of the devotees as it encourages the qualities of food sharing, service, equality and brotherhood." Emperor Akbar was happy to hear this.

2) Guru Ji encouraged inter-caste marriages. One leper named Prema; when he was fully cured by the grace of God's Name and became handsome, Guru Ji asked the devotees in the congregation if somebody would offer his daughter for marrying Prema. Bhai Sheenha Upal married his daughter with Prema.

Guru Ji selected boys from ordinary simple families without inquiring about their caste or community for his own daughters.

3) In old days, there was a custom that wife used to self-immolate herself in the pyre of her husband called "Sati" rites. Guru Amar Das Ji educated the society about the evils of this cruel custom.

4) Guru Ji also preached against the custom of women covering their faces behind a veil. He encouraged equality between the sexes.

5) In those days, there were many bad customs to be performed after the death. Guru Ji stopped these customs and standardised the after-death customs as per Sikh traditions.

Establishment of tradition of Masands

Guru Nanak Dev Ji set up the tradition of congregation of the devotees wherever he went. A Dharamsal (place for prayers
and meeting of the devotees for musical singing of Gurbani) was constructed and one head of the congregation was appointed. Guru Angad Dev Ji continued these traditions. Guru Amar Das Ji gave the name of "Manji" or chair to this head of congregation. One person was appointed as the head for an area that organised all spiritual functions, collected the donations and deposited these in the treasury of Guru Ji. Guru Amar Das Ji appointed 22 such Manjis.
1) Shri Allah Yar Khan for Lahore area.
2) Bhai Sawan Mall Ji for the hill regions.
3) Bhai Sajan Sach Ji for Ambala area.
4) Bhai Sadharan Ji for Bakala.
5) Bhai Handal Ji for Jandiala of Amritsar district.
6) Bhai Sach Nisach Ji for Ambala.
7) Bhai Kheda Soini Ji for Khemkaran area.
8) Bhai Gangu Shah Ji for Lahore area.
9) Bhai Pirtha Mall Ji for Ferozepur.
10) Bhai Paro Jhulka Ji for Doaba area of Punjab.
11) Bhai Fera Ji for hill areas of Kashmir.
12) Durgo Pandit for Haridwar.
13) Bhai Jeet Bengali for Assam.
14) Bhai Mahesha Dheer Ji for Malwa region of Punjab.
15) Bhai Mayi Das Ji Bairagi for Majha region of Punjab.
16) Bhai Manak Chand Ji for many distant places.
17) Bibi Bhago Ji for Kashmir.
18) Bhai Baloo Ji for Goindwal.
19) Bibi Matho and Bhai Murari for Chunia in Lahore.
20) Bhai Ditte Ke Bhale for Majha area.
21) Bhai Lalo Ji for Sindh province.
22) Mayi Sewan for Kabul.

**Major Development Works**

1) As directed by Guru Angad Dev Ji, Guru Amar Das Ji developed the township of Goindwal Sahib. This town developed very fast during the lifetime of Guru Ji. To meet
the shortage of water, he made an open well with staircase (Bauli) at Goindwal. This was a big task and it took five years.

2) He sent Guru Ram Das Ji to develop the largest centre of the Sikhs at Amritsar. The town was first known as Ramdas Pur. However, later when the holy tank was made, it came to be known as Amritsar.

3) Guru Ji constructed many Dharamsalas at different places in Punjab.

COMPOSITION OF GURBANI

Guru Amar Das ji made very large contribution to Gurbani. His important contribution is Shri Anand Sahib, which is included in the five Banis recited at the baptism ceremony. He composed 17 ballads (Vaars) and total of 907 compositions. One Sufi saint asked Guru Ji, "Ballads are composed in praise of warriors who fight battles and kill others. How is it that as a spiritual person you are composing ballads." Guru Ji replied that his ballads were composed to describe the human's battle with his own mind to get it rid off the evil and negative propensities.

CHOICE OF SUCCESSOR AND RETURN TO ABODE OF GOD

Guru Ji considered Shri Ram Das as the most deserving candidate for Guruship as compared to his two sons; two sons-in-law and other prominent devotees. Realising his last time for return to the Abode of God had arrived, on 1st September 1574 AD; he offered cocoanut and five paisa to Shri Ram Das Ji and Baba Budha ji applied the holy mark on his forehead. On the same day, he passed away.

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CHAPTER 3
SRI GURU RAM DAS JI

*FAMILY-TREE OF SODHI CLAN

* Source: The Sikh Gurus by Mukhtar Singh Goraya, published in 2015 by All India Pingalwara Charitable Society (Regd.) Ast. (37)
BIRTH AND CHILDHOOD

Guru Ram Das Ji was born at Choona Mandi in Lahore on 25th September 1534 AD. The name of his father was Shri Hari Das Ji Sodhi and mother's name was Mata Daya Kaur Ji. His childhood name was Bhai Jetha. His mother expired when he was a small child and his father expired when he was seven-eight years old. His maternal grandmother brought him to Basarke. He stayed there for five years. His maternal grandmother was poor. Therefore, he had to sell boiled grams to earn livelihood. He was very generous and many times, he would give the boiled grams free to the holy persons and poor people. This made his grand mother angry and she used to scold him for this generosity.

In 1546 AD, he came from Basarke to Goindwal along with some other people from Basarke. Here, at Goindwal, his spiritual temperament received further boost and he would serve the devotees with great favour. Even in Goindwal, he maintained himself by selling boiled grams.

MARRIAGE AND CHILDREN

One day, Mata Mansa Devi Ji was telling Guru Amar Das Ji that their daughter Bibi Bhani had grown up and was due for marriage. Therefore, they should look for a suitable groom for her. In the meantime, Bhai Jetha Ji passed that way while he was selling boiled grams by moving from place to place in the town. He was quite handsome. Mata Ji said that she was looking for a boy like him. Guru Ji told her that he was the right choice. Therefore, without caring for his social or financial status, Bhai Jetha Ji was married to Bibi Bhani in 1553 AD. They had three sons, Shri Pirthi Chand Ji, Shri Mahadev Ji and Guru Arjan Dev Ji.

SHRI RAM DAS JI'S SERVICE WITH FULL DEVOTION

Guru Amar Das Ji put up Shri Jetha Ji in his own house like Shri Rama Ji, his elder son-in-law. However, Bhai Jetha Ji did not behave like a customary son-in-law but served Guru Ji like a humble devotee. He was busy in Guru Ji's service all the time. Guru Ji was very much pleased with Bhai Jetha Ji for his devotion.
and selfless service. Guru Ji started calling him Ram Das. Shri Ram Das had understood the tenets of Sikh teachings and traditions and managed the whole work for construction of the Bauli Sahib (deep well at Goindwal).

Once, some devotees came from Lahore. Some of them were the distant relatives of Bhai Jetha Ji. When they saw Bhai Jetha Ji carrying a basket on his head like an ordinary labourer, they felt bad the way Guru Ji was treating his son-in-law. They expressed their grievance to Guru Ji for this.

Guru Ji told them, "Gentlemen! What you see on Jetha Ji's head is not the basket of earth and mud, but the royal umbrella of this and all the spiritual worlds." They also blamed Bhai Jetha Ji for serving his father-in-law. Shri Jetha Ji replied, "This is not the house of my father-in-law but the door for liberation. I am trying to serve Guru Ji to obtain his grace. Your reference to our worldly relationship is a mistake." Bhai Jetha Ji also requested Guru Ji not to feel bad about the utterances of his relatives, as they know nothing about the splendour and state of Guru Ji's seat.

TESTS FOR Bhai JETHA Ji

One day Guru Ji asked Shri Rama Ji and Bhai Jetha Ji to build separate platforms. Both of them worked on them and would complete the platforms by the evening. However, Guru Ji would find some fault and tell them to demolish and make afresh. This happened five or six times.

Shri Rama got tired and said, "Guru Ji has grown old. He does not remember what he said earlier. I do the work exactly as he tells, yet he finds some defect."

When Bhai Jetha ji came to know of this conversation, he only said, "I am ignorant. There is always some deficiency in my understanding of Guru Ji's instructions. When he instructs for demolishing the platform, I feel sorry for my mistake. When he asks for reconstruction, I feel elated."

Bhai Jetha Ji proved his faith, devotion, love, service and steadfastness and obtained Guru Ji's pleasure and grace. The
congregation of the devotees also realised that Shri Ram Das Ji was fully competent to succeed Guru Ji.

**Blessings of Guru Ji on Bibi Bhani**

Bibi Bhani used to serve Guru Ji, her father, with great faith and dedication. One day, Bibi Bhani was giving bath to Guru Ji. He was sitting on a low stool and went in deep meditation while bathing. During this time, one leg of the stool broke. Bibi Bhani fearing that it may disturb the meditative state of Guru Ji, she put her foot under the stool to maintain the balance of stool. One nail of the stool's broken leg pierced through her foot and it started bleeding. Without caring for her pain and discomfort, she did not make even a sound. After some time, when Guru Ji's trance broke and he opened his eyes, he saw the blood flowing along with the water. He was greatly moved by the devotion of Bibi Bhani.

In a moment of great benevolence, he asked Bibi Bhani to ask for a boon. Bibi Bhani requested that the Guruship might remain in her family. Guru Ji said, "Think again as the successor Gurus and their families would have to make heavy sacrifices." Bibi Bhani replied that she already had the vision of these happenings and this was precisely the reason that she requested for this boon. Guru Ji was pleased and he blessed Bibi Bhani with the boon. This shows the spirit of sacrifice that is the pillar of strength of the Sikh Community.

Sardar Sobha Singh Artist has made a beautiful painting depicting this story.

**Blessing of Guruship on Shri Ram Das Ji**

Guru Amar Das Ji had made a decision to make Shri Ram Das Ji as his successor. One day, Guru Ji suddenly got up from his seat and came into the courtyard. He asked Bibi Bhani (wife of Shri Ram das), "My daughter! Tell me the truth. If it is the God's Will and your husband dies; what will you do?" Bibi Bhani was a great devotee of God and believed in accepting God's Will. She immediately removed her nose ring (a sign of married woman)
and handed it over to her father. She bowed to God's Will. Guru Ji asked her to put her nose ring again and said, "God would do well." As per historical evidence, Guru Ji blessed Guru Ram Das Ji with 6 years 11 months and 18 days of his life. Shri Guru Amar Das Ji blessed Shri Ram Das Ji with Guruship and passed away on 1st September 1574 AD.

**DEVELOPMENT OF AMRITSAR TOWNSHIP**

In 1570 AD, Guru Amar Das Ji sent Guru Ram Das Ji and Baba Budha Ji to the place where the present Amritsar City is located. He directed them to develop the settlement of Amritsar and construct the tanks.

First, Guru Ram Das Ji started the construction of Santokhsar tank. The Indian rosewood tree (tahli tree) under which Guru Ji used to sit during construction is called Gurdwara Tahli Sahib.

A few months before his assuming the responsibilities of Guruship, he laid the foundation of a village in 1574 AD and named it "Guru Ka Chak." This village was later called "Ram Das Pur" or "Chak Ram Das".

After assuming the Guruship, he came and settled at Chak Ram Das with his family. In 1577 AD, Guru Ji purchased about 500 Bighas of land at the location where present Darbar Sahib is located and around it from the villagers of Tung village for 700 Rupees (of Akbar regime). After that, he started the work of development of the township.

Guru Ji desired that the residents of the new township should be of religious nature and at the same time, the town should flourish at financial and social level. There should be no unemployment, no poverty, and no body to live on and enjoy other's earnings. He desired that there should be mutual co-operation among all and they should help each other in distress.

Considering all these factors, Guru Ji collected artisans of 52 kinds and persuaded them to settle at the new town. These included people of Sikh, Hindu and Muslim religions. Guru Ji
created the feeling of human equality and religious toleration among them.

Guru Ji established one main market known as Guru Bazar, which had all the commercial business. This bazar has many jewellers' shops and is well known for this business. For his own living, Guru Ji made a house, which is now known as Gurdwara Guru Ke Mahal.

In 1577 AD, Guru Ji started digging for "Amrit Sarovar" (Tank of Nectar) which was completed by Guru Arjan Dev Ji. This tank was named Amritsar and the town of Ram Das Pur also became known as Amritsar. In this holy tank, people of all castes, creeds, colours and religions can take bath without any distinction.

According to Bhai Mani Singh, Guru Amar Das Ji advised Guru Ram Das Ji to establish a pilgrim place in this part of the country, which may bless the devotee with the fruit of visiting all the pilgrim places of India. With construction of Amritsar tank, the number of visitors increased and Guru Ji's popularity also increased. Mohammad Latif a famous historian writes that by establishing the pilgrim place of Amritsar at a central location in Punjab, Guru Ji laid the foundation of Sikh community.

**SYSTEM OF THE MASANDS**

With establishment of Amritsar tank, like Kartar Pur, Goindwal and Khadur, Guru Ji started Guru Ka langar (free community kitchen) also at Amritsar. Apart from this, it was necessary to make the tank brick lined. For all these, funds were needed. Guru Ji appointed Masands to collect the donations from the devotees and deliver these donations at Amritsar. The word "Masand" is drawn from Persian word "Masnad" and means a "senior representative".

Guru Amar Das Ji had appointed 22 Masands. Guru Ram Das Ji also appointed some Masands who were to collect the donations and spread the message of Sikhism. This system continued up to Guru Gobind Singh Ji but he found that many
of these Masands were involved in wrong doings; therefore, he terminated the system.

MEETING WITH BABA SRI CHAND JI

Baba Sri Chand Ji the elder son of Guru Nanak Dev Ji had become an Udasi. Once he came to Amritsar to meet Guru Ram Das Ji. Guru Ji gave him a lot of respect and honoured him. However, Baba Ji desired to test Guru Ji who was occupying the seat of Guru Nanak dev Ji. Therefore, he asked Guru Ji, "Why have you got such a long beard?" Guru Ji replied with great humility, "To dust the feet of great persons like you." After saying this, he started dusting the feet of Baba Sri Chand Ji with his beard. Baba Ji withdrew his feet and said, "You are great. Your faith in Sikhism is great. It is only for these great qualities that first Guru Angad Dev Ji, followed by Guru Amar Das Ji; and you deserved, and therefore were honoured with Guruship.

At the time of departure, Guru Ji gave one horse and 500 rupees to Baba Sri Chand Ji. Baba Ji was very pleased with Guru Ji.

ESTABLISHING THE TRADITIONS IN WORLDLY LIFE

For many different stages of the worldly life, Guru Ji established traditions with a view to strengthen the faith in God.

1) Starting of a new work or project. Before starting any important work or project, he directed inclusion of 20th Pauri of Vaar of Siri Rag at page 91 of Shri Guru Granth Sahib in your prayer.


1) Starting of a new work or project. Before starting any important work or project, he directed inclusion of 20th Pauri of Vaar of Siri Rag at page 91 of Shri Guru Granth Sahib in your prayer.
If you desire to accomplish some work, then request God. By following the true teachings of the Satiguru Ji, God accomplishes the works of the devotee. With the company of saints, one would attain the true treasure of God’s Name and be blessed with the nectar. We should pray to God who destroys our all fears to protect us. Guru Nanak Dev Ji says that by singing the praise of God, one can know the unknowable God.

2) **Anand Karaj (Marriage Ceremony).** To standardise the functions at the marriage ceremony, Guru Ji composed "Lawan" in Soohi Raga, which are recited at the marriage ceremony of the Sikh community. There are four paragraphs, which describe four stages of a devotee's search for God. These also give instructions for correct behaviour for following the family life. Other meters of music usually sung in Punjab like "Ghoriyan" and "Chhands" were composed by Guru Ji, which include rare instructions to the worldly people for leading happy family life.

**Blessing of Guruship to Guru Arjan Dev Ji**

Guru Amar Das Ji had decided that only Sodhi family would shoulder the responsibility of Guruship. Therefore, the choice was limited to Guru Ram Das Ji’s three sons only. After great consideration and consultation with senior devotees, Guru Ji made his choice of Shri Arjan Dev as his successor. Shri Mahadev was a saintly person and he accepted this decision. However, Shri Pirthi Chand who thought he was the eldest and therefore most eligible heir to Guruship was hurt and he even quarrelled with his father. Guru Ji tried to persuade him but he did not yield. Guru Ji recited the following composition in Sarung Raga as recorded at page 1200 of Shri Guru Granth Sahib.
Sarang Mahalla 4 Gharu 3 Dupde
Ik Oankar Satigur Parsadi


सागर महला ४ घर ३ दुपड़ा

उष्ण सतिगुर प्रसाद

काहे पूर्ण ज्ञानत हडु संगिव बाप। जिन के जने बड़ी तुम हडु तिन सिद्ध ज्ञानत पाप। ॥१॥हाँ॥ किसुम धन का तुम गरबु तरत हडु सो धनत किसैठ न आप। ॥ तिन महि छदु जाब विखिता ससु तू तला पहुँचाप। ॥१॥ जो तुमरे प्रभु होते सुआनाम हिरी तिन के जापु जाप। ॥ उपदेसु करत नाकने जन तुम कउ जउ सुनकु तू जाब संताप। ॥२॥१॥७॥

प्रस्तव भवतुम ४ भरु ३ सुभाष

इरहङ्ग दुर्गापुर दुर्गापुर

वचिते पूर ज्ञातव उठरे मंगिला सथ। ॥ नितं ते मते बड़ी तुम उठरे भितन सिद्धु ज्ञातव लथ। ॥१॥उपपु।

O son! Why are you quarreling with your father? It is sin to quarrel with the parents who have given you birth and brought you up. (1) (Pause and ponder)

The wealth of which you are so very proud, it is not faithful to anybody. When the wealth deserts you in a moment, then you can only repent. (1)

You should recite the Name of God who is your Master. Guru Nanak Dev says that if you listen to his advice, it would expel all of your sufferings. (2) (1) (7)

Inspite of Guru Ji's advice, Shri Pirthi Chand became more rabid in his behaviour. Finally, Guru Ji told him not to come in his presence.
Guru Ji realising that his last time in this world is approaching, he left for Goindwal with his family. On 2nd September 1581 AD, Guru Ji handed over Guruship to Guru Arjan Dev Ji and passed away.

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CHAPTER 4

SRI GURU ARJAN DEV JI

BIRTH AND CHILDHOOD

Shri Guru Arjan Dev Ji was born on 15th April 1563 AD at Goindwal Sahib. Shri Guru Ram Das ji was his father and Bibi Bhani Ji was his mother. From his early childhood, he was very clever and possessed calm and saintly temperament. Guru Amar Das Ji, his maternal grandfather knew that he would assume the responsibilities of Guruship one day. Therefore, he loved him very much.

When Shri Arjan Dev was small and could only crawl, while crawling, he went up and sat on Guru Amar Das Ji's seat. Guru Amar Das Ji smiled and said, "O my grandson! Your time has not yet come to sit on this holy seat." One day Guru Amar Das Ji blessed him as, "Dohita Bani ka bohita," It means that his grandson is the ship of Gurbani to enable the devotees cross the ocean of the world. Rightly enough, he edited Sri Guru Granth Sahib.

Shri Guru Arjan Dev Ji was educated under the guidance of Bhai Gurdas. He learned Gurmukhi, Devnagri, Sanskrit and Persian from learned persons.

He stayed at Goindwal upto the time of Guru Ram Das Ji's assumption of Guruship and after that, the family moved to Amritsar (Guru Ka Chakk). He was very obedient to his father and devoted a lot of time to serve him. He took keen interest in study of Gurbani and meditation. He was very peaceful, calm and a knower of Divine Knowledge. Even in childhood, he used to compose poetry.

MARRIAGE AND CHILD

At the age of 16 years, he was married to Mata Ganga Devi Ji, daughter of Shri Krishan Chand of Mau village in Jalandhar District, They had one son; Guru Hargobind Sahib.
TESTS OF GURU ARJAN DEV

Although Guru Ram Das Ji was certain that shri Arjan Dev was the most suitable and eligible person to succeed him; but still, he wanted to convince Shri Pirthi Chand, Shri Maha Dev and the other devotees about his real competence.

Guru Ram Das Ji’s cousin Shri Sahari Mal who lived in Lahore came to Amritsar to invite Guru Ji for his son's marriage. Guru Ji expressed his difficulties to go for the marriage. Then shri Sahari Mal requested him to send one of his sons. Guru Ji asked Shri Pirthi Chand to go; but he refused. Pirthi Chand was incharge of the general management and he had good relations with the devotees and the Masands. He did not want anybody else to replace him and develop contacts. He thought that his good relations with the devotees and the Masands would be helpful for his succession as the next Guru.

Then Guru Ji asked Shri Maha Dev Ji to go. He refused on the ground that he wanted to remain away from worldly affairs. After that, Guru Ji asked Shri Arjan Dev Ji. He immediately agreed and left for Lahore next day with his uncle. Guru Ji had directed him not to return from Lahore unless he is called back.

After the marriage was over, Shri Arjan Dev went to stay at the Dharamsala which was constructed by Guru Ram Das Ji at the location of his own birthplace. He remained busy in propagation of Guru Nanak Dev’s mission in Lahore. Guru Ji did not call him back for a long time. For remaining away from Guru Ji for a long time, Shri Arjan Dev felt lonely and wrote three letters.

When the first letter arrived and the messenger wanted to deliver it to Guru Ji, Shri Pirthi Chand took the letter and told the messenger to tell Shri Arjan Dev Ji to wait until he is called. The messenger was not allowed to meet Guru Ji. After some time, Shri Arjan Dev wrote second letter and sent it through the messenger. It met the same fate. Then Shri Arjan Dev wrote the third letter describing his desperate condition without seeing Guru Ji. He gave strict instructions to the messenger, to deliver
the letter to Guru Ji only and nobody else. When Guru Ji saw this letter, he saw number three at its end and realised that some body had waylaid the two earlier letters. He asked Pirthi Chand who denied any information. Guru Ji sent somebody to his home and the letters were found in his pocket. Guru Ji was very unhappy with Pirthi Chand.

Guru Ji sent Baba Budha to Lahore to bring Shri Arjan Dev Ji to Amritsar. Guru Ji expressed his happiness with the faith and sincerity of Shri Arjan Dev Ji. Then Guru Ji asked Shri Arjan Dev to recite another paragraph and complete the composition. This composition is recorded at page 96 of Shri Guru Granth Sahib.

Majh Mahalla 5 Chaupde Gharu 1

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(49)
न जिहाड़े नील न आये बिनु देख कुर दरबारे जीउ। ॥ ॥ हउ घोली जीउ घोली घुमाके नितु सच गुर दरबारे जीउ। ॥१॥ गहउ। भागु होआ गुर गर्दु मिलाहु॥ प्रभु अभिनामी घर महि पाइउ। ॥ नेत्र करि पलु यसवा न बिहुअङ जन नानक दास तुमारे जीउ। ॥२॥ हउ घोली जीउ घोली घुमाके जन नानक दास तुमारे जीउ। ॥ गहउ। ॥२॥

भुष महा ॥ चौथिए बा० ॥

नेत्र मल्ह लैँचे लात रामलु उथँ। विशुध बते चण्डूव ली विभाइँ। धिट्ठा न दूरैँ नील न आये विमल सामल मंट हिराचे लोइँ। ॥१॥ जॉरू घोली लीँढ़े विलानु प्रभु कुल दरबार मंट हिराचे लोइँ॥ ॥२॥ वर्षरू धिमलु मुख लींढ़े मधम गुफ़ि बाढ़ी। धिरू देशे सेहे मलविधानी। पूंछ न मेलु मना नूं थान ने मेलाम ने मनात मंट भाड़े कुल लोइँ। ॥ ॥ जॉरू घोली लीँढ़े विलानु प्रभु कुल दरबार मंट भाड़े कुल लोइँ॥ ॥३॥ वर्षरू धिमलु मुख लींढ़े मधम गुफ़ि बाढ़ी। सुख महि मल्ह लैँचे देश र धिरू देशे मधम मलविधानी। पूंछ न मेलु मना नूं थान ने मेलात मंट भाड़े कुल लोइँ। ॥ ॥ जॉरू घोली लीँढ़े विलानु प्रभु कुल दरबार मंट भाड़े कुल लोइँ॥ ॥४॥

(अंकः ४४)

(The first three paragraphs are the three letters written to express acute desire to see Guru Ji and the fourth paragraph is the expression of joy at meeting Guru Ji. Guru Ji permitted the use of word Nanak although Shri Arjan Dev Ji was not yet formally anointed as Guru Ji.)

The first letter:-

My mind is longing to see Guru Ji and cries like a rain bird (papiha). My thirst is not satiated without seeing Guru Ji and my mind does not feel calm. (1)

I sacrifice myself over the glimpse of my saintly Master. (1)

(Rahau)

The second letter:-

Your face is very beautiful and your speech imparts tranquillity and is of lovely tune. O my Master! It is long that I had your glimpse. O my friend and loving Master! That place where you live is auspicious. (2)
O my dear friendly Master! I sacrifice myself over my friendly and Godly Master. (1) (Rahau)
The third letter:-
O my Godly Master! If I did not see you for even one ghari, (22 and a half minute in time), it was like dark age (Kaliyuga) for me. When can I have your glimpse now? I cannot sleep without seeing your court and the night does not pass for me. (3)
I sacrifice myself over the court of true Guru Ji. (1) (Rahau)
Thanks giving and expression of happiness on meeting Guru Ji:-
My luck has bloomed that I have met my saintly Guru Ji. I have realised the Eternal God within myself. (Now there is only desire in my mind) that I may serve Guru Ji and do not separate from him even for a moment. Guru Nanak Dev says that he is your servant. (4)
I sacrifice myself over you. Nanak Dev says that he is your servant. (Rahau) (1) (8)

**Blessing of Guruship on Shri Arjan Dev Ji**

When Guru Ram Das ji realised that the time for transfer of Guruship had arrived, he went to Goindwal. He called for a special dewan on 2nd September 1581 AD. After consultation with the senior devotees, Guru Ji offered a coconut and five-paisa coins to Shri Arjan Dev Ji and anointed him as the next Guru. Baba Budha Ji applied the holy mark on his forehead.

At this, Pirithi Chand was very unhappy. He thought that being the elder son of Guru Ram Das, he deserved to succeed him. His father and Baba Budha Ji tried to explain the situation; but he did not budge from his conviction. Then Guru Ji told him not to see him again. Guru Ram Das Ji passed on to the abode of God on 2nd September 1581 AD. Guru Arjan Dev Ji returned to Amritsar soon after this.

When Pirithi Chand raised clamour, Guru Arjan Dev Ji transferred the properties and the income from the lands to the names of his brothers. Pirithi Chand was still not satisfied. He manipulated some Masands and started to be called as the Guru.
He posted his men at the entry points to Amritsar on all-important roads; so that they misguide the devotees and take them to Pirthi Chand so that he may receive their offerings.

Guru Ji tolerated all this with great patience. Since no offerings were received and all sources of income were closed, the community kitchen suffered. Many times, even Guru Ji and his wife did not have food for themselves.

During this period, Bhai Gurdas was in Agra for spreading Guru Nanak Dev Ji's mission. On his return, when he saw the desperate situation of Guru Ji and the community kitchen, he was very sad. He collected some senior devotees like Baba Budha Ji, Bhai Salho Ji, Bhai Pairha Ji and some others to take care of the situation. Bhai Gurdas Ji and Baba Budha Ji posted themselves at the location of Gurdwara Pipli Sahib on the highway from Lahore side. They would inform the devotees about misdeeds of Pirthi Chand and collected the donations. Some senior devotees were sent out to different important places to inform the devotees about Pirthi Chand's doings. Bhai Gurdas also assumed the management of Guru Ji's establishment. These actions of the senior devotees made the clever tricks of Pirthi Chand ineffective.

Criminal activities of Pirthi Chand and his wife. Pirthi Chand continued with his evil designs. Having tired of his behaviour, Guru Ji shifted his residence to Guru Ki Wadali. He stayed there for about three years. Guru Har Gobind Sahib was born there on 14th June 1595 AD. Pirthi Chand and his wife Karmo's hopes that their son would become the next Guru after Guru Arjan Dev, since he had no son for about fifteen years were belied.

Now Pirthi Chand and his wife started planning to kill the newborn baby. They made four attempts but failed everytime. These attempts are explained in the next chapter.

**Some more mean activities of Pirthi Chand**

Apart from attempts to kill the newborn baby of Guru Ji, Pirthi Chand tried to harm Guru Ji in many ways. Some of these are as given below:-

1) Pirthi Chand complained to Emperor Akbar that he being...
the elder son of Guru Ram Das deserved to be the Guru. However, the wise advisers of Akbar told him that Guruship was not a hereditary property. It is a great responsibility, which is blessed on the most deserving person with God's grace. Even earlier Gurus had transferred this responsibility to other than their sons. Therefore, Emperor Akbar rejected his claim.

2) Pirthi Chand won over an army officer named Sulhi Khan and requested him to harm Guru Ji. Sulhi Khan deputed his nephew named Sulbhi Khan to teach a lesson to Guru Ji. When Guru Ji came to know of this, he assured the devotees not to worry. With God's grace, no evil person can harm them. When Sulbhi Khan reached Beas River, he had a dispute with somebody about salary and was murdered in the scuffle.

(3) After this, Pirthi Chand persuaded Sulhi Khan to do something himself. On the way, Pirth Chand asked him to see his new brick kiln. When he was near a brick kiln, his horse became self-willed and Sulbhi Khan fell down in the burning kiln and died due to burns.

(4) Inspite of all the failures, Pirthi Chand did not stop his evil designs. When Guru Ji established Amritsar, he made a tank and temple at a place Hehar, about 15 miles from Lahore. When Guru Ji made Tarn Taran tank for treatment of the lepers, Pirthi Chand made a place called Dookh Niwaran about 3 miles away from Taran Taaran towards Amritsar. None of these schemes was successful as the devotees rejected all of them after some time when they realised the truth.

**IMPORTANT ACHIEVEMENTS OF GURU JI**

The new township was called Chak Ram Das or Ram Das Pur. The devotees served tirelessly to complete this project. Bhai Gurdas Ji, Baba Budha Ji and Guru Ji himself carried baskets of materials on their heads. The major works were:-

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CONSTRUCTION OF THE HOLY TANK

The digging of earth for Amritsar tank was started by Guru Ram Das ji 1577 AD. Guru Arjan Dev Ji started the work of making it deeper and brick lined it in 1586 AD. He recited the following composition on its completion.

Sohi Mahalla 5

Suntan ke karaj Aap khaloyia Hari kumm karawan ayaia Ram.

To complete the work of saints, the God Himself has stood and supervised the construction of Hari Mandir. The whole earth is shining as auspicious; the tank is looking beautiful and is full of nectar like water. Now that the tank is full of nectar like water and is looking beautiful, our all objects have been fulfilled. The whole world is hailing this holy tank and all the griefs are over. This has happened due to the grace of the Perfect, Eternal and Indestructible God. The Vedas and the Puranas have sung the
praise of the God. Guru Nanak Dev says that God has maintained His tradition and he has meditated on His Name. (1)

**COMPLETION OF GURU KE MAHIL**

Guru Ram Das Ji made a residential house near Guru Bazar. Guru Arjan Dev Ji completed the building and resided there. Now there is Gurdwara of this name.

**CONSTRUCTION OF SANTOKHSAR TANK**

The work for digging this tank was started by Guru Ram Das Ji in 1570 AD. Guru Arjan Dev continued the construction work and completed it.

During the digging work, the workers found an earthen pot in which there was a man in deep meditative state. Guru Ji advised the workers to be careful and not to harm the man. Guru Ji revived the man by suitable treatment and when he recovered his consciousness he told that his name was Santokha. He inquired, "What yuga is going on?" Guru Ji told him that it was Kaliyuga. Bhai Santokha narrated his story.

He was a disciple of Raja Janaka (father of Sita Mata of Ramayna story). When Santokha requested for his liberation, Raja Janak advised him that Guru Arjan Dev. would liberate him in Kaliyuga. Therefore, Bhai Santokha went in deep meditation and with passage of time was buried in the earth. Guru Ji blessed and liberated him. The tank was named after him.

Incidently, One Bhai Santokh Ji, a devotee from Peshawar funded the brick lining of the tank in 1588 AD.

**CONSTRUCTION OF SHRI HARIMANDIR SAHIB**

Guru Arjan Dev Ji started construction of Shri Harimandir Sahib (Golden Temple) in the middle of Amritsar tank. Guru Ji himself made the design of the temple. One Sufi Fakir Sayin Meeyan Meer laid the foundation of the temple. This may be the only example in the world where a holy person of another religion laid the foundation of the holiest place of a religion.

After completion of the construction work of the temple in 1604 AD, Guru Ji formally opened Shri Guru Granth Sahib, the
holy scripture of the Sikhs for the first time. Baba Budha Ji was appointed the first head priest of the temple.

Guru Granth Sahib was placed at the place where Guru Ji used to sit. This shows that he had already given the highest respect to the holy book. Guru Ji shifted the venue for his discourses to Manji Sahib. Guru Ji also would himself perform keertan and teach the art of musical singing to the devotees. He also started the annual gathering on first of Indian month of Baisak. Guru Gobind Singh Ji also anointed the first five Sikhs with nectar of Amrit on this auspicious day of first of Baisak.

**Construction of Holy Tank at Tarn Taran**

Guru Ji carried out the work of construction of a tank and establishment of the township at Tarn Taaran. Bhai Langah Ji Dhillon Chaudhary purchased the land from the landowners and donated to Guru Ji. This tank is very large with a circumference of one mile.

Guru Ji also made one Ashram for treatment and care of the lepers at this place and arranged for medical treatment. Guru Ji and Mata Ganga Ji were personally serving the lepers.

**Establishment of Township at Kartarpur (Jalandhar)**

On the request of Azim Khan the Governor of Jalandhar, Guru Ji laid the foundation of Kartarpur township in 1594 AD. Emperor Akbar donated about 9000 Ghumans of land to the Gurdwara. Guru Ji constructed Sheesh Mahal (glass palace) and Guru ke Mahal buildings where first Guru Arjan Dev Ji and later sixth, seventh and the ninth Guru Jis stayed.

The fair of Baisakhi is held here also. The original copy of Guru Granth Sahib is in the custody of the heirs of Dhir Mal at Kartarpur. Guru Ji also constructed a well which was named Gangsar at this place.

**Chheharta Sahib**

To avoid the negative effects of the jealousy by Pirthi Chand, Guru Ji shifted to Guru ki Vadali village in Amritsar.
District where Guru Hargobind Sahib was born in 1595 AD. In those days, there was acute shortage of water in this region. To overcome the shortage, Guru Ji constructed a very large well in which six Persian wheels were operated. This is the reason the town and the Gurdwara is known as Chheharta Sahib. Every month, there is a big fair on the fifth of the bright period of the moon (Panchami).

ESTABLISHMENT OF HARGOBINDPUR TOWN IN GURDASPUR DISTRICT

Guru Ji also established a new town on the banks of Beas River in Gurdaspur District to celebrate the birth of Shri Hargobind Sahib.

CONSTRUCTION OF OPEN WELL AT LAHORE

Guru Ji constructed an open well (bauli) and a Gurdwara in the Dabbi Bazar of Lahore. Later, Shah Jahan ordered to fill up the well and convert the Gurdwara into a mosque. Maharaja Ranjit Singh restored the well and the Gurdwara. Unfortunately, these were again destroyed, like what was done by Shah Jahan, after 1947 AD partition of India.

SHRI RAMSAR TANK

Guru Ji constructed a small tank named Ramsar. On one corner of this, he used to sit and compose Shri Sukhmani Sahib. He compiled all the Bani of the saints and the first five Gurus, indexed it properly according to the Ragas and authors and dictated to Bhai Gurdas Ji.

He constructed five tanks in Amritsar, one very large tank at Sri Tarn Taran Sahib and wells in many villages.

COMPILATION OF SHRI GURU GRANTH SAhib

The very important contribution by Shri Guru Arjan Dev Ji is compilation of Shri Guru Granth Sahib. Guru Nanak Dev Ji had collected the compositions of different saints during his travels. He had himself written some of his own compositions and Bhai Sanmukh and other devotees wrote the rest. Guru Angad
Dev Ji had dictated to Bhai Pairha Mokha. Bhai Sahans Ram (grandson of Guru Amar Das Ji and son of Baba Mohan Ji) wrote some Bani.

Collection of all the compositions and then arrange them in an orderly manner was a big task. Only a scholar and great person like Guru Arjan Dev Ji could do this. Guru Ji completed this great task with great success.

This great task was started in 1601 AD and completed in 1604 AD. On completion, Shri Guru Granth Sahib was given the place of honour in Hari Mandir Sahib. The holy book was placed at the seat of Guru Ji on 30th August 1604 AD.

**TRAVEL BY THE SIKHS TO FOREIGN COUNTRIES FOR TRADE**

Guru Ji’s far sightedness directed the Sikhs towards developing the business prospects of Sri Amritsar. He sent the Sikhs to Turkistan for purchasing horses. According to famous historian Mr Cunningham, Guru Ji wanted the Sikhs to be as good in business as in spiritualism. These business travels gave many benefits to the devotees:-

1) There was increase of prosperity due to business.

2) There was expansion in the field of thought and development of character as it is necessary to have these qualities for long term business connections.

3) There was improvement in the confidence level and will-power of the devotees. They became more brave and daring.

4) These travelling business persons created very good impressions in far off foreign lands with their good qualities. Because of this, Sikhism spread over to many foreign countries. Many manuscripts in Gurmukhi script have been discovered in southern republics of Russia.

5) The Sikhs became expert judges of horses and riders. This helped in preparing the army by Guru Hargobind Sahib.
REORGANISATION OF THE MASANDS

Guru Ram Das Ji started the system of the Masands. Pirthi Chand developed close contacts with them. Guru Ji desired to nominate the dedicated devotees who would not be influenced by Pirthi Chand. The system of 22 representatives appointed by Guru Amar Das ji was also not working properly. Therefore, Guru Ji desired changes in these systems.

Guru Ji sent written commands to advise the devotees about newly appointed Masands. Warning was served to the old Masands.

The new Masands were very close and confidants of Guru Ji. They possessed high character and reached Guru Ji's instructions to individual homes. They collected contributions of one tenth of the earnings of devotees and deposited these in Guru Ji's treasury on Baisakhi or Diwali. In those days, it was not possible for the devotees to offer their contributions in person.

These Masands increased the influence of Sikhism in large towns by preaching. Their personal conduct and character helped spread of Sikhism. Guru Arjan Dev Ji started the tradition of contribution of one tenth of earnings to Guru Ji.

CAUSES THAT LED TO GURU JI'S MARTYRDOM

The martyrdom of Guru Arjan Dev Ji is a unique event. The main reasons are-

1) **Teachings of Guru Nanak Dev Ji:** Guru Nanak Dev Ji had the courage to call Babar a bridegroom and his forces as marriage party of sin on his face. He taught the Indians to become fearless, brave and self-reliant.

The teachings of Guru Nanak Dev shook up the Indian public and by the time of Guru Arjan Dev, these teachings had been rooted in their traditions.

2) **Jealousy of Pirthi Chand:** Pirthi Chand developed friendship with Chandu and Kanha. These two were the ministers to prince Khuram (Shah Jahan) who was the governor of Punjab. These two persons had their own grouse against
Guru Ji. Prince Saleem (Jahangir) was the governor of Ajmer. Both these princes were very fanatic Islamists and intolerant of other religions. The trio of Pirthi Chand, Chandu and Kanha incited Jahangir against Guru Ji. Jahangir has written this in his autobiography "Tozke Jahangiri"

"At Goindwal which is located on the banks of Beas River, there was a Hindu named Arjan who had motivated some simple Hindus and some foolish Muslims by his methods and teachings and made them his followers. He had beaten his drum of being a religious leader and nearness to God very loudly. The people called him a Guru and the fools as well the priests of the fools came around him and had full faith in him. He had kept his shop hot for two three generations. I was thinking for a long time to close this shop of falsehood or bring it into Islam."

This shows that Jahangir was not able to analyse the information given to him by the selfish and self- interested people. The truth is that Jahangir was afraid of the rival court of Guru Ji. Guru Ji used to decide the case of enmity, jealousy and financial dealings etc in no time. The devotees' started calling Guru Ji "True Emperor". Therefore, Jahangir was afraid that the wave that has started from Beas River might also engulf Agra Empire.

3) **Enmity of Chandu:** Chandu was a minister to the governor of Lahore. He sent a Brahmin priest to find a groom for his daughter. The priest settled her engagement with Shri Hargobind Sahib. When Chandu came to know of it, he was very unhappy. He scolded the priest and said, "You have fitted the brick of a multistoried building in the drain." When the devotees of Guru Ji at Lahore came to know of these insulting remarks of Chandu about Guru Ji, they were upset and they sent a written request to Guru Ji not to accept this matrimonial arrangement. Therefore, Guru Ji rejected the
proposal of engagement. Chandu tried a lot to convince Guru Ji to accept the engagement but Guru Ji did not agree. Due to this, Chandu became the enemy of Guru Ji.

4) **Fanaticism of the Nakashbandi sect**: Maulana Sheikh Ahmad Sarhandi was the head of the Nakashbandi sect. He considered himself as the protector of Islam. Therefore, he was staunch enemy of the Hindus and the Sikhs. He used to write to Murtaza Khan, a confidant of Jahangir, about need to be harsh to the non-Muslims. He used to say that it was necessary to punish non-Muslims to strengthen the Mughal Empire.

Murtaza Khan conveyed these feelings to Jahangir who was gullible and could be easily influenced. Therefore, it is clear that the major cause for Guru Ji’s martyrdom was the fanaticism, jealousy and ego of Jahangir.

5) **Rebellion by Khusro**: Khusro was Jahangir’s younger son and was beloved of Akbar, his grandfather. Therefore, Akbar had almost decided to make him his successor. His father, Saleem (Jahangir) did not like it as they were at loggerheads. However, with sudden change of circumstances, Jahangir became the Emperor.

In the beginning of 1600 AD, with the help of Hussain Beg and Abdur Rahim, Khusro left Agra with 350 cavalry soldiers on the pretext of paying homage on the grave of Akbar at Sakandriya. Jahangir suspected his motive and followed him. Worried Khusro reached Tarn Taran. Guru Ji received him with respect and blessed him. Khusro was arrested before he reached Lahore and was presented before Jahangir. Hussain Beg and Abdur Rahim were also punished. This gave one pretext to Jahangir against Guru Ji. The enemies of Guru Ji further inflamed the fire of Jahangir’s ego. Jahangir ordered Murtaza Khan to arrest Guru Ji and present before him.

**ANNOUNCEMENT OF GURU HARGOBIND SAHIB**

Guru Ji foresaw the coming events, called Baba Budha ji, Bhai Gurdas Ji and other prominent devotees, and told them, "My
last time is approaching. After me, anoint Shri Hargobind Sahib as the next Guru Sahib. Guru Hargobind sahib was entrusted with responsibility of Guruship on 25th May 1606 AD. Baba Budha Ji put the holy mark on his forehead.

**Martyrdom of Guru Arjan Dev Ji**

Although Jahangir had ordered that Guru Ji be presented before him, but he had to leave for Peshawar and did not meet Guru Ji. Guru Ji was blamed for helping prince Khusro and was asked to include compositions in praise of Hazrat Mohammad in Shri (Guru) Granth Sahib. Guru Ji chose to face penalty of death. He was ordered to be killed according to Islamic rule of "Yasa" which is a Persian word and means to kill a person without bleeding.

Murtaza Khan deputed Chandu to carry out the punishment. It is said that Chandu gave a bribe of one-lakh rupees for this favour. Chandu tormented Guru Ji with unbearable torture. On the first day, he did not give any food and water and did not allow Guru Ji to sleep. On the second day, Guru Ji was asked to sit in a cauldron of boiling water. Then he was taken out of the cauldron and hot sand was poured on his head. On the third day, he was asked to sit on the hot plate with fire burning underneath it. Hot sand was poured on his head. His whole body was covered with boils and sores due to burning with hot water and hot sand. At the end, his body was thrown in the Ravi River and his body was washed away in the flowing water.

This happened on 30th May 1606 AD. At the location of River bank, where the body of Guru Ji was thrown in the river, Gurdwara Dehra Sahib is existing.

**After Effects of Guru Ji's Martyrdom**

Guru Arjan Dev Ji's martyrdom was the first in the history of Sikhs. So long, the movement was peaceful. This proved to be a turning point in the history of Sikhism.

1) **Transformation of the movement from peaceful to an armed force:** Starting from Guru Nanak Dev Ji, the movement was following principles of peace, truth, love,
self-respect and freedom. With martyrdom of Guru Arjan Dev Ji, it was realised that these principles were not adequate to deal with the highly egoist and fanatic emperors and the establishment. Realising these factors, Guru Arjan Dev Ji gave full training in the use of arms to Shri Hargobind Sahib so that he may take up the responsibilities of Guruship duly armed. Guru Hargobind Sahib wore two swords; one for being a religious head and the other as worldly power.

2) **Emotions of opposition to the Establishment**: With the martyrdom of Guru Ji, the whole of the Sikh community was charged with emotions of anger and opposition to the establishment.

3) **Era of punishments to the Sikhs**: To suppress the Sikh movement, the government introduced the era of hardships and punishments, like, arrests, confiscation of the properties, fines etc.

4) **The community became bold and brave**: The era of punishments could result in either suppression of the movement or revolt. The community had become bold and brave with martyrdom of the Guru Ji. As a result, the community underwent all the hardships with smiling faces.

5) **Transformation of the community from "saints" to "soldier saints"**: With adoption of warrior capabilities, the Sikhs became "soldier saints".

6) **Construction of Akal Takhat Sahib**: Guru Hargobind Sahib constructed Shri Akal Takhat Sahib facing Shri Harimandir Sahib. This was a sign of worldly authority as the word "Takhat" means throne. Guru Hargobind Sahib used to sit there and give decisions on the public disputes like an emperor. However, the position of Shri Harimandir Sahib was always considered superior. This is shown by the height of the two flag posts; the flag post towards Shri Harimandir Sahib is taller than the one towards Shri Akal Takhat Sahib.
VIEWS OF SOME HISTORIANS ON GURU JI'S MARTYRDOM

M.A. Macauliffe "Thus did Guru Arjan for his sanctity, for his conversion of Hindus and Mohammadans, his compilation of Granth Sahib and his assistance to the grandson of his former benefactor (Emperor Akbar), fall a victim to the bigotry and inhumanity of a Mohammadan emperor."

One Christian Priest of those days writes, "Jahangir's mental condition deteriorated due to excessive use of alcohol. … When Guru Ji was being tortured with the orders of Jahangir, I was present in Lahore. I tried to meet Guru Ji many times but I was not allowed. The Kazis and the sycophants misled Jahangir. They brought bad name to Jahangir and were the cause of the death of a great person."

Dr Gokal Chand Narang writes, "The chapter of tortures of the Sikhs started with the martyrdom of Guru Arjan Dev. We daily read about the threats, fines, arrests, confiscation of homes and properties, hangings, genocides, cutting the bodies piece by piece, cutting the bodies by the saws and killing by the sharp edged wheels etc in Sikh history. These happened after the martyrdom of Guru Arjan Dev. Guru Ji's martyrdom charged the community with so much of emotion that they underwent the tortures smilingly and did not permit any harm to the Sikh traditions. Guru Arjan Dev Ji's martyrdom was such a miracle that it changed the very way of thinking of the public.

Saint Jaírome Xavier, a Portugese Christian Priest; on 25th September 1606 AD; about four months after the martyrdom writes from Lahore, "With every new sun, (daily) the great man was tortured in new ways. Then the command was given to show more cruelty to him. He was not even given food. He was insulted in thousands of ways. The noble Guru died due to these unbearable tortures."

In the Gurdwara Dehra Sahib located opposite the Lahore fort, the following composition is written. It shows that due to Guru Ji's martyrdom, that Guru Nanak Dev's teachings and praise spread throughout the world.
My Master (God) heard my prayers and my all the works were accomplished. Guru Nanak Dev's teachings and praise spread throughout the world. (4) (11)

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CHAPTER 5
SRI GURU HARGOBIND JI
Life, Transformation of Devotees Into Soldier-Saints and Battles

BIRTH AND CHILDHOOD

Guru Hargobind Sahib was born to Mata Ganga Devi Ji and Guru Arjan Dev Ji on 14th June 1595 AD, at Guru ki Vadali near Amritsar.

Guru Arjan Dev had become 30 years old but he had no child of his own. Although his elder brother Bhai Pirthi Chand was very jealous of him because of denial of Guruship to him by Guru Ram Das Ji, but Guru Arjun Dev loved his son Miharban as his own son. Pirthi Chand's wife was also very jealous. One day when Mata Ganga Devi, wife of Guru Arjan Dev had washed her hair and was shaking them to dry them up, some drops of water fell on Pirthi Chand's wife. She took it as a bad omen and used very bad language. She said, "Although Guru Arjan Dev had captured Guruship by tricks, but after him, it shall come to their son Miharban....."

This hurt Mata Ganga Ji very much and she requested Guru Arjan Dev, "You fulfil desires of everybody. Please bless me with a son so that nobody may call me barren." Guru Ji advised her not to bother about what me sister-in-law says. Nevertheless, Mata Ji insisted on her request. Then Guru Ji advised her to go to Baba Budha Ji and that he would bless her and fulfil her desire.

Next morning, Mata Ganga Ji prepared good food and went to meet Baba Bhudha Ji at "Baba Budha di Beer" accompanied by her friends in chariots. When they were reaching the venue, Baba Budha noticed heavy dust and noise. His assistant told him that Guru Ji's family had arrived. Baba Budha remarked, "What made Guru Ji's family to run like this?" Mata Ji offered the food and made her...
request. However, Baba Ji remarked, "He is the grass cutter of Guru Ji; he does not deserve such a nice food." When Mata Ji learnt about the earlier observation of Baba Budha about the urgency to run to him, she was disheartened and reported to Guru Ji. Guru Ji advised her to be humble while going to the great persons.

Next morning, Mata Ji herself made chapaties out of mixed corns, made butter and buttermilk by churning curds, took some onions and went to Baba Ji very humbly without any fanfare. Baba Ji was very pleased and enjoyed the food. When he was breaking the onion on the cot's post, he remarked, "You will have such a brave and powerful son; he shall break the heads of the tyrant Turks like this. He shall be brave soldier and a saint."

With the blessings and grace of Baba Budha, Guru Hargobind Sahib was born on 14th June 1595 AD, at Guru ki Vadali. Pirthi Chand and his wife almost burnt with jealousy. They started planning to kill the child Hargobind repeatedly.

Once, the child Hargobind became seriously sick with smallpox. Everybody was worried. As was the custom, people advised Guru Arjan Dev to pray to "Sitla Devi". However, Guru Ji told them to have faith in the God and pray to Him. After a few days, the child was fully recovered.

**PIRTHI CHAND’S PLOTS TO KILL CHILD HARGOBIND**

Pirthi Chand and his wife plotted four times to kill the child Hargobind but all of these plots failed.

1. First, they sent one snake charmer with a poisonous snake to leave the snake near the child so that it may sting the child and kill him. The child Hargobind caught the snake from the head and pressed it hard and the snake died. The snake charmer admitted that Pirthi Chand had sent him.

2. One midwife cum child sitter named Fatto was promised payment of 200 rupees if she poisons her teats and makes the child Hargobind suck them. The child refused to do that and Fatto herself died of poisoning. Before dying, she disclosed the entire plot.
(3) When Hargobind Sahib was about four years old, Pirthi Chand made a plot with one baby sitter named Roopa to feed him with the curd mixed with poison. The child Hargobind refused to eat the curd and the curd dropped down. One stray dog ate it and died. The Brahmin cook of Guru Ji who connived in the plot had extreme pain in his abdomen and died. However, the cook disclosed that the entire plot was at the initiative of Pirthi Chand.

(4) Fourth time, Pirthi Chand advised one Nand Ram, the playmate of child Hargobind to put good sweets in one pocket and the poisoned sweets in the other. Then, he may eat the good sweets himself and offer the poisoned sweets to child Hargobind. However, Nand Ram ate the poisoned sweets himself, became unconscious and died.

**EDUCATION OF THE CHILD HARGOBIND**

Sensing the political situation in the country, Guru Arjan Dev understood that time for transformation of the Guru Nanak Dev's movement from saints to soldier-saints had arrived. He felt that peaceful methods were not sufficient and warrior nation had to be prepared. Therefore, he advised Baba Budha Ji to give comprehensive education to child Hargobind which may include, apart from literary education, other practical aspects like agriculture, Ayurveda, Astrology, politics etc. Apart from these, horse-riding, archery, fighting with swords and spears, gun-fighting, wrestling etc. were also included in the curriculum. Separate instructors were appointed for battle-worthiness, arms-training and horse-riding. Hargobind was very handsome with a powerful body. Apart from a brave fighter, Hargobind was also a Divine Self-realised person.

**ENGAGEMENT OF SHRIR HARGOBIND SAHIB**

One high official in Delhi emperor's court Chandu sent his Brahmin priest with a purpose of finding suitable match for his daughter. Chandu was feeling very proud due to his official position. When the priest fixed it with Sri Hargobind Sahib and
returned to Delhi, Chandu said, "You have fixed the first floor brick to the drain." The Delhi devotees informed Guru Arjan Dev about this observation of Chandu and requested Guru Ji not to accept the marriage proposal. Guru Ji agreed and turned down the proposal. He said that he would accept the daughter of a humble person for his son.

At the same time, Bhai Narain Das, one of the devotees in the congregation offered the proposal for his daughter Damodri and Bhai Sain Das offered his daughter Nanaki for marriage with Shri Hargobind Sahib. Guru Ji accepted both the offers.

Chandu felt insulted with refusal of proposal for his daughter's marriage and became staunch enemy of the Guru.

**MARTYRDOM OF SHRI GURU ARJAN DEV AND ANOINTMENT OF SHRI HARGOBIND SAHIB AS GURU**

Emperor Akbar died in October 1605 AD and Jahangir became the emperor. Due to incitement by the enemies of Guru Sahib and ego of royal power, he martyred Guru Arjan Dev on 30th May 1606 AD. Guru Arjan Dev knew about the evil intentions of Jahangir. Therefore, before leaving for Lahore, he called prominent devotees and advised them to complete the formality of anointment of shri Hargobind Sahib as the sixth Guru Sahib. Simultaneously, he advised Shri Hargobind Sahib that he should wear the weapons before occupying the holy seat of Guru. He should also prepare a large army of well-trained, armed and brave soldiers. This was important to meet the needs of changing times.

Baba Budha Ji performed the ceremony of anointment of Guru Hargobind Sahib and applied the holy mark on his forehead. Guru Hargobind Sahib asked for two swords to be worn, one as mark of Spiritual head and the other for being the worldly master. At that time, Guru Hargobind Sahib was only eleven years old. After the ceremony, he addressed the congregation and advised the devotees to offer good arms, horses of good breed and powerful brave young men as soldiers. He advised the devotees to practice physical exercises, play gatka,
hunting, horse riding and wrestling. Have faith in Waheguru and their fears shall vanish.

**FORMATION OF SIKH ARMY AND CHANGES IN ROUTINE:-**

Offers of horses, arms and young men started arriving. In the evening congregation, the balladeers started singing ballads of bravery. Bhai Natha and Bhai Abdullah were the famous balladeers. Physical exercises, wrestling and mock battles were fought daily as training programme. Simultaneously, Guru Ji insisted on the spiritual teachings of Guru Nanak Dev. Guru Ji appointed 52 selected soldiers as his personal bodyguards. 500 soldiers offered to work for Guru Ji merely on daily food twice a day and one dress every six months. Many soldiers expelled from the royal army and the robbers offered their services. These robbers did great service after their reformation. Bhai Bidhi Chand is a shining example. Guru Ji hoisted his own flag and started beating a large drum as sign of victory. The Guru's enemies reported these developments to the emperor.

Expecting the reaction of the Mughals, Guru Ji built Loh Garh fort in 1609 AD on the outskirts of Amritsar. This gave great encouragement to the Sikhs. He also built Shri Akal Takhat Sahib opposite the Harimandir Sahib in 1609 AD as a symbol of worldly authority. Baba Budha Ji and Bhai Gurdas Ji were the only other two persons dealing with construction of Akal Takhat Sahib. As a symbol of humility, the dome of Shri Harimandir Sahib is of low built design. Whereas, the dome of Sri Akal Takhat was made tall as sign of self-respect. If the politics is the horse, then the religion is the reins to control politics.

Guru Ji started to sit on Akal Takhat Sahib, listen to the complaints of public like a ruler, and give instant decisions. People of all religions started bringing their disputes to Guru Ji. The emperor was worried to notice increasing importance of Akal Takhat Sahib. Moreover, the people started calling Guru Ji "True Emperor."
ARREST OF GURU HARGOBIND SAHIB

Many enemies of Guru Sahib had reported about raising the army, building a fort and a throne for listening to public complaints to Jahangir. Jahangir deputed Wazir Khan and Chunga Beg to call Guru Ji to Delhi. Wazir Khan assured Mata Ganga Ji not to worry about Guru Ji. Guru Ji left for Delhi accompanied with 300-armed equestrians and camped at Majnu ka Tilla in Delhi. Large number of devotees came to pay their respects to Guru Ji and express their condolence on Guru Arjan Dev's demise. Guru Ji consoled them and advised them to remain happy in the Will of God.

After a few days, Guru Ji met the emperor who asked many questions on the spiritual subjects. He was happy to hear the replies. One day, Jahangir accompanied with Guru Ji went for hunting in the forest. Suddenly, one lion attacked Jahangir. Guru Ji struck his sword with great agility and killed the lion, thus saving Jahangir's life. Jahangir thanked Guru Ji for saving his life.

Jahangir was convinced that martyrdom of Guru Arjan Dev had not frightened the Sikhs. Instead, they had become bolder. He sentenced Guru Ji to 12 years imprisonment and sent him to the Gwalior Fort. He was accompanied by five Sikhs. Fifty-two Hindu kings were already serving imprisonment in Gwalior Fort. These included many from the hill states like Kehloor, Handoor, Nahan and Katoch etc. The others were the Rajput rulers and some from Marwar region who helped prince Khusro. It was well known that whosoever goes to Gwalior Fort does not come back alive.

Guru Ji would distribute his food to the kings and survived on the food offered by the devotees. His food was simple and frugal. Many Sikhs reached Gwalior and paid respects from outside. Mata Ganga Ji, Baba Budha Ji and Bhai Gurdas Ji also came and met Guru Ji who pacified them.

The commander of Gwalior Fort, Droga Haridas became Guru Ji's disciple. Chandu wrote to Haridas to poison Guru Ji, but he showed the letter to Guru Ji. Then Chandu sent a poisoned
beautiful dress to Haridas for Guru Ji. He showed this letter also to Guru Ji.

Many noble Muslims like Wazir Khan, Sain Mian Mir (who laid the foundation stone of Sri Harimandir Sahib) and Hazrat Nizam-ud-din a famous Sufi saint of Delhi were trying for Guru Ji's release from Gwalior. In 1612 AD, Jahangir became seriously sick. When the medical men failed, help was sought from holy persons. Jahangir was taken to Nizam-ud-din Aulia. At that time, Sayin Meeyan Meer and Fakhar-ud-din were also sitting there. They all told him that the disease was caused due to giving trouble to some Peer (holy sage or Brahm Gyani). Jahangir inquired the description of a "Brahm Gyani" and whether there was anybody existing at that time. Sayin Meeyan Meer told him that Guru Arjan Dev was an example but you killed him. Your disease is the curse of that. Jahangir said, "Why did you not tell me then?" Sayin Ji told him that he was so proud that he did not listen to anybody. Now, he had imprisoned Guru Hargobind Sahib. On the eighth day, when he goes to the God's Court, he sees both the Gurus there. Noor Jahan was very much impressed and she told Jahangir to release Guru Ji immediately. Jahangir repented his doing and ordered release of Guru Ji.

After receiving the release order of Jahangir, Guru Ji refused to leave Gwalior Fort unless all the fifty-two kings were also released. When Wazir Khan told the condition laid down by Guru Ji, Jahangir said that all the kings who could hold the border fringe of Guru Ji's dress or his hands, they may also be released. Guru Ji made a special cloak with fifty corners of the dress border. Thus, all the fifty-two kings held the dress borders and his hands, and went out of the prison. For this event, Guru Ji is called "Bandi Chhor" (one who releases from the prison.) Guru Ji spent about two years and three months at Gwalior (1610 AD to 1612AD.). He reached Amritsar and celebrated Diwali of 1612 AD at Amritsar.

On return from Gwalior, Guru Ji camped at Majnu ka Tilla at Delhi. Jahangir came there to meet Guru Ji. After listening to
Sain Mian Mir and Wazir Khan, he was convinced that he had been misled about Guru Arjan Dev. He blamed Chandu for the martyrdom of Guru Arjan Dev and handed him over to Guru Ji for deciding the punishment. Guru Ji ordered removal of his handcuffs and the ropes around him and handed him over to Bhai Bidhi Chand and Bhai Jetha Ji. They took Chandu to Lahore where the devotees of Guru Ji were excited and beat him with shoes. Finally, the grain parcher who was engaged by Chandu to drop hot sand on Guru Arjan Dev Ji’s head, hit Chandu with his ladle and killed him.

While at Delhi, Jahangir and Guru Ji went hunting together and the emperor expressed a lot of respect for Guru Ji during the stay. Afterwards, there were peaceful relations between the emperor and Guru Ji.

MARRIAGES AND ISSUES

Guru Ji had three marriages. The first marriage was with Mata Damodri Ji daughter of Bhai Naraindas in 1604 AD. She had two sons, Baba Gurditta Ji (1613 A.D.), Shri Ani Rai Ji (1618 A.D.) and one daughter Bibi Veero Ji (1615 A.D.). Guru Hargobind Sahib gave baba Gurditta Ji to Baba Sri Chand Ji.

The second marriage was conducted in 1613 AD with Mata Nanaki Ji, daughter of Shri Hari Chand resident of Baba Bakala. She had two sons, Baba Attal Rai Ji (1619 A.D.) and Guru Tegh Bahadur Sahib (1621 A.D).

The third marriage was with Mata Mahan Devi Ji daughter of Shri Daiya Ram Marwaha of Mandiali in 1615 AD. She had one son Baba Sooraj Mal Ji (1617 A.D.).

RETURN TO AMRITSAR

On returning to Amritsar, Guru Ji resumed organising the army and martial practices. He went to Lahore to meet Sain Mian Mir. Leaders of many religions came to meet Guru Ji. He deputed Bhai Langah to build the memorial to martyrdom of Guru Arjan Dev. After that, he toured the villages of Majha and Doaba regions and settled in Kartarpur in Doaba region. Painde Khan
came to Guru Ji along with his widowed mother. Guru Ji took personal interest in his upbringing. He was given martial training. In his full youth, he was so strong that he could stop a running horse and would topple the horse along with the rider.

In 1619 AD, Jahangir visited Amritsar and paid homage in Shri Harimandir Sahib along with his queen Noor Jahan. Noor Jahan sought blessings from Mata Ganga Ji. After that, Jahangir and Noor Jahan met Guru Ji many times.

**VISIT TO KASHMIR**

After Guru Ji’s tour of Doaba, he went to Kashmir and reached Srinagar. After spending about three months in Kashmir, Guru Ji came to Sialkot and from there he reached Panja Sahib. From there he went to Gujrat city via Rohtas. One famous Fakir, Shah Daula lived there. He was taking a lot of interest in public welfare works. He welcomed Guru Hargobind Sahib and gave him a lot of honour and respect. He praised his bravery and courage.

One disciple of Shah Daula named Jahangir was surprised to see the grandeur, army, horses, devotees, family and sons of Guru Ji in his entourage. He asked following questions from Guru Ji.

How a Hindu can be a Peer? How a Fakir can have a wife? How can a wealthy person be a renunciate? How can a person having sons be a mendicant? How a Peer or Fakir can be a worldly person? How religion can be mixed with politics? How a priest can be liberated? How water shall exist in the desert?

Guru Ji answered all his questions in very simple language. Being a Peer or Fakir is not limited to any particular religion like a Hindu or a Muslim. Anybody who is blessed by God can be a Peer or Fakir. The woman is motivation for continence and faith. The wealth is for amicable living of a person. One must not become slave of the wealth but keep control over the wealth. The progeny is to increase the relationships. A Peer or a Fakir must be thoughtful and discriminative. The religion is for one's evolution and not for fighting with others. A priest must be an
example of good character. He must not be lustful, crook, angry, greedy or egoist. One who does not have the nectar God's Name in his heart is like a desert. Rememberance of God's Name maintains one's mind and body green and fresh.

From Gujrat, Guru Ji went to Nankana Sahib where the descendants of Rai Bular met Guru Ji and paid their respects. Guru Ji arranged for proper mainetance and services of Guru Nanak Dev's birthplace. After that, he reached Amritsar via Lahore.

**Guru Ji's Visit to Pilibhit and Nanak Mata**

When the yogis were trying to damage the memories of Guru Nanak Dev's visit to Nanak Matta, Guru Ji sent Bhai Almast there. On arrival at Amritsar, Guru Ji learnt that Bhai Almast was in trouble and the yogis had burnt the Pipal tree under which Guru Nanak Dev had sat and beat Bhai Almast. When Guru Ji reached there accompanied by some brave disciples, the yogis were afraid and started practicing black magic. However, they could not succeed in the presence of Guru Ji. The yogis surrendered to Guru Ji. Guru Ji dissolved some saffron in water and sprinkled on the burnt Pipal tree. Soon, the tree sprouted into green leaves and since then its branches have reddish tinge and mark of saffron on all the leaves.

Guru Ji advised the yogis that like wealth and other worldly powers, the spiritual powers (sidhies) also become an obstruction in the path of liberation. The true yogi must have humility and love for God in his heart. It is useless to put on the garb of a yogi and not possess the qualities of a true yogi.

After Shri Guru Nanak Dev Ji, Guru Hargobind Sahib came to the hill region. On his return journey, he went to Bareli, Hardwar, Rishikesh and Sri Nagar (Garhwal).

**Meeting with Samrath Ram Das, Guru of Shiva Ji**

At Sri Nagar (Garhwal), Guru Ji had a meeting with sage Samrath Ram Das the Guru of Shiva Ji. Guru Ji had just returned from a hunting trip. Ram Das developed a doubt in his mind that
whereas Guru Nanak Dev was a renunciate, his successor was living like a king, fully armed and having an army with horses. He expressed his doubt to Guru Ji.

Guru Ji smiled and said, "I am a Fakir inside and wealthy on the outside. The arms are for protection of the oppressed and destruction of the tyrants. Guru Nanak Dev had abdicated Maya and not the world." Hearing this, Ram Das said, "This appeals to me." On his return to Maharashtra, Ram Das gave similar training to Shiva Ji.

Guru Ji returned to Amritsar. In April 1621 AD, Shri Tegh Bahadur was born in Amritsar. At the time of his birth, he was named Tyag Mal. Guru Ji took the baby in his lap and observed, "This child shall be an example of renunciation, master of the sword, shall attain Divine Knowledge and be the protector of the humble."

CONSTRUCTION WORKS BY GURU JI

1) Shri Akal Takhat Sahib: Guru Ji built Shri Akal Takhat Sahib, a throne, opposite Shri Harimandir Sahib as a sign of worldly power. Guru Ji, Baba Budha Ji and Bhai Gurdas Ji were the three persons who handled this project. This building has a high dome as a sign of high self-respect as compared to the dome of Shri Harimandir Sahib, which is low built as sign of humility.

2) Loh Garh Fort: This fort was constructed outside the Amritsar town for protection against any attack from Lahore side, in 1609 AD.

3) Gurdwara Dehra Sahib Lahore: To commemorate the memory of Guru Arjan Dev Ji’s martyrdom, Guru Ji built the Gurdwara. Bhai Langah was entrusted with the work.

4) Town of Kirat Pur: This town was constructed in 1626 AD. The land was purchased from Raja Tara Chand, the king of Kahlloor state. Baba Budha Ji laid the foundation stone. Guru Har Rai Ji and Guru Har Krishan Ji were born at Kirat Pur Sahib. Guru Hargobind Sahib and Guru Har Rai Sahib
passed away at Kirat Pur Sahib. The ashes of Guu Har Krishan Sahib were brought from Delhi and were kept at Kiratpur.

5) **Town of Shri Hargobind Pur:** When Jahangir went to Kashmir, Guru Ji returned to Amritsar. In 1620 AD, he founded the town of Shri Hargobind Pur across Beas River. He settled people of all the religions. He constructed one Gurdwara, one Mosque and one serai for the pilgrims. The Pathans of this area were great devotees of Guru Ji. This village went to the possession of one Bhagwan Das Gherarh due to mischief played by some official. When Guru Ji returned here in 1630 AD, Bhagwan Das objected to his entry. The devotees of Guru Ji killed him. His son, Ratan Chand brought Abdullah Khan, the commander of Jalandhar with his army and there was a bitter battle at Hargobind Pur. Guru Ji defeated the Mughal army.

6) **Building the tank at Kaulsar near Baba Atal:** In 1626 AD, Abdullah Shah, a disciple of Sain Mian Mir brought Bibi Kaulan who was the house cleaner of Kazi Rustam Khan to Guru Ji. He told Guru Ji that Bibi Kaulan is against the dogmatism in Muslim religion and she desires to remain in Guru Ji's company. The Kazi does not like her and beats her mercilessly. There is always fear that he may kill her. Sain Mian Mir has sent her to you for granting protection. Kindly remove her out of the hell. Guru Ji gave her a separate house and built a tank and Gurdwara in her memory.

7) **Bibeksar tank and Gurdwara:** Guru Ji built a tank and Gurdwara Bibeksar for stay of the roving mendicants near Gurdwara Ramsar.

8) **Gurusar:** This tank was constructed by Guru Ji to celebrate the victory in a battle.

**Battles Fought by Guru Ji against the Mughals**

Jahangir's relations with Guru Ji remained comfortable. After his death, prince Khuram became the emperor as Shah
Jahan. His attitude against the non-Muslims was very bad. He tried to stop those Muslims who were coming under the influence of Sikhism. The Muslim priests made an issue of Bibi Kaulan who was rescued by Sain Mian Mir and gave her to Guru Ji for protecting her. They were hurt at Bibi Kaulan's convertion to Sikhism. Shah Jahan filled up the open well built by Guru Arjan Dev in Dabbi Bazar with earth and made a mosque in place of the Langar buinding (free kitchen). He also destroyed many temples.

**THE FIRST BATTLE**

In 1629 AD, Guru Ji was hunting in the forests of Gumtala. Some Mughal army officers were also hunting in near about. The Mughal's falcon was following some prey. At that time, the Sikh devotees also flew their falcon that brought the Mughal's falcon with it. The Sikhs captured the falcon of the Mughals. The Mughal officials asked for their falcon but the Sikhs refused to return as it was against the rules of hunting game. The Mughals threatened with a battle but the Sikhs did not budge from their stand, The Mughals complained to Shah Jahan saying, "To-day the Sikhs have captured our falcon. To-morrow they might try to capture our empire." Shah Jahan sent Mukhlis Khan with an army of seven thousand soldiers to arrest Guru Ji.

Guru Ji was preparing for his daughter's marriage. At that time he had only about 800-900 soldiers. On the first day, there was a battle at the location of Gurdwara Pipli Sahib in Amritsar. Guru Ji was leading the forces. Bhai Bidhi Chand, Bhai Jetha and Painde Khan were leading the Sikh forces. On the first day, the Mughal army was repelled. On the second and the third day, the battle expanded in an area of three miles upto Sangrana Sahib. The Mughals also looted and killed many innocent people in the city. The Guru Ji's family escaped to Jhabal village to Bhai Langah's house.

When Mukhlis Khan saw that the battle was undecided, he sent an emissary to Guru Ji to accept his defeat. Guru Ji replied
that fighting for self-respect is only justified. Next day, Mukhlis Khan and Guru Ji confronted and challenged each other. Guru Ji asked Mukhlis Khan to attack first but his attack failed. Then Guru Ji hit him with a double-edged sword, which broke his shield and cut his head from the body. The royal army ran helter-skelter. Guru Ji returned to Jhabal and performed the marriage ceremony of Bibi Veero, his daughter. Gurdwara Sangrana Sahib is in the memory of this victory.

At that time, Shah Jahan was not in Punjab. Guru Ji considered that it would be better to go to Hargobind Pur for some time. At that time, Bhagwan Das Gherarh was the owner of the village. He was a relative of Chandu and used to trouble the Sikhs. When Guru Ji reached there, he mis-behaved with Guru Ji. He died in a scuffle with the Sikh devotees.

**THE SECOND BATTLE**

In 1629 AD, Ratan Chand, son of Bhagwan Das Gherarh complained to the army commander of Jalandhar about his father's death and requested him to restrict Guru Ji's increasing strength. Abdullah Khan, the army commander of Jalandhar came with a strong army of about twelve thousand soldiers and attacked the Sikhs. There was fierce fighting for three days. Finally, Guru Ji killed Abdullah Khan, Ratan Chand and Karam Chand (son of Chandu). The Mughal army ran away from the battlefield. Along with Abdullah Khan, his son and five commanders were also killed. Finally, it was Guru Ji's victory.

When Shah Jahan learnt about this battle, he was very angry. However, when Wazir Khan and Dara Shikoh explained the whole situation, Shah Jahan ordered attachment of whole property of Abdullah Khan for fighting the battle without his permission.

Guru Ji built a mosque in the place of Bhagwan Das Gherarh's house. He had built another mosque earlier. Shah Jahan was pleased to know about it.

After Abdullah Khan's death, there was great enthusiasm among the Sikhs and more young men offered their servicees to Guru Ji.
THE THIRD BATTLE OF GURU JI (1631 AD)

When Guru Ji was preaching Sikh faith in Malwa region, one Masand from Kabul came and complained that he was bringing two fine horses of Arab breed which were snatched from him by the Mughal army commander Lalla Beg on the instructions of Anayat-Ullah Khan, the Nawab of Lahore. Guru Ji directed Bhai Bidhi Chand to recover the horses from Lahore Fort.

Bhai Bidhi Chand dressed like a horse keeper with a lot of experience and got a job in Lahore Fort. Lalla Beg entrusted him with care of the two horses snatched from the Masand, as they were very precious. Very shortly, the horses became very friendly with Bhai Bidhi Chand. One night, Bhai Bidhi Chand saddled one of the horses and went to the roof of the Fort and from there he jumped into Ravi River. In those days, the river was flowing along the wall of the Fort. He rode the horse fast and reached the place where Guru Ji was camping.

After this incident, Lalla Beg was very much disturbed and the second horse fell sick due to loss of the company of its friend. When the horse did not respond to the treatment, Lala Beg started consulting astrologers. Bhai Bidhi Chand again dressed like an astrologer went there and offered to heal the sick horse. Bhai Bidhi Chand said that he would perform prayers for a few days at night when nobody else should be present. The horse recognised Bhai Bidhi Chand and recovered very fast. One night, Bhai Bidhi Chand saddled the horse and went to the roof of the Fort. From there, he jumped into the Ravi River and rode to Guru Ji’s camp. Guru Ji was pleased at the recovery of both the horses.

Lalla Beg felt humiliated at the loss of the two horses and attacked Guru Ji with a thirty thousand strong army. Guru Ji entrenched his army near the lake of Nathana in Malwa. There was tough fighting for two days. On the third day, Lalla Beg challenged Guru Ji for one-to-one fight. Guru Ji came forward. First, there was fighting with bows and arrows. This followed with sword fight. Guru Ji asked Lalla Beg to attack first. His attack
failed and finally Guru Ji killed him. The Mughal army was dejected and they ran away in no time. About twelve hundred Sikhs were killed in the battle but the loss of Mughal army was many times more.

To celebrate the victory, Guru Ji built a Tank and named it Gurusar.

**THE FOURTH BATTLE OF GURU JI WITH MUGHALS**

After the third battle, in 1632 AD, Guru Ji returned to Kartar Pur. Many years back, Guru Ji had employed some Pathans in his army from village Vadda Meerpur. One of them was Painde Khan. He was very strong and well built. In fact, Guru Ji trained and nurtured him with a lot of love and care. However, he became very proud and started telling people that Guru Ji’s victories were mainly due to him. He left Guru Ji’s employment and joined the Mughal army. He incited the Mughal emperor against Guru Ji. The emperor deputed Kale Khan to attack Guru Ji with an army fifty thousand strong.

The royal army surrounded Kartar Pur. It was a fierce battle. Shri Tiyag Mall who was only thirteen years old at that time gave tough fight with his sword. Guru Hargobind Sahib was very much pleased with him and gave him the title of "Tegh Bahadur". After that, he was known only as Tegh Bahadur Sahib. Baba Gurdita Ji and Bhai Bidhi Chand were leading the Sikh forces. The Sikh army gave tough time and defeated the Mughal army. Whereas the Sikhs were fighting for protecting the humble, the Mughals were interested more in looting and salary. Kale Khan and Asman Khan were killed.

Then, Painde Khan challenged Guru Ji for one-to-one battle. Painde Khan made three attacks but all of these failed. Painde Khan was so strong that he could get under the horse, lift the rider along with the horse, and throw them off. He failed in this trick also. After that, Guru Ji attacked him and he fell down with one stroke. Guru Ji cleaned his face, took him in his lap and said, "Painde Khan! Recite the holy Kalma." Pande Khan who still had
some consciousness, said, "Guru Ji! Your grace is my holy Kalma." Saying this, he passed away.

As soon the Mughal forces learnt about the death of Kale Khan and Painde Khan, they deserted the battlefield and ran away helter and skelter.

After cremating the dead Sikh soldiers and burying the Mughals, Guru Ji left for Kirat Pur Sahib. On the way, some of the returning Mughal forces attacked Guru Ji near Phagwara but they were also defeated. This place is commemorated as Gurdwara Plah Sahib.

After this battle, Dhir Mal wrote a letter to Shah Jahan assuring the emperor of his loyalty to the Mughals. From that time, the Sikhs are forbidden to have any relationship with followers of Dhir Mal.

**HOW GURU JI'S BATTLES WERE SO SPECIAL?**

Guru Ji always led his forces and this way, he conquered all the four battles. He killed the army commanders of all the four battles in one-to-one fight. This may be the only example of this type in world history.

The Sikh army never looted or harmed innocent people like the Mughal forces.

Guru Ji never tried to occupy the conquered territory. No battles were motivated by politics but these were religious battles.

The Sikh army always fought with the enemies facing them. They never hurt the un-armed or those who were running away from the battlefield. They never harmed the women and senior citizens. On the contrary, the Sikh forces protected them. They never burnt houses, looted property or create any mischief.

**GURU JI'S STRESS ON RELIGIOUS PROPAGATION**

Although Guru Ji was very busy with raising and training the Sikh army and the battles, but he spent a lot of his time and effort on religious propagation. After the fourth battle, he settled at Kirat Pur and continued with this work. He sent Bhai Bidhi Chand to Bengal and Bhai Gurdas to Kabul to spread the message
of Shri Guru Nanak Dev. Guru Ji desired to raise the spirits and conduct so that they become fearless and are able to face the invaders.

**PASSING AWAY OF Baba Budha Ji**

Baba Budha Ji had attained the age of one hundred and twenty-five years. Sensing his last time approaching fast, he sent a message to Guru Ji. Guru Ji came immediately and requested Baba Ji, "You have been very intimately associated with five Guru Sahibs, kindly bless with some advice," Baba Budha Ji became emotional and said, "You are the sun and I am only a firefly. You are the Master of all the blessings. I am your servant. Now, kindly hold the hand of my son Bhana and lead him." Guru Ji again told him, "You are very lucky as you were blessed with the company of Guru Nanak Dev Ji."

Next day on 29th November 1631 AD, Baba Budha ji recited Japji Sahib and passed away. Guru Ji gave shoulder to his bier and himself cremated him. From there, Guru Ji went to Kartar Pur (on Ravi River) settled by Guru Nanak Dev and met Bhai Dharam Chand grandson of Guru Nanak Dev. Guru Ji made an offering of one thousand rupees. He honoured other descendants of Guru Nanak Dev Ji also.

**MEETING WITH Baba Sri Chand Ji**

Guru Ji went to village Barath Sahib in Gurdaspur District to meet Baba Sri Chand Ji (elder son of Guru Nanak Dev Ji) who became an Udasi). Guru Ji offered him all the respects. Baba Gurditta Ji was also accompanying Guru Ji. The face of Baba Gurditta Ji resembled the face of Guru Nanak Dev Ji. Baba Sri Chand was surprised to notice this, but was very much pleased later. He asked Guru Ji, "How many sons you have?" Guru Ji replied, "God has blessed me with four sons and one daughter. One son has passed away."

Baba Sri Chand said, "You want to keep all the sons or you will give some one to Baba also?" Guru Ji replied, "This elder son is present to serve you." Baba Sri Chand was very pleased

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at this and observed, "Guru's seat is already with you. Now I give my achievements of 110 years to your son."

This offering by Guru Ji was very useful for propagation of Sikh faith. At a time, when everybody was the enemy of the Sikhs, the Udasis looked after the roots of Sikhism. Baba Gurditta Ji under the guidance of Guru Hargobind Sahib set up four centres of Udasi organisation. Baba Almast Ji, Baba Balu Ji, Baba Goinda Ji and Baba Phool Ji headed these centres. Guru Ji told them, "Spread the message of Guru Nanak Dev to every home. Set up Dharamsala and congregation at important places. Organise the management of the holy places visited by the Gurus." Thanks to the Udasi saints, that the historical places are well maintained.

**Selection of the Successor**

Out of the five sons of Guru Ji, only two sons ie Baba Sooraj Mal and Shri Tegh Bahadur Sahib were alive. The other three had passed away. Baba Sooraj Mal was more inclined towards the worldly affairs. Shri Tegh Bahadur Sahib was an ascetic and was busy with meditation most of the time. Baba Gurditta Ji had two sons, Dhir Mal and Shri Har Rai Ji. Dhir Mal was self-oriented and was an enemy of the Guru. The original volume of Shri Guru Granth Sahib was also in his possession. He did not part with it even on the death ceremony of Baba Gurditta Ji. Therefore, Guru Ji decided to anoint Shri Har Rai Ji who was competent at all levels as his successor.

Guru Ji passed away on 3rd March 1644 AD. He was cremated at Kirat Pur Sahib on the banks of Satluj River.
Chapter 6

Sri Guru Har Rai Ji

Birth and Childhood

Shri Guru Har Rai Sahib Ji was son of Baba Gurdita Ji and grandson of Guru Hargobind Sahib. He was born on 16th January 1630 AD, at Kirat Pur Sahib. His mother's name was Mata Nihal Kaur Ji. He was educated under the supervision of Shri Guru Hargobind Sahib. Along with spiritual education, he was imparted weapon training also. He was well-built and brave but very tender at heart. He had loving and merciful temperament and was a fearless and bold fighter.

Once, when he was strolling in the flower garden, one flower and a few leaves of a garden plant fell down after entanglement in his large cloak. He felt so bad at this that he decided not to wear cloak in future. He used to say that the plants and flowers also have life in them and we must take care of them and not do any harm to them.

Marriage and Children

He was married to two daughters of Bhai Daya Ram named Shri Kot Kaliyani Ji and Shri Krishan Kaur Ji. Bhai Daya Ram was resident of Anoop town in Buland Shahar District of U. P. Shri Ram Rai was born to Shri Kot Kaliyani Ji and Guru Hari Krishan Sahib was born to Shri Krishan Kaur Ji. (Refer. "Mahan Kosh" by Bhai Kahan Singh.)

Anointment as Successor to Guru Hargobind Sahib.

Activities to Continue his Father's Mission

As already explained in the previous chapter, Guru Hargobind Sahib selected his grandson Har Rai Ji to succeed him. Accordingly, Bhai Bhana Ji son of Baba Budha Ji and head priest of Shri Harimandir Sahib anointed him as the seventh Guru on
8th March 1644 AD. Guru Ji was very particular about his daily routine of worship and preached to others to follow the set routine. He used to practice meditation after his bath and then attend the congregation. After the Gurbani explanation and musical singing, he used to answer the devotees' questions.

He was keen that the food in the free kitchen should be served with perfect love and courtesy as if you are serving to your own family. He used to take his food with everybody else in the free kitchen.

As instructed by Guru Hargobind Sahib, he maintained an army of 2,200 equestrians who were always ready for action. He took personal interest in the food and exercises of the horses and the soldiers.

He was fond of hunting. He desired to catch the animal alive rather than killing it. He used to bring up the captured animals in his garden which looked like a zoo.

Guru Ji also maintained a dispensary, which kept rare medicines. The patients were supplied with free food along with the necessary medicines. Once, Dara Shikoh son of Shah Jahan fell sick. Nobody could cure him. Finally, somebody suggested to Shah Jahan to consult Guru Ji's dispensary. Since Shah Jahan was developing enmity with Guru Ji, he did not have the courage to request for the medicines himself. Therefore, he sent his emissary with a letter. The medicine suggested by Dara's physicians was a special type of medicinal nuts (myrobalan called hararh in Punjab) and the special types of cloves. Guru Ji supplied these items and a special type of pearl. Guru Ji directed that the pearl be ground and served with the other two items. Dara Shikoh recovered fully and he personally came to thank Guru Ji. He was much impressed by noticing the discipline and devotion of the Sikhs.

When the battle for succession among the sons of Shah Jahan took place, Dara Shikoh ran after his defeat and took shelter with Guru Ji at Goindwal Sahib. He explained his situation and requested Guru Ji to check the army following him. Guru
Ji consoled him, gave him the food and assured of full protection. Guru Ji directed his 2200 strong army to take over all the boats on Beas River under their control for one day. This was done and the enemy could not cross the river for one day. This saved the possibility of a battle and Guru Ji’s assurance was fulfilled.

**SHRI RAM RAI'S MISTAKE OF TEMPERING WITH GURBANI**

After killing his brothers and locking his father in jail, when Aurangzeb occupied the Delhi Throne, he started forcible conversion of people to Islam. To please the Muslim clergy and get their approval, he introduced many activities like destruction of the historic temples and special taxes (jazia) on the Hindus. He already knew of the good relations between Guru Ji and Dara Shikoh. Now the help given to him to escape was troubling Aurangzeb. Therefore, he summoned Guru Ji to Delhi. However, Guru Ji told him that he has sworn not to meet the emperor. Therefore Guru Ji sent his elder son Ram Rai and told him, "Answer all the questions of Aurangzeb boldly without fear. Never say anything against Guru Nanak Dev’s teachings under fear or compulsion”. He was particularly instructed not to show any miracle. If he followed these instructions, no harm would be done to him.

Aurangzeb honoured Shri Ram Rai and inquired about help rendered to Dara Shikoh. Shri Ram Rai answered, "Guru Nanak Dev’s house is open to all. There is no discrimination between the friend and the enemy. When your elder brother came, he was helped as he was needy." Aurangzeb then asked many questions about Sikh faith. Shri Ram Rai answered as per teachings of Guru Nanak Dev. The emperor was satisfied.

One day Aurangzeb inquired about the following two lines in Gurbani.

"Miti Musalman ki perai payee ghumiar.
Gharh bhande itta keeya jaldi kare pukar."

 металл мусульман ки пеўе пеї кумшйарак
плади бъоди зта кія калді ке пукар

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The Muslims bury the dead bodies and the Hindus burn them in fire. Guru Nanak Dev Ji has said that after burial, later when the potter digs up the earth, makes it into pots or bricks, and then places them on fire for baking. Then this earth (which contains the remains of the Muslim) burns, it cries.

However, Ram Rai got afraid to speak truth. Therefore, he tempered with Gurbani to please emperor and said that actually it was not "Miti Musalman ki" but "Miti be-iman ki". He also said some more clever things. Aurangzeb was pleased and he gave the area of present Dehradoon as his rent-free grant (jageer) to Shri Ram Rai.

When Guru Ji learnt about tempering with Gurbani by Ram Rai, he was very angry. He ordered, "Ram Rai may never come in his presence." This way, Guru Ji indicated that Gurbani is above the love of son.

Ram Rai was ashamed of his blunder, but he tried very hard to become the Guru with the assistance of Aurangzeb. Ram Rai also wrote a letter to Dhir Mal. The Sikhs were directed by Guru Ji to dissociate themselves from the followers of Ram Rai.

**Propagation of Guru Nanak Dev's Teachings**

After becoming the disciple of Baba Sri Chand Ji, Baba Gurditta Ji set up four centres under the supervision of four main Udasi saints. After that, as per directions of Guru Har Rai Sahib he established three more centres for the same objective.

1) **Suthe Shahi:** Bhai Suthe Shah was head of this centre. He did spread the message of Guru Nanak Dev in Delhi and around.

2) **Bhagat Bhagwaniye:** Bhai Bhagat Bhagwan was head of this centre. He along with his 360 disciples spread Guru's message in Bihar and East India with a lot of zeal.

3) **Sangat Sahibiye:** Bhai Feru was head of this centre. He was called Bhai Sangtia earlier. Guru Hargobind Sahib was very
pleased with his work and gave him the title of "Sangat Sahib". Bhai Feru preached Sikh tenets in Rajasthan area. Apart from these three centres, Guru Har Rai Sahib deputed four more preachers in Malwa area. They were Bhai Bahilo; Bhai Bhoodar; Bhai Punjaba and Bhai Bhagtu. Guru Ji himself gave a lot of time to Malwa area where there was need for more publicity of Sikh tenets. Guru Ji blessed the elders of Phool dynasty (Royal family of Patiala state) Bhai Rama and Tiloka. The elders of Maharaja Ranjit Singh, Bhai Budha Ji also received Guru Ji's blessings.

Once when Guru Ji was passing through Doaba region, Umar Hayat Khan, the grand son of Mukhlis Khan, suddenly attacked his convoy. Bhai Gora son of Bhai Bhagtu who was following Guru Ji with some armed soldiers fought and defeated Umar Hayat Khan who ran away. Guru Ji was pleased with Bhai Gora and blessed his family with royalty. His family ruled over the Kaithal state. Mahan Kavi Bhai Santokh Singh composed "Sooraj Prakash" an epic on Sikh tenets and history while staying with this royal family.

**RELATIONS WITH THE HILL STATE RULERS**

After noticing increasing influence of Guru Ji, the rulers of the hill states came to Kirat Pur with a large army in the hope of collecting taxes from Guru Ji. They thought that if Guru Ji refuses to pay taxes, they would ask him to vacate the town. Next day, they presented themselves in the congregation of Guru Ji. Guru Ji who knew their intentions, told them, "Taxes are not collected from the Fakirs. If you so desire, I can bless you with the wealth of the God's Name. This is the true wealth and it goes with you in the next life." These observations of Guru Ji awakened them from the sleep of ignorance and they bowed at the feet of Guru Ji. Guru Ji further advised them not to trouble the subjects. If the kings are branches of the tree, the subjects are the roots. Whosoever gives trouble to the subjects, he himself strikes the axe on his own roots and goes to hell. Desist from
others' women, others' wealth and the intoxicants. Give stress on the welfare activities for the subjects.

**PASSING AWAY**

When Guru Ji noticed that his last time was approaching, he blessed his younger son Shri Hari Krishan Ji as his successor. He passed away on 7th October 1661 AD. His last rites were performed at Gurdwara Patal Puri Sahib on the banks of Satluj River at Kirat Pur. At the time of his passing away, his age was 31 years; 8 months and 21 days. He performed the responsibilities of Guruship for 17 years, 6 months and 28 days.

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CHAPTER 7

SRI GURU HARI KRISHAN JI

BIRTH AND CHILDHOOD

Shri Guru Hari Krishan Sahib was born on 7th July 1656 AD, at Kirat Pur in Ropar District of Punjab State. His mother's name was Mata Krishan Kaur. He was the younger son of Guru Har Rai Sahib.

As directed by Guru Hari Rai Sahib, he was anointed as the eighth Guru on 7th October 1661 AD at the age of five years and about three months. Although Guru Hari Krishan Sahib was very young in age, he was enlightened with the light of Guru Nanak Dev Ji. He discharged the duties as Guru with great deftness. He sent preachers all over the country to spread the message of Guru Nanak Dev Ji.

COMPLAINT BY RAM RAI TO AURANGZEB FOR DENIAL OF GURUSHIP TO HIM

Ram Rai was very much disturbed at his younger brother becoming the Guru. He entered into a conspiracy with Dhir Mal, joined some Masands with him and assumed the Guruship by himself. However, the Sikhs refused to follow him. Then, he complained to Aurangzeb against the injustice to him for denial of Guruship. First Aurangzeb refused to interfere in the matter. However, later he thought that if Ram Rai becomes the Guru, he would tow his line. It would free him from the worries from the Sikhs.

Raja Jai Singh sent an invitation to Guru Ji to come to Delhi through an official. The devotees of Guru Ji in Delhi also sent a letter to Guru Ji inviting him to Delhi. They wanted to inform all the Sikh congregations about dirty tricks of Ram Rai. Both the letters were sent through the same official.
After reading the letter of Raja Jai Singh, Guru Ji refused to visit Delhi. However, when he read the letter of the devotees from Delhi, he consented for the visit. Next day, Guru Ji left for Delhi along with his mother and some senior devotees. On the way, lot more devotees joined him. After reaching Panjokhrha (Ambala District of Haryana State), Guru Ji directed all the devotees except his family and some selected devotees to go back.

**MEETING WITH BRAHMAN LAL CHAND**

At Panjokhra, Guru Ji received the news that the devotees from Kabul have been to Keerat Pur Sahib and were now coming to Panjokhra to see Guru Ji. Therefore, Guru Ji waited for them at panjokhra for two days.

While Guru Ji was sitting in his hall of audience, one Brahmin named Lal Chand who was very proud of his high caste and learning, came and inquired from one devotee about Guru Ji. When he learnt that, it was Guru Harkishan Sahib. He commented, "How can he be Hari Kishan? Lord Krishna gave Geeta to the world. What has your Guru done?" When Guru Ji came to know about this, he invited the Beahmin to come closer. The Brahmin spoke very rudely and asked Guru Ji to discuss about the Shastras. Guru Ji told him that he was proud of his Brahmin caste and knowledge of books. He may bring anybody of his choice from the village and that fellow shall answer his all the questions.

The Brahmin went to the village and brought one water carrier named Chhaju who was dumb and was considered a great fool. Guru Ji placed his stick on Chhaju's head and asked Lal Chand to ask any question about Geeta. Chhaju answered all the questions asked by Lal Chand. The Brahmin felt humiliated, he apologised and became devotee of Guru Ji.

**ARRIVAL AT DELHI**

After spreading the message of Guru Nanak Dev Ji at various places on the way, Guru Ji arrived at Delhi. Raja Mirza
Jai Singh received him with full honours at his bungalow (now known as Gurdwara Bangla Sahib). Guru Ji had assembly of devotees at Bangla Sahib and blessed the devotees with message of Guru Nanak Dev Ji.

Aurangzeb expressed his desire to see Guru Ji but Guru Ji declined to see him and said, "He can discuss any political issue with my elder brother who is with him. I cannot go against the instructions of my father to not meet the emperor. My work is to preach God's Name. I have nothing to do with the emperors." Next day Aurangzeb sent his son to meet Guru Ji. He was surprised to see royal splendour, devotion of the followers, readiness of the armed horse riders, free kitchen, equal treatment of the rich and the poor and spiritual environment all over. Guru Ji treated him with full respect.

When Aurangzeb's son discussed the subject of denial of Guruship to Ram Rai, Guru Ji explained that the Guruship was not an ancestral property. Guru Nanak Dev blessed his devotee with Guruship, ignoring his two sons. Guru Angad Dev and Guru Amar Das Sahib also followed his example. Guru Ram Das Sahib ignored his two elder sons and blessed his youngest son. Guru Hargobind Sahib also ignored his sons and elder grandson and blessed his younger grandson. Moreover, Ram Rai changed and distorted the meaning of Gurbani by changing "Mitti Musalman ki" to "Mitti beiman ki". That was the reason of excommunicating him by Guru Har Rai Sahib.

After getting this information from his son, Aurangzeb understood that no injustice had been done to Ram Rai. However, he wanted Raja Jai Singh to give one test to Guru Ji.

Raja Jai Singh requested Guru Ji to visit his palace as the principal queen and the other family members desired to receive his blessings. When Guru Ji reached Raja Jai Singh's palace, he found that all the queens and service girls were dressed in similar dresses to make it difficult to locate the principal queen. Guru Ji immediately located the principal queen. Aurangzeb did many more tests and finally was convinced that Guru Har Krishan Sahib
was the Divine Light. He rejected the complaint of Ram Rai for denial of Guruship and told him that he would not interfere in the matter.

**SPREAD OF POX DISEASE IN DELHI**

Soon, the disease of pox spread in Delhi and a large number of people suffered from this. Guru Ji said that whosoever took bath in the pond at Bangla Sahib, he would be cured of the disease. Soon, this news spread and all the patients were cured.

Guru Ji also contracted the disease of pox. Realizing that his time had come, Guru Ji called for one coconut and five paisa coins. While still lying down as he was sick, he rotated his right hand three times over these and said, "Baba Bakale." (The next Guru Sahib is at Bakala.) After saying this, Guru Ji passed away on 30th March 1664 AD. He was cremated at the place near the banks of Jamuna River where Gurdwara Bala Sahib is situated. His ashes were kept at Gurdwara Patal Puri in Keerat Pur Sahib.

**SPECIAL CONTRIBUTIONS BY GURU HARI KRISHAN JI**

Shri Guru Hari Krishan Sahib served as Guru Sahib for about two and a half years. Although he assumed Guruship at the tender age of five and a quarter years, yet he discharged his responsibilities with great wisdom, determination and fearlessness. He did not care for the threats of Ram Rai and intimidations by Aurangzeb. He made perfect selection of his successor. He maintained the tempo of spiritual preaching as per his predecessors.
CHAPTER 8

SRI GURU TEGH BAHADUR JI

BIRTH AND CHILDHOOD

Shri Guru Tegh Bahadur Sahib was born on 1.4.1621 A.D. His mother's name was Mata Nanaki ji and his father's Name was Shri Guru Har Gobind Sahib, the Sixth Master. He was born at Amritsar at the Gurdwara of Guru ke Mahal. At the time of his birth, Guru Har Gobind Sahib made a forecast that he would be very brave, the saviour of the humble and remover of the sufferings. From the very childhood, he was of saintly temperament, sober, thoughtful. He was mostly engaged in rememberance of God's Name and many times, he would go in trance (deep samadhi).

Guru Har Gobind Sahib further said that this child should relieve the earth of the wicked and cruel persons and save the honour and culture of India by the sheet of his own head, "Tegh Bahadur Hind ki chadar". Guru Har Gobind Sahib distributed lot of gifts to the poor and others at his birth.

His father made special arrangements for his education. Bhai Gurdas taught him languages and literary knowledge. He was sent to Baba Budha ji at his village Ramdas near Amritsar to learn the importance of manual labour. At that time Baba Budha, was very old but still he was working very hard at his farm. This very much impressed the young Tegh Bahadur. His martial training was entrusted to Bhai Jetha ji who was very brave fighter. Young Tegh Bahadur had very powerful physique. He could take a very long jump and he was an expert horse rider.

Shri Tegh Bahadur was a very quiet person and was all the time busy in his education. He was an introvert. He was very knowledgeable, very humble in his heart and had royal like gracious temperament. He was ever ready to help the needy and
even give precious household items to those in distress. At the time of the marriage function of Gurditta ji, his elder brother, he was wearing a costly dress. At the time of the departure of the marriage party, he noticed a naked poor boy. He immediately removed his dress and gave it to him. His mother was surprised at this. He told his mother, "O Mother! I will get another dress but nobody would have helped the poor boy". He was in the state of self-absorption most of the time.

Shri Tegh Bahadur believed in self-example. Once, the mother of one of his friends came and complained about his son that he eats too much of jaggery. Shri Tegh Bahadur told her to come after one week. When his friend and his mother came after one week, he told his friend that too much of jaggery was not good for health. So do not eat too much of it. The mother was surprised at this and asked, "Why did you not tell him this last week?" Tegh Bahadur told her that at that time, he was himself addicted to jaggery. Therefore, he first cured himself of this habit before advising anybody else.

**Marriage**

Shri Tegh Bahadur was married to Mata Gujri ji, daughter of Shri Lal Chand and mata Bishan Kaur in March 1632 A.D. at Kartarpur.

It shall not be out of place to mention that Mata Gujri ji had the unique distinction of having largest number of martyrs in her family. She, herself was a martyr along with her two younger grand sons at Sirhind. Her husband Guru Tegh Bahadur Sahib gave his martyrdom at Delhi. Her two elder grand sons martyred themselves at Chamkaur Sahib in the battle. Her brother Bhai Kirpal Chand, faught bravely and achieved martyrdom fighting in a battle near Paunta Sahib.

**Shri Tegh Bahadur Sahib's Battles**

When Guru Har Gobind Sahib was at Kartarpur Sahib, one Pathan Paindhe Khan who had deserted Guru Sahib and had joined the Mughal army attacked him. Guru Sahib also came out
in the battlefield. Shri Tegh Bahadur who was only thirteen years old at that time also joined the battle, fought very bravely, and proved the worth of his name "Tegh Bahadur".

Guru Har Gobind Sahib killed Paindhe Khan in a dual. When Guru Sahib saw that Kartarpur was not a safe place, he shifted to Kiratpur Sahib near the hills. On the way to Kiratpur, there was another attack on the convoy by the Mughal army near Phagwara. There again Shri Tegh Bahadur showed his mettle with the sword and fought very bravely.

**DEMISE OF SHRI HAR GOBIND SAHIB**

Guru Har Gobind Sahib died at Kiratpur Sahib and was cremated there. Before his death, he decided to anoint Shri Har Rai Sahib, the elder son of Baba Gurditta Ji as the Guru. Guru Har Gobind Sahib advised Shri Har Rai that the Guru's House has no enmity with any one including the Mughal Empire. If somebody attacks you, he will not be successful. He advised Shri Har Rai to maintain an army of two thousand and two hundred strong cavalry.

Guru Har Gobind Sahib advised Shri Tegh Bahadur to go to Baba Bakala and live there. Mata Nanaki's (mother of Shri Tegh Bahadur Sahib) parents also lived at Baba Bakala. Shri Tegh Bahadur lived in the house of one Bhai Mehra along with his wife and mother. Bhai Mehra had constructed his new house and had requested Guru Har Gobind Sahib to visit his house. Guru Sahib told him that he would stay there for many years in his new form.

Once, somebody asked Shri Tegh Bahadur Sahib, "Why is it that God's devotees have to suffer distress?" He replied, "How can the devotee realise the reality of suffering of the world without himself experiencing it? God gives him the knowledge of truth along with suffering. The devotee feels happy by experiencing the suffering."

One devotee asked, "How many stages are there in devotion?" Shri Tegh Bahadur Sahib replied, "There are three stages. (1) In the first stage, one should break his connection with those who are not allowing him to connect with God. (2) In the
second state, one must develop so much love for God that one forgets everything else. (3) In the third state, one must remain connected with God all the time whether conscious or unconscious of it”. He further explained that the service rendered without ego or pride is only useful. The service with ego is no service. If one follows these teachings, then there is no difference between him and the God.

Guru Ji explained that in the house of Guru Nanak, there is only God's Name. God's Name is the manifest form of the Unmanifest God. Therefore, if one gets absorbed in the Name of God, one automatically is connected with Unmanifest God. The rememberance of God's Name is the only source of reaching the God.

**Succession of Sri Guru Harkrishan Sahib**

Shri Guru Har Rai Sahib passed away on 6th October 1661 and Shri Guru Harkrishan succeeded him. Ram Rai who had distorted Bani to please Aurangzeb was planning to become the Guru himself with the help of Aurangzeb. So he complained to the emperor against Shri Guru Harkrishan Sahib. Guru Ji went to Delhi but did not meet the emperor. Aurangzeb himself came to meet him at his place of stay in Delhi (present Gurdwara Bangla Sahib) but Guru Ji refused to meet him. Then Aurangzeb sent his son to meet Guru Ji who was blessed with spiritual advice.

**Sri Guru Tegh Bahadur Sahib's Visit to The Pilgrim Places**

At the end of 1659 A.D, Shri (Guru) Tegh Bahadur Sahib went on pilgrimage of holy places. He first visited Khadur Sahib, followed by Goidwal Sahib, Wairy Nag, Martunde and Srinagar in Kashmir. On 19th May 1660 A.D. Shri Guru Har Rai Sahib was also in Srinagar. From there, Guru Ji went to Mota Tanda the village of shri Makhan Shah Lubana. On 12th June 1661 A.D, he was at Banaras accompanied by his mother, wife and some of the devotees. From there he went to Allahabad and some other
places. It seems that almost four-year period was spent in this travel. On the way back, he visited Delhi and met Guru Harkrishan Sahib who advised him to go back to Baba Bakala.

**PASSING AWAY OF SHRI GURU HARKRISHAN SAHIB**

After spread of pox in Delhi, lot of people suffered sickness and were dying daily. Guru Harkrishan Sahib showered his grace and blessed that whoever takes bath in the pond at Bangla Sahib would be cured of his sickness. Everybody who took bath there recovered from sickness. Then Guru Harkrishan Sahib himself suffered from pox and passed away on 30th March 1664. He did not name his successor but only said "Baba Bakale" ie his successor is at Baba Bakala village.

**GURU LADHO RE (GURU HAS BEEN FOUND)**

Bhai Dargah Mal who was deputed to give the blessed coconut and five paisas to be offered to the next Guru reached Baba Bakala on 11th August 1664 ie after four and half months of Guru Harkrishan Sahib's passing away. In the mean time, a number of claimants rose and each one of them organised his followers to go around and trap the visitors arriving Bakala in search of Guru Ji. The wise Sikhs were pained at this situation. Shri Tegh Bahadur Sahib being introvert did not do any publicity. He was quietly meditating in his house.

One Dhir Mal who was from the Guru dynasty was very active. He had some armed followers and used all tactics including brute force to bring the lost Guru devotees to his camp.

Slowly, the number of sham gurus reached upto 22. Mata Nanaki Ji, mother of Shri Tegh Bahadur Sahib considered that if more time is allowed to pass, the devotees would suffer and the movement shall be damaged. Therefore, she called the prominent Sikhs like Bhai Dwarka Das descendant of Guru Amar Das Ji; Bhai Garhia Ji of Amritsar and Bhai Gurdita Ji the grandson of Baba Budha Ji by writing letters. The devotees who had come from Delhi also joined them and camped outside the village. The followers of Dhir Mal manipulated some of the
devotees and tried to take them forcibly to Dhir Mal. As they were going, there was heavy showers and lightening. So the devotees returned to their camp.

After seeing this miracle, Baba Dwarka Das decided that the time for hesitation has passed. Now is the time for firm decision and performing the ceremony of anointing Shri Tegh Bahadur Sahib as the formal Guru. All of the respected elders went to Mata Nanaki Ji and after consultation with her, they all addressed Shri Tegh Bahadur Sahib, "You are the Guru and you should not remain in hiding. The devotees are restless without having the view of their Guru." The devotees from Delhi also reached with the sacred coconut and five-paisa coin they had brought from Delhi.

On 11th August 1664 AD, a big congregation was arranged. Baba Budha Ji's grandson Baba Gurditta Ji, made the sacred mark of anointment on Guru Ji's forehead and presented the items brought from Delhi to him. The devotees were elated and the congregations were organised daily. Dhir Mal was very unhappy at this and he was planning to confront Guru Ji directly.

**Guru Ladho Re**

Bhai Makhan Shah Lubana who was a big business man, sincere devotee of the Guru Ji and was also discharging the responsibilities of a Masand for Guru Ji, reached Baba Bakala on 9th October 1664 AD. His wife and two sons accompanied him. His business was to supply rations and other equipment to the Mughal army.

Once when he was returning by boat loaded with his materials near Surat port, his boat was stuck in the underwater sand dune and even with his best efforts it would not move. He recited Japji Sahib with one pointed mind and prayed to Guru Ji that if his boat clears the obstacle, he shall offer 500 gold coins to Guru Ji. His boat was cleared and reached the the port. He sold his wares and made lot of profit.

When he reached Delhi with the offerings, he came to know that Shri Guru Harkrishan Sahib had passed away saying "Baba
Bakale." He accompanied by his wife, sons and some armed guards came to Baba Bakala and camped outside the village where Gurdwara Chhawni Sahib is located. All the Sodhi imposters sent their agents to him to lure him to their masters. The strong point of Dhir Mal was that since the original volume of Shri Guru Granth Sahib was in his possession so he was the Guru. Bhai Makhan Shah understood that all these fellows are only beggars because the True Master would not adopt such tactics.

Bhai Makhan Shah therefore visited all of them and offered two gold coins to each of them. None of them asked about his promise of offering five hundred gold coins. When all the Sodhis gathered in the evening, he inquired whether any other person of Sodhi clan had been left. One person told him about Shri Tegh Bahadur Sahib. Therefore, Bhai Makhan Shah along with his group came to the residence of Guru Tegh Bahadur Sahib. When Guru Ji came to know about this large group, he sent a message that only head of the group should see him with full respect. Therefore, Bhai Makhan Shah alone went in and after paying due respects offered two gold coins. Guru Ji reminded him of his promise of offering 500 gold coins and showed his injured shoulder due to pushing his boat to clear it of the obstruction. This casual remark of Guru Ji convinced Bhai Makhan Shah that Guru Tegh Bahadur Sahib was the genuine Guru. He immediately went to the roof of the house and loudly shouted "Guru Ladho re-Guru Ladho re" (I have found the Guru).

Guru Ji had said that whoever disclosed him, his face would be blackened. It was evening time, therefore, Bhai Makhan Shah returned to his camp, prepared beautiful formal dress for Guru Ji and next morning after blackening his face, he offered the dress. Guru Ji adorned it by wearing it. He addressed Bhai Makhan Shah, "You did not restrain yourself and have blackened face yourself." Bhai Makhan Shah said, "Guru Ji! If you had kept hiding, the devotees would have gone astray and the mission of Shri Guru Nanak Dev would have suffered."
After this Bhai Makhan Shah announced all over the village about Guru Tegh Bahadur Sahib. The devotees came in large numbers to Guru Ji and offered their respects.

**Physical Attack on Guru Ji**

All the slanderers of Guru Ji were upset on losing their income. They all gathered and decided to launch physical attack on Guru Ji after Bhai Makhan Shah Lubana had left Baba Bakala. The plan was to fire gunshots on Guru Ji to kill him. Therefore, when Guru Ji went out of the village on the horseback, he was attacked on the return. Suddenly there was a shower of gunshots. Guru Ji's mare got frightened on hearing the noise of gunshots and ran fast. Guru Ji was not disturbed and looked at the person who fired the gunshots. When Guru Ji returned home, he went on the roof of the house. Dhir Mal got the information that Guru Ji was alone on the roof. He came with 25 men with guns and took position on the high point of the adjoining roof. Dhir Mal pointed the aim on Guru Ji and fired the shot. Guru Ji moved his face and the bullet just touched his forehead and went astray. Dhir Mal also abused Guru Ji and his men started looting the house. Mata Nanaki Ji faced him and said, "Who are you to talk rough with Guru Ji? You have come from Kartarpur to Baba Bakala and have staged this drama to misguide the devotees. You are burning with jealousy. This poison of jealousy shall burn you."

Then Mata Nanaki Ji cleaned the blood from Guru Ji's forehead and said, "Those persons who become egoists because of their physical strength and wealth, they should be boldly confronted." However, Guru Ji said that God Himself uproots such egoists who display their muscle power and wealth.

On hearing the noise of gunshots, some devotees ran to the camp of Bhai Makhan Shah Lubana and informed him of the sad event. Dhir Mal and his men got frightened on hearing about Bhai Makhan Shah and his men coming to attack them. Bhai Makhan Shah captured all the arms and guns of Dhir Mal's men and
recovered the looted materials. He loaded all the recovered materials on the heads of Dhir Mal’s men and made them walk barefooted to Guru Ji’s residence. Guru Ji advised his devotees to let those slanderers go along with the goods. When the devotees protested that it was not correct to leave the criminals unpunished, Guru Ji said, "These persons have done all these undesirable activities because of anger and greed. The goods that you think would give you happiness finally prove to be cause of suffering. The anger burns the soul. Therefore, the devotees of Guru Nanak Dev should not allow the anger to come near them.

Makhan Shah obeyed the orders and returned all goods to Dhir Mal. Dhir Mal returned to Kartarpur the same night. The original volume of Shri Guru Granth Sahib was left with Guru Ji. It was returned to Dhir Mal when Guru Ji was going to Amritsar.

After this event, the devotees started visiting Guru Ji in large numbers. At Kabul (Afghanistan) there were two masands (messengers and preachers) of Guru Ji by name Bhai Cheta and Bhai Gonda. Dhir Mal wanted to attract them towards his side. Therefore, he sent them costly silk dresses as gifts with invitation to visit him on Diwali festival. Guru Ji also sent invitation for the Diwali festival and sent only simple dresses. They were in a fix as to who was the real Guru. The devotees advised the masands to put both the dresses on the weighing scales. They should recognise the person whose side is heavier. In this test, Guru Ji’s dress proved to be very heavy. Therefore, the devotees decided to visit Guru Ji on Diwali festival.

**Guru Ji's Visit to Golden Temple Amritsar**

Guru Ji considered that Baba Bakala was too close to Kartarpur and Dhir Mal could again create problems. Therefore, he decided to settle at Kiratpur and build a new town on the hills near Kiratpur. Therefore, he decided to tour Majha and Malwa regions of Punjab to meet and advise the devotees about his plans.
After celebrating Diwali at Baba Bakala, he started for visiting Amritsar along with the congregation. He reached Amritsar on 22nd November 1664 AD. At that time, the Harimandir Sahib was under the control of Hari Ji, son of Meharban, grandson of Pirthi Chand, elder brother of Guru Arjun Dev. Hari Ji had composed his own bani under Mahalla 7, and it was being sung in Harimandir Sahib, which was not correct. He was afraid that Guru Tegh Bahadur Sahib might take possession of the temple. Therefore, he locked the main gate of the temple. When Guru Ji saw this, he did not protest. He, along with his devotees had a bath in the holy tank, prayed at the gate of the temple, occupied his seat on a high platform now known as "Tharha Sahib" Gurdwara near Shri Akal Takhat Sahib, and sang praise of God. After that, he left Amritsar and camped at village Valla where he stayed in a devotee's house.

When the masands came to know that Guru Ji had left, they opened the gates of Harimandir Sahib. The devotees accompanied by Shri Makhan Shah Lubana went in and said the prayers. When Makhan Shah Lubana blamed the masands about their foolish act of locking the gates of temple to prevent Guru Ji's entry, they simply showed their ignorance. They said that they did not know who the Guru was. Makhan Shah pulled them up for lame excuses and told them that Shri Tegh Bahadur Sahib was the Guru after Shri Harkrishan Sahib.

When the citizens of Amritsar came to know that the Masands had prevented Guru Ji from entering the temple, they left for village Valla to seek apology. The women were leading the group. Guru Ji blessed the women and said, "Maiyan Rub rajayian. Bhagti layian." (God blesses the women with satiation and His devotion.) Next morning, the masands also reached Valla and said, "They were afraid that the Mughals may demolish the temple after knowing about Guru Ji's visit." Guru Ji simply told them that they had deserted all noble qualities. The wealth offered as donations had caused fear in their bones. They were simply burning with jealousy.
From village Valla, Guru Ji went to Tarn Taran Sahib and had bath in the holy tank there. He visited the leper home there and served the sick and the suffering. From there, he went to Khadur Sahib where Guru Angad Dev sahib had lived. He arranged congregations at Khadur Sahib. From Khadur Sahib, he went to Goindwal Sahib on the new moon day of Posh month of Indian calendar.

From Goindwal Sahib, Guru Ji went to Khem Karan and then to village "Chola" which is about 12 miles away from Patti where Shri Guru Nanak Dev's "Chola" (loose dress worn by the saints) is preserved. After returning to Goindwal, Guru Ji went to Lakhi Jangal in Malwa region. Guru Tegh Bahadur Sahib visited Malwa region three times and preached Guru Nanak Dev's principles extensively. This resulted in deep faith in the devotees and as a result, Shri Guru Gobind Singh had very large number of soldiers from this region in his army.

Guru Ji at Dhamtan

After visiting many villages, Guru Ji reached village Dhamtan where he camped at the tank of Lav and Kush (Sons of Lord Rama. As per tradition, Lav and Kush confronted the armies of Lord Rama at this location.) Here Guru Ji celebrated Baisakhi festival.

A devotee named Ramdev was very dedicated to Guru Ji. He was specially serving to supply drinking water and water for spraying on the floors. He was working continuously and nobody had seen him without the cushioned loop of cloth that is placed on the head while carrying the loads. Guru Ji was pleased with his dedication and blessed him with the name of "Meenh Sahib" ie the rain. Guru Ji himself removed the cushioned loop from his head and treated his injuries on his scalp due to working continuously. Guru Ji blessed with one flag, large ceremonial drum, one ceremonial cap and a bull and directed him to go and preach the importance of service. He went to many places like Murada Bad, Lucknow, Bara Banki and Nawab Ganj etc. After his death, his two sons maintained the service of preaching.
CONSTRUCTION OF ANAND PUR SAHIB TOWN

Kirat Pur was not a safe place from military point of view. Therefore, Guru Ji was looking for a location a little far away from the main road and protected by the hills.

On 13th May 1665, Raja Deep Chand of Bilaspur state expired. He was son of Raja Tara Chand who was liberated from Gwaior jail by Guru Har Gobind Sahib. Therefore, the royal family of Bilaspur was under obligation of Guru Sahib. The queen sent the message to Guru Tegh Bahadur Sahib to attend the funeral ceremonies. Guru Ji went to Bilaspur. There he mentioned to the queen about his plan to establish a new town on the hills and that he wanted to purchase Kahloor area. The queen was elated and offered the village of Makhowal. Guru Ji refused to take the village without payment. Therefore, he paid 500 rupees and purchased the village of Makhowal with proper official deed. Guru Ji established the town and named it as "Chak Nanaki" after his mother's name. This town was later renamed as "Anandpur Sahib".

The foundation of the new town was laid on 19th June 1665 AD, by Baba Gurditta Ji; grandson of Baba Budha Ji. When Guru Gobind Singh returned from Patna, he recited first five paragraphs of Shri Anand Sahib before entering the town. Guru Tegh Bahadur Sahib was impressed to see the devotion of his son. He said that the name of this town is now changed to Anandpur.

Guru Tegh Bahadur Sahib himself prepared the plans of the new town. He called expert artisans and labour force to complete the town construction quickly. Special provision was made for the markets and the shopping area for the traders. Many devotees from Doaba, Majha and Malwa regions came and built their houses. The town had burnt brick lined roads, four large squares and properly lined streets.

All the donations were spent on the common utility works like boring new wells, beautification of the town or building houses for the homeless poor people.
TEACHINGS TO THE DEVOTEES

Guru Ji gave special attention to the art of keertan, the musical singing of Gurbani. He collected expert singers by special invitations. More famous of them were Bhai Gulab Rai, Bhai Raja, Bhai Bahal, Bhai Mansood and Bhai Harbans.

The devotees were coming in large numbers. They got their doubts cleared by Guru Ji by asking questions. Some of the questions as recorded are:-

One devotee asked, "What are the causes leading to disturbances in the mind? These anxieties are not leaving inspite of the efforts." Guru Ji explained that lack of contentment is the cause of disturbed mind and anxiety. Humans want more and more. When one does not get what he wants, one feels unhappy and perturbed. When humans desert the God and start loving His gifts, the trouble starts. Gratefulness to God and contentment is the correct solution of this disease.

Another devotee asked the requisites for becoming a "Gurmukh" or Guru oriented person. Guru Ji said that the person who turns his mind away from everything that breaks his connection with God is a Gurmukh. One whose senses are not extrovert, one whose mind remains under control even during enjoyments and one who always remains connected with God is a Gurmukh.

One devotee asked, "Who is a "Jiwan Mukta"? Guru Ji explained that a person who destroyes his ego and his self is absorbed in God is a "Jiwan Mukta".

One devotee inquired, "What is happiness? And what is suffering?" Guru Ji said that when the mind becomes free of all thoughts, that is the state of true happiness. When the mind is stable and free of thoughts, then the reflection of God falls on the mind. One enjoys existence of God and achieves true happiness.

The suffering and unhappiness arises from unfulfilled desires. Simple life with minimum needs and desires is the best way to avoid unhappiness. Guru Ji stressed on rememberance of
God's Name, leading a simple and desireless life, making charity to the needy and Guru's langar (free kitchen).

**Preparation of Travels Towards East**

During the extensive travels of Shri Guru Nanak Dev in the East, a large number of people who came in his contact became his devotees. They had formed groups of devotees for collective prayers and spiritual discussions. After Guru Nanak Dev, there was hardly any contact with them. Guru Angad Dev could not go out of Khadur Sahib. Guru Amar Das went upto Kurukshetra and Haridwar. Guru Ram Das and Guru Arjun Dev were mostly busy in Punjab. Guru Har Gobind Sahib went upto Pilibhit in the East and Kashmir in the North. Guru Har Rai and Harkrishan Sahib also could not go beyond Delhi. Therefore, Guru Tegh Bahadur Sahib decided to go to the East and renew the contact with the devotees.

Another important reason was that Aurangzeb had completed about eight years on the Delhi throne and had become very fanatic about converting the Hindus to Islam. He ordered demolition of the temples, to stop worship of idols; he ordered that even the earthen toys in gods' shape should not be made. He halved octroi tax on the goods of Muslims as compared to those of the Hindus. These fanatic activities created protests among the Satinamiyas (followers of Saint Kabir); Jats, Rajputs and the Ruhelas. Guru Tegh Bahadur Sahib's purpose of a long travel was to give encouragement and moral support to these communities.

Mahant Maluk Das of Manakpur has summed up the reason for Eastern travel. He said that Guru Nanak Dev planted the seed of Sikhism in far-flung areas even beyond Brahmaputra river. Now Guru Tegh Bahadur Sahib is going to water that plant.

**Travels in Malwa Region and Meeting with Aurangzeb**

On 3rd October 1665 AD, Guru Ji accompanied with Mata Gujri and Mata Nanaki Ji and some devotees left Anandpur for the long journey. The route was decided and that a few devotees
would go ahead and arrange the camp facilities. The women were travelling on the chariots and Guru Ji was riding on the horse.

On Rajpura Patiala road, Guru Ji camped at village Tahilpura under a pipal tree. The fruit of this tree is sweet like sugar bubbles. Nawab Saif Ali was brother-in-law of Shah Jahan. He had been governor of Kashmir. Now Aurangzeb had given him 12 dry villages for his sustenance. It was like a punishment. He was living at Saifabad now known as Bahadur Garh on Rajpura Patiala road. He was very broadminded person. When he heard about the visit of Guru Tegh Bahadur Sahib to his area, he went ahead and received him. Saif Khan was very noble person. He would often say that one should not get angry and hurt others' feelings while discussing with others. If you think that the other person is correct, then accept it and in case you think he is wrong, then try to explain the correct thing once or twice. If the other person does not understand even then say, "perhaps you may be right."

The Nawab served Guru Ji with great devotion and made costly offerings. Guru Ji blessed him and said, "Always remember Allah. Serve the fakirs and perform devotion. Remain humble. God shall always bless you with happiness." Guru Ji stayed there for nine days. Even afterwards, there were many meetings between Guru Ji and Nawab Saif Ali. Now Gurdwara Bahadur Garh is located where Guru Ji had stayed.

From Saifabad, Guru Ji came to village Lahil (present Patiala). One lady by name Karmo Devi was suffering from pox. She came to Guru Ji and said that pox had attacked the village very seriously. A large number of persons were suffering. Guru Ji blessed her and she was cured of the disease. She touched Guru Ji's feet and had bath in the pond nearby. The whole village came and had bath in the pond after touching Guru Ji's feet. Gurdwara Dookh Niwaran Sahib is located at that spot.

From Lahil, Guru Ji came to Samana town. This place was famous for weaving fine thin cloth. It was earlier known as Niranjan Khera. After some Iranians of Samanvi tribe came and settled there, its name was changed to Samana.
After spending one and a half month in Malwa region, Guru Ji reached Dhamtan. He also went to Thanesar and Kuru Kshetra on the day of solar eclipse. Except Guru Angad Dev and Guru Arjan Dev Sahib, all the eight Guru Sahibs had visited Kuru Kshetra.

Aurangzeb was bitter about popularity of Guru Sahib and lot of Brahmans and Kazis had poisoned his ears against Guru Ji. Therefore, on 1st November 1665 AD, he sent a message and called for Guru Ji to meet him in Delhi. After passing through Kaithal, Thanesar, Kurukshetra, Bani Badarpur, Karnal, Panipat and Sonipat, Guru Ji entered Delhi.

At Delhi, Mirza Jai Singh's son Raja Ram Singh took Guru Ji to his palace with full honours. In the court of Aurangzeb, a sandalwood seat was provided for Guru Ji.

Aurangzeb requested Guru Ji to display some miracle. Guru Ji replied that if one displays a miracle, it is like becoming a rival of God. This does not please God. Human beings should engage in God's devotion. God has blessed him with the royal throne. Therefore, he must treat every one of his subjects on equal footing. The emperor must rule with justice, humility and discretion. The emperor is like a herdsman and a gardener. The subjects are like goats and the garden plants. The ruler who takes care of the subjects is like rising sun and the one who troubles the subjects is like setting sun. The God does not like tyranny and cruelty.

After hearing this, Aurangzeb kept quiet. It is said that Aurangzeb accused Raja Ram Singh of allowing Shiva Ji to escape when he escaped from Agra on 17th August 1666 AD. He also told him later that he had earlier allowed Guru Tegh Bahadur to leave.

**Departure on the Eastern Journey**

Guru Tegh Bahadur Sahib after staying in Delhi a little over a month; left for his long Eastern journey on 17th December 1665 AD. From Delhi, he passed through Mathura, Brindaban, and
Agra. At Agra, there was an old lady named Mayi Bhago who had made coarse cotton cloth for Guru Ji’s dress with her own hands. Inspite her old age, she served Guru Ji very devotedly. Guru Ji stayed in Agra for one month and two days.

From Agra, Guru Ji went to Kanpur via Itawa. From Kanpur, he went to Allahabad via Fatehpur. At Allahabad, he stayed in Mohalla Ahiyapur where Gurdwara Pakki Sangat is located. He stayed at Allahabad for fifteen days.

From Allahabad, Guru Ji went to Mirzapur and stayed at the place where Gurdwara Guru ki Sangat is there. He further travelled and reached Banaras and stayed at the place where Gurdwara Guru ka Bhagh is there. Shri Guru Nanak Dev Ji also stayed at that place during his visit to Banaras.

Ganges at the Feet of Guru Tegh Bahadur Sahib

Bhai Jawehri Mall who was living near Chowk in Banaras invited Guru Ji to stay with Him. One day, in the morning he got ready to go out with a towel on his shoulders. When Guru Ji asked him as to where he was going, he said that he was going for a bath in the Ganges River. Guru Ji told him that the Sikh does not go to Ganges; the River Ganges comes to him. It is there in your home. When a brick was removed in his room, the water of Ganges rushed out. The devotee was worried that his house may be demolished by the Ganges water. Guru Ji told his that his house would stay forever. Now there is a Gurdwara at that place and a well in the house. The water in the well rises and falls with the level of Ganges River.

During Guru Ji’s stay at Banaras, a large number of learned Brahmmins, sages and followers of Saint Kabir and Saint Ravidas came to him, got answers to their questions, and attained peace of mind.

The Devotees from Jaunpur led by Bhai Gurbax also came to Banaras. He was a good musician. Guru Ji was pleased with him and blessed him with a mardang (a two-sided drum), his almond coloured dress and a book, and said that his family shall be expert in devotional music.
From Banaras, Guru Ji went to Gaya via Sasaram. At Gaya, Guru Ji stayed at the bank of Falgu River where the Udasi Dera is there. Here Guru Ji advised the devotees that there would always be suffering in human life. However, with rememberance of God's Name the sufferings would be expelled. At Gaya, there is mention of death every moment. If one remembers death then he would not commit sins and his life would be usefully spent for noble causes.

When the Pandas asked for donation in the name of his departed elders, Guru Ji said that his departed elders are already in the God's court or the House of Truth. It would not be correct to call them the ghosts. When the Brahmins requested for some money for their sustenance, as they were poor, Guru Ji obliged them but told them that the Sikhs would not follow their practices.

**Guru Ji at Patna**

Guru Ji reached Patna in May 1666 AD. At that time, Patna was under Bengal province and Nawab Rahim Bux was the local ruler. At Patna, Guru Ji camped in a garden under a tamarind tree. This garden is now called Guru Ka Bagh. This garden was all dried up. After Guru Ji's visit, the garden again became green. When the local ruler Rahim Bux came to meet Guru Ji, Guru Ji asked him, "Who is the owner of this garden?" Rahim Bux replied that it was Guru Ji's garden. This was repeated three times.

A group of yogis came to meet Guru Ji and have discussions. Their leader owned lot of lands and was indulging in "mine and yours" type thinking. When he wanted Guru Ji's views on Yoga, Guru Ji said, "He does not want to say anything about Yoga but he can tell something about the path to attain Yoga. Humans have part of God and animal in them. The first actions should be to rise above animal traits. A person who differentiates between himself and others and is busy in physical indulgence and beautifying his body, how can he attain Yoga?

Guru Ji further said, "A yogi is one who can tolerate his criticism; does not get flattered with praise; treats gold and iron
as same; is not affected by happiness and suffering and whose mind has become subtle."

The devotees from Bengal also reached Patna and requested Guru Ji to visit Bengal. One devotee said, "We are very exalted to see you, but the mind does not remain stable. You tell us that stability of the mind is necessary for attaining God. However, the mind is always vacillating like air." Guru Ji replied, "You can not climb the roof in one step. You must control the ten senses from becoming extrovert. Slowly the mind would start becoming stable. Guru Ji told them to study Anand Sahib to know more on this subject."

Guru Ji spent four monsoon months at Patna and then decided to go towards Assam. He left his family and a few senior Sikhs behind at Patna. He left for Dhaka in October 1666 AD. He stayed at Sahibganj, Bhagalpur, and Malda and reached at Murshidabad. At Murshidabad, many devotees of Guru Ji were weaving silk. Guru Ji stayed at their house.

When Guru Ji reached Dhaka in March 1667 AD, he got news about the birth of his son (Guru) Gobind Rai at Patna on 22nd December 1666AD. Guru Ji sent a congratulatory message to Patna that the devotees at Patna who have spent lot of money to celebrate birth of (Guru) Gobind Rai, that even their seashell spent on the celebration would become a gold coin. (It shall multiply manifold.)

Guru Hargobind Sahib had sent Bhai Almast to Dhaka (then called Jahangirabad) who had appointed Bhai Natha Ji to preach Guru's teachings. When Guru Tegh Bahadur Sahib went to Dhaka, Bhai Natha was very active. When Guru Gobind Singh was to travel from Patna to Punjab, the devotees of Dhaka had sent a golden palanquin for him. Later when the battles were fought at Anandpur Sahib, the devotees of Dhaka sent war trained elephants and other equipments.

Mother of Masand Bulaki Das was a very devoted lady. She had woven fine thin silk dress for Guru Ji. She expressed her desire to prepare a painting of Guru Ji. The local ruler, Nawab

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Shaista Khan had also become Guru Ji’s devotee. He sent a famous painter to paint the portrait. The painter painted the rest of the body but could not paint the face. His pen refused to work. When this continued for a few days, then Guru Ji himself painted his face. Now this painting has become dim but the face painted by Guru Ji is as bright as new.

When the child Gobind Rai grew up and started playing games, he would play war games. The devotees reported this to Guru Tegh Bahadur Sahib. However, Guru Ji told back not to stop Gobind Rai from these games.

The Ahom rulers of Assam had killed Aurangzeb’s general Meer Jumla in the fight. Now no other general was prepared to face the Assamese. The Ahoms were very brave and tough fighters. Secondly, they were great experts in black magic. When the intelligence of the Mughals reported to Aurangzeb that the Assamese were again active, he chose Raja Ram Singh of Amer (Jaipur) to head the mission. This was a clever move to send a Hindu general to fight the Hindu Assamese.

Aurangzeb asked Raja Ram Singh of Amer (Jaipur) on 27th December 1666 AD to proceed to Assam and conquer the Ahom (Hindu) king of Kamrup (now called Guwahati in Assam.) It was like a punishment because Aurangzeb thought that Raja Ram Singh had helped Shiva Ji escape from his jail.

Guru Tegh Bahadur Sahib encouraged Raja Ram Singh and told him that Guru Nanak Dev would bless his mission.

GURU JI AT DHUBRI

Dhubri is an important historical place for Sikhs. After about one hundred years of Guru Nanak Dev’s visit, Guru Tegh Bahadur came here. When Mughal emperor Aurangzeb made up his mind to conquer the Hindu kingdom of Kamrup, he deputed a Hindu general Raja Ram Singh for this purpose. Raja Ram Singh’s mother Rani Pushpa Devi was great devotee of Guru Tegh Bahadur. Therefore, she advised her son saying, “The Assamese are great magicians, so be careful and talk to Guru
Tegh Bahadur Sahib on the way at Patna.” Raja Ram Singh halted at Patna and inquired about Guru Tegh Bahadur Sahib. Since he had already left for Dhaka, therefore Raja Ram Singh went to Dhaka and met Guru Ji, told him about his mother's desire and requested Guru Ji to accompany him to Assam. Guru Tegh Bahadur agreed and both he and Raja Ram Singh reached Dhubri from Dhaka in 1668 A.D.

Guru Tegh Bahadur stayed at the location of present Gurdwara Damdama Sahib of Guru Nanak Dev and Raja Ram Singh and his forces camped at Rangamati at a distance of about 22 kms. The forces of the king of Assam Raja Chakardhawaj Singh's were already fully prepared for the encounter under the command of general Baraphukan.

At that time, Assam was centre of black magic; so the Assamese also deployed the group of black magicians under the command of one washerwoman known in history as Dhubri.

The two opposing forces fought very bravely. Dhubri the magician caused great flood in Brahmputra River. Guru Tegh Bahadur had already cautioned Raja Ram Singh about it and they had shifted to higher lands. The washerwoman tried many other tricks but none worked. She understood that somebody was making her black magic ineffective. Therefore, she thought of killing Guru Ji and threw a huge stone slab used by washermen to beat clothes while washing at him by her magic across the river. The stone fell at a distance of about 50 metres from Guru's residence and it was buried in the ground. Then she threw a big Banyan tree at him. Guru Ji stopped it by shooting an arrow and it stopped in the air about six feet high. It is said that even now, its roots have grown into the earth and every leaf of this tree has a hole in it showing the effect of Guru's arrow on it.

When the black magicians found that their tricks were not successful, they decided to surrender to Guru Ji and request for their liberation. Guru Ji advised them to abandon black magic and meditate on Divine Name. In the battle, Raja Ram Singh's
nephew was killed. After a fierce battle, the Mughal forces captured some area of Assam but could not reach Guwahati.

Raja Ram Singh's mother understood treachery of Aurangzeb and his plan to finish two Hindu kings in one stroke. Therefore, she sent a message to Raja Ram Singh saying, "Aurangzeb forced you to go to Assam and fight the Hindu King. He killed your father by poisoning and now he is trying to finish his innocent son. There is no need to fight for such an ungrateful emperor and risk your life." After receiving this message, Raja Ram Singh appealed to Guru Ji to extricate him from this difficult situation. Guru Ji advised him that it was of no use for two Hindu kings to fight. It is better that a respectable agreement is reached between the two sides. Raja Ram Singh agreed to the suggestion. Raja Chakardhawaj Singh was already keen to meet Guru Ji. Therefore, Guru Ji called him and an agreement was reached between two forces. It was decided that Mughal forces will abandon any plans to conquer Guwahati and the Assamese will not fight to recover the area conquered by the Mughal army. The Delhi forces were happy to be saved from the black magic of the Assamese and the Assamese were happy that their country was saved.

To express their gratitude, both armies brought red earth from Rangamati and raised a huge platform where Guru Ji was sitting known as "peace mound". The earth of this mound is red whereas the earth of Dhubri and around is black. Both forces built a beautiful Gurdwara there.

Raja Chakardhawaj Singh attached a few villages to the Gurdwara as jagir and handed over a brass plate recording this offer. It is said that one British Deputy Commissioner wanted to see this brass plate but never returned it.

At this place, Guru Ji blessed Raja Ram Rai of Tripura with the son. This child became Raja Ratan Rai. He came to Anand Pur Sahib to present a well trained white elephant to Guru Gobind Singh Ji.
In this Gurdwara, there is a rare old copy of Guru Granth Sahib from the time of Guru Tegh Bahadur Sahib. It contains compositions up to Guru Arjan dev only and not that of Guru Tegh Bahadur Sahib because Guru Gobind Singh added the Bani of Guru Tegh Bahadur Sahib much later after leaving Anandpur Sahib.

The stone slab that was thrown by the washerwoman is there in the compound of State Bank of India. It is well carved stone standing in tilted position and buried in the ground. As per tradition, the British officers wanted to build a big building at the place of this stone slab. Therefore, they tried to dig it out but could not reach the bottom. Then they tried to pull it out with the help of a crane but failed. After this, they attempted to blow it out with gunpowder but could not succeed. Then at last, they thought to break it with chisel and hammer. When they struck the chisel with the hammer, blood oozed out of it. After that, they abandoned it as it was. When I visited it in 1958 A.D., I could still see the red blood stains on the top. Now it is a great attraction among the visitors to Dhubri.

**Guru Ji at Calcutta and Jagan Nath Puri**

Guru Ji returned from Dhubri to Dhaka and from there he went to Rungmati on 2nd March 1670 AD. He returned after touching the boarders of Manipur State. Guru Ji spent almost two years preaching Guru Nanak Dev's message in areas of Assam, Bengal and hill states. He established spiritual congregations at many places like Komila, Chittagong, Dhooglhat, Agartala, Karimganj and Noakhali. After completing this great task, he reached Calcutta on Baisakhi of 1670 AD. Raja Hajoori Singh Bahal of Calcutta served Guru Ji with great devotion. From Calcutta, Guru Ji went to Jagan Nath Puri and stayed at Gurdwara Bauli Sahib where Guru Nanak Dev Ji created sweet water spring on the seacoast.

When Guru Ji learnt about Auranzeb's fanatic activities of demolishing the temples and destroying Hindu sacred places, he decided to return to Punjab at the earliest. After passing through
Bhuvneshvar, Cuttak and crossing Bahimani and Vaitarni Rivers, he reached Patna. On his arrival at Patna, there were great celebrations. Gifts were distributed among the poor and the needy. Guru Ji decided that his family and the son should stay at Patna. He would call them later on assessing the situation in Punjab.

**Guru Ji's Journey from Patna to Anandpur**

After return from Bengal and Assam, Guru Ji stayed at Patna for three months. He left Patna on 18th May 1670 AD. From Patna, Guru Ji came to Banaras, Ayodhya, Lucknow, Shahjahanpur, Breily, Pilibhit and Nanak Mata. From there he went to Muradabad, Hardwar, Jagadhari and Ambala. From Ambala, he went to Lukhnaur on 13th September 1670 AD.

At Lukhnaur, one devotee asked Guru Ji, "How to clean the mirror of the mind so that we may have vision of God in it?" Guru Ji referred him to first stanza of the ninth Ashtpadi of Sukhmani Sahib. The procedure is that the tongue should avoid falsehood; the mind should be directed towards God; the eyes should avoid seeing others' beauty; serve the saints; the ears should avoid listening to others' slander; avoid pride and keep control on the five Doshas ie lust, anger, greed, attachment and pride or ego.

At Lukhnaur, there is a well, known as Mata Gujri's well. The water of all other wells cannot cook the pulses. Only Mata Gujri's well water can cook the pulses.

From Lukhnaur, Guru Ji reached Karnal after passing through Panipat. At Karnal, one person told Guru Ji that he was very unhappy as some person has grabbed his land and killed his six year old son. He was very keen to take revenge. Guru Ji advised him not to hate that person, as the hatred does no harm to the other person but burns the inside of the mind of the person. He should therefore pardon him and forget about revenge. When these words reached the ears of the murderer, he repented his blunder. His sleep was disturbed. Next day, he apologised from Guru Ji’s devotee. With Guru Ji’s grace, the devotee got another son.
After reaching Delhi, Guru Ji met Rani Pushpa Devi and told her about their experiences at Dhubri and other places. The Rani informed Guru Ji that Aurangzeb had increased Raja Ram Singh's army by one thousand cavalry men. When Guru Ji was at Delhi, he learnt that Aurangzeb had demolished the beautiful temple at Mathura, which was constructed by Nar Singh Bundela at the cost of thirty-three lakh rupees. He changed the name of Mathura to Islamabad. Guru Ji stayed at Delhi for two months and thirteen days and maintained strict armed security for himself.

Nawab Saif Khan of Patiala also reached Delhi and escorted him to Anandpur.

**FIVE YEARS STAY AT ANANDPUR**

After Guru Ji's arrival at Anandpur, the devotees from Amritsar, Lahore and Malwa region reached there in large numbers with gifts. Baba Gurditta Ji, grandson of Baba Budha Ji also came and assumed management of the Langar (free kitchen).

What is the Object of Life?

One devotee inquired from Guru Ji, "What is the object of life?" Guru Ji told him that life is like a river, which originates from a spring and finally merges in the ocean. This river water is used for drinking, farming, transport by boats etc. The water also creates holy places, where people take bath for purifying themselves before prayers. However, the final object of the water is to merge in the ocean. However, this water may also create difficulties like floods and destruction of the crops.

The purpose of human life is to merge in God. On the way, one must practice continence and make others' life happy. If you distribute happiness, it increases. In case one follows the opposite of this, one can cause distress to himself as well as others.

One day Bhai Mati Dass inquired, "What is spiritual knowledge (Brham Gyan)?" Guru Ji told him that discovery of one's self is attaining the Divine Knowledge. Guru Nanak Dev has said in Japji Sahib, "Gaviyai suniai mani rakhiyai bhau." One
must sing and listen to the praise of God and develop love for that. This is how one climbs the first step on this journey.

VISIT OF MEERAN SHAH, DISCIPLE OF SAIN MIAN MIR

Sain Mian Mir was a famous Sufi saint. Guru Arjan Dev had requested him to lay the foundation stone of Shri Harimandir Sahib. Guru Tegh Bahadur Sahib had met him many times when he used to visit Guru Har Gobind Sahib. His main disciple Meeran Shah came to Guru Ji and requested him to clarify his doubts. Meeran Shah said, "I repent to see the condition of my mind and am afraid to visualize the punishment that would be awarded to me for my sins."

Guru Ji explained that this very thought could take one astray from reality. Once one sincerely repents for his sins, there is no fear of punishment. Real repentance is to leave the thought of one's self or ego. The desires and thoughts arise from the ego. Enjoyment in lustful desires etc would separate one from God. When there is no such attraction, one's mind becomes pure. After this, he asked the origin of suffering and distress. Guru Ji explained that the desires for worldly objects and fear of their loss are the causes of suffering. Worldly desires and God cannot remain together.

RETURN OF GURU GOBIND SINGH TO ANANDPUR

Guru Tegh Bahadur Sahib had been at Anandpur for two years and the town was completed. Guru Ji thought that it was correct time for return of his family and his son Gobind Rai to Anandpur. He sent a messenger to Patna with his instructions to return. The residents of Patna became emotional and they requested (Guru) Gobind Rai to kindly bless them with his vision. He told Rani Fateh Chand that when she feeds the children with fried bread and grams (puri and grams vegetable) she would have his vision. Similarly, he blessed others.

The devotees of Patna accompanied (Guru) Gobind Rai upto Danapur. Shri Gobind Rai, after passing through Buxer, Mirzapur, Banaras, Allahabad and Ayodhya reached Lucknow.
From there he reached Ambala and Lukhnour, the town of his maternal grandparents. Famous Peer Bheekhan Shah came to see him here.

(Guru) Gobind Rai reached Anandpur in March 1673 AD. Before he entered the town, he recited the first five stanzas of Anand Sahib. Guru Tegh Bahadur Sahib was so pleased, he changed the name of the town from Chak Nanaki to Shri Anandpur Sahib.

**SPREAD OF EDUCATION AND MARTIAL ARTS**

Guru Tegh Bahadur Sahib arranged to teach Gurmukhi, Persian, Sanskrit and other languages to Gobind Rai. He also arranged to teach horse riding, weapon training. After completing all these arrangements, Guru Ji left for his travel to Malwa region in October 1673 AD.

**GURU JI'S TRAVELS IN MALWA REGION OF PUNJAB**

Before leaving on the tour of Malwa, Guru Ji went to meet his sister Bibi Veero at village Malla and brought his four nephews who were great fighters. He deputed them for protection of Sri Anand Pur Sahib. He left on this tour in October 1673 AD. Like the other parts of India, even Malwa Region was adversely affected by the fanatical policies of Aurangzeb. Therefore, he encouraged the public to be brave and be prepared for facing any situation.

Guru Ji travelled extensively through the villages from Rajpura, Patiala, Damdama Sahib, Sunam, Bhiwani Garh, Bathinda, Dhamtan, Jind, Thanesar, Kurukashetra, and back. According to one estimate, Guru Ji returned to Anand Pur in November 1674 AD.

**FANATICAL ACTIONS OF AURANGZEB**

Aurangzeb imprisoned his father, Shah Jahan and made him die in the jail, because he suspected that he would make his elder brother Dara the emperor of Delhi. He bribed the Muslim religious leaders and made them believe that if Dara succeeds the throne, India shall become a Hindu country.
Aurangzeb used to say that there is nothing wrong in the false oath to deceive the enemy. He used to trouble the Fakirs. He would call them with a promise to supply them new clothes and tell them to remove their old clothes. Then his men would empty their pockets and drive away the Fakirs.

He killed his brothers. First, he killed Dara and then he killed Murad by throwing him down the wall of the fort after making him drink wine. He killed his elder son Prince Sultan Muhammad at the age of 36 years, as he was afraid that he might claim the throne. Prince Akbar was expelled from the country as he told his father that a donkey was kicking the Arab horses.

The fourth son, Prince Muazam who became the emperor as Bahadur Shah was imprisoned for seven years. He killed his daughter Zeb-ul- Nisa by poisoning her.

He also poisoned his sister Roshan-Ara who had helped him to capture the throne.

Before damaging the Hindu temples, Aurangzeb tried to create financial difficulties for the Hindus. In his eighth year of reign, he doubled the octroi tax for the Hindus and halved it for the Muslims. Most of the Hindu employees were working in the finance department. He stopped further recruitment of the Hindu employees and started expelling the working Hindus.

Aurangzeb ordered closure and demolition of all the educational institutions run by Hindus particularly at places like Banaras. In August 1669 A D, he ordered demolition of the famous Vishwanath Temple of Banaras. He made a mosque in its place. One can see the Temple architecture on the backwall of the mosque. Next year in 1670 AD, he ordered demolition of the beautiful temple at Lord Krishna's birthplace in Mathura. It was constructed by Nar Singh Bundela with lot of investment (33 Lakh Rupees that was a big sum at that time.)

Aurangzeb wanted to eliminate idol worship from India. He stopped the manufacture of the earthen toys representing Hindu gods to be made in India. He said that this encourages idol worship.
These actions resulted in large-scale conversions of the Hindus to Islam, as they could not withstand the financial burden imposed on them.

In 1674 AD, Aurangzeb thought that he should start from one end of India for forcible conversions. He thought of starting from Kashmir for two reasons. The most important being the presence of learned Brahmin community who were incharge of religious education. The second reason being the exhaustion of the Hindus due to repeated attacks from the westerner countries. In September 1671 AD, Aurangzeb appointed Iftar Khan as governor of Kashmir with the title of "Sheri Afghan". He told Iftar Khan to tempt the Hindus with promises of land and money on conversion to Islam. If they do not agree, then use coercion.

DEPUTATION OF KASHMIR BRAHMIN VISITS ANANDPUR

The governor first attacked the villages. He ordered that nobody be allowed to enter the temples. He stopped all religious fairs and festivities. Some religious minded persons and the Brahmins went for pilgrimage to the holy cave of Amarnath. This group included Pandit Kirpa Ram who was a very holy person. It is said that when he was praying to Lord Shiva, the Lord Shiva opened his eyes and said, "Go to Guru Tegh Bahadur in Punjab. He shall protect the Hindu religion." This group then first came to Amritsar. As he was told that Guru Ji was at Anandpur, they left for Anandpur.

Pandit Kirpa Ram was resident of Mattan and was the tutor of Gobind Rai. He knew that Guru Tegh Bahadur was encouraging people to become fearless and brave. Therefore, he was sure of help from Guru Ji. Pandit Kirpa Ram was great grandson of Pandit Brahm Das who was liberated by Guru Nanak Dev.

Pandit Kirpa Ram requested Guru Ji that the Muslim rulers were intoxicated with power like the elephant. They want to eliminate Hinduism from the roots. He prayed Guru Ji for protection to save Hinduism. He said that only Guru Tegh Bahadur Sahib could help and save the Kashmir Brahmins.
Guru Ji was thinking over the situation and was in a serious mood. At that time, his son, Gobind Rai entered and inquired from Guru Ji the reason for his seriously thinking mood. Guru Ji told him that these persons were the Brahmans from Kashmir. Aurangzeb was trying to convert them to Islam with threat of death if they do not agree. Gobind Rai asked if there was any solution to this problem. Guru Ji said that if some great person offers his head, then this problem could be solved. Gobind Rai then said, "O my father! Who is greater than you are? Please do the needful." Guru Tegh Bahadur Sahib told the Kashmir Brahmans to tell their Governor that they would convert to Islam if Guru Tegh Bahadur was converted first. They would follow his example. They went back home and did the needful.

The governor of Kashmir went and told all this to Aurangzeb who was camping at Panja Sahib at that time.

**Guru Ji's Departure for Delhi**

Guru Ji knew what was going to happen. Therefore, he started arranging for his departure for Delhi. He decided that Gobind Rai would be his successor to the holy seat of Guru Nanak Dev Ji on 8th July 1675 AD and departed for Delhi on 11th July accompanied by five of his disciples. All the devotees were keen to accompany him, but he drew a line and said that nobody else should cross the line.

Before departing, Guru Ji embraced his son Gobind Rai and told him that he was going to sacrifice himself for a noble cause. A person who has an obedient son like him has no reason to worry. When Mata Nanaki expressed her anxiety, Guru Ji told her not to worry. The worldly relations are like the collection of the birds on a tree at night. They meet at night and go on their own ways in the next morning. So do not worry.

Guru Ji travelled through Kiratpur Sahib, Ropar, Patiala, Samana, Jind, and Rohtak and reached Agra. He was arrested at Agra. From Agra, he was brought to Delhi under heavy armed escort.
Martyrdom of Guru Ji

Under orders of Aurangzeb, Guru Ji was tortured for many days and was finally martyred on 11th November 1675 AD. In Delhi, Guru Ji was imprisoned in an old dilapidated building along with Bhai Dyala, Bhai Mati Das and Bhai Sati Das. He had advised Bhai Ooda Ji and Bhai Gurditta Ji that they should not be arrested along with him. They should keep an eye on the situation and report at Anandpur Sahib. After that, he was asked to be converted to Islam or to show miracles. When he refused to do any such thing, he was kept in a steel cage and was asked to keep standing. Inspite of the tortures, Guru Ji maintained a happy face.

When Bhai Mati Das saw the state of Guru Ji, he said that in case Guru Ji would permit him, he would destroy the cities of Delhi and Lahore. Guru Ji forebade him and advised not to use spiritual powers for self. (The spiritual persons suffer from this handicap that as soon as they attain some powers, they start showing them off.)

The officials of Aurangzeb heard Bhai Mati Das talking about use of miracle. Therefore, they decided to give him difficult tortures hoping that he may show some miracle. It was also meant to frighten Guru Ji. They ordered that Bhai Mati Das to be cut with a saw with his face kept towards Guru Ji. Bhai Mati Das started recitation of Japji Sahib. Even when his body was cut in two parts, the sound of reciting Japji Sahib was still coming from both the parts. It stopped only after completion of the recitation.

Bhai Dyala Ji was boiled in a pot of boiling water in Chandni Chowk. Bhai Sati Das was burnt after being wrapped in a bundle of cotton wool.

Even after seeing his three accomplices being martyred in his presence, Guru Ji remained unmoved. The rich devotees of Guru Ji in Delhi decided to offer one crore rupees to the Qazi Ul Kazat, Abdul Wahab Ali who was known to be corrupt. Guru Ji forbade them.

The order of Aurangzeb was that Guru Ji should be
converted to Islam at any cost. Kazi Abdul Wahab even argued that the wise persons should side with the emperor and do not confront him. He offered incentives in case Guru Ji agreed for conversion. When the Qazi's all efforts failed, he made three final suggestions. (1) Guru Ji should be converted to Islam and enjoy all benefits of the emperor's pleasure. (2) Guru Ji may show some miracles. (3) If both the conditions are not accepted, then be prepared for the worst.

Guru Ji replied that he agrees to the third condition. Finally, the royal proclamation was made that Guru Ji to be beheaded in Chandni Chowk. Jalal Ud din, the hangman sharpened his sword. Strict police arrangements were made. Guru Ji was taken out of the cage. He had a bath in the well located at Gurdwara Sees Ganj Sahib and recited Japji Sahib.

In the afternoon, Guru Ji was taken out of the Kotwali. At that time, there was a crowd of thousands of people to witness the execution. The Qazi again repeated his three conditions and Guru Ji gave the same answer. The hangman swung his sword and Guru Ji was executed. Immediately, there was a very strong wind, dust and storm. Nothing was visible. Everybody was trembling. Even the police took shelter in kotwali.

Bhai Jaita was resident of Dilwali Gali of Delhi. Bhai Ooda and Bhai Gurdita were staying with him. Bhai Jaita had decided that immediately after the execution, Guru Ji's head should be picked up. For the disposal of the torso, Bhai Lakhi Shah was fully prepared.

Bhai Jaita told his father Shri Agya Ram that if Guru Ji's head was removed, it may raise a doubt and search would be made. That may create problems in transport of the head to Anandpur Sahib. Therefore, Bhai Agya Ram gladly offered his own head and Bhai Jaita beheaded him. As soon as he removed the head of Guru Ji, he replaced it with the head of his father to expel any doubts. Bhai Jaita accompanied by Bhai Nanua and Bhai Adda Ji, left for Anandpur Sahib immediately. After reaching Kiratpur Sahib, they placed Guru Ji's head with great respect and
Bhai Adda Ji went to Anandpur Sahib to inform Guru Gobind Rai. Mata Nanaki Ji, Mata Gujri Ji and Guru Gobind Rai Sahib reached Kiratpur Sahib. Guru Gobind Rai decided to cremate the head at Anandpur Sahib. After washing the head with rose water, it was cremated in sandalwood pyre with full honours.

Guru Gobind Singh was very much impressed with the sacrifice of Bhai Jaita. He embraced Bhai Jaita and said, "Runghreta Guru ka beta." Bhai Jaita is the son of Guru Ji.

Bhai Ooda Ji was roaming about in Delhi in the guise of a Muslim and planning how to cremate Guru Ji’s torso with full respect. Bhai Lakhi Shah was a government contractor. Therefore he was free to go anywhere without restriction. After delivering provisions in the Red Fort, he brought his carts to Chandni Chowk and parked them there. A large number of carts and the bullocks created crowd and confusion. The dust raised by the heavy storm and the bulls and carts was so heavy that the police guarding Guru Ji’s body left the place and took shelter in the Kotwali. After some of the carts passed, Bhai Lakhi Shah, Bhai Nigahia, Bhai Gurditta and Bhai Ooda lifted Guru Ji’s body, placed it on one of the carts, and covered it with cotton. It took long time for the entire caravan to reach village Raisina where Bhai Lakhi Shah lived. At night, Bhai Lakhi Shah made a pyre in his own house, placed Guru Ji’s body on it and put his house on fire so that nobody should suspect anything wrong.

**Construction of Gurdwara Sees Ganj Sahib**

After Sardar Baghel Singh of Crore Singhia Misal conquered Delhi, he searched for the holy places and built the Gurdwaras. First, he built Gurdwara Rakab Ganj Sahib where Guru Ji’s body was cremated. After that, he built Gurdwara Bala Sahib where Guru Har Krishan Sahib, Mata Sundri Ji and Mata Sahib Kaur Ji were cremated. He also constructed Gurdwara Bangla Sahib.

The most difficult job was to build Gurdwara Sis Ganj Sahib. The main problem was to locate the place of assassination. After great effort, the wife of the water carrier who had washed the location was found. She said that the location was near a banyan
tree where the mosque has been built. Sardar Baghel Singh raised a small platform at that location. After seeing the platform, the Muslims came forward to object and there was a small skirmish also. The prime minister came to the spot and Sardar Baghel Singh told him that Khalsa shall not keep quiet without acquiring the memorial place. The prime minister used wisdom and gave some more space on the sides and some rooms of Kotwali for Guru Granth Sahib. The place was named Gurdwara Sis Ganj Sahib.

After the first war of independence in 1857 AD, Raja Saroop Singh of Jind state purchased some more land and built Gurdwara Sis Ganj Sahib. The Muslims raised many objections and obstructed the construction work. Raja Raghbir Singh of Jind state took permission of the British Government from London and built the present building. On request of Delhi Gurdwara Committee, a large part of Kotwali was given to Gurdwara Sahib in 1968 AD. In 1983 AD, complete Kotwali was given to the Gurdwara Committee.

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CHAPTER 9

SRI GURU GOBIND SINGH JI

BIRTH AND CHILDHOOD

Guru Gobind Singh Ji was born on 22nd December 1666 AD at Patna Sahib in Bihar, state. His father's name was Guru Tegh Bahadur Sahib and mother's name was Mata Gujri Ji. After birth, he spent about five years of his childhood at Patna. He was given training in horse riding, archery and use of arms in a battle. He used to play the battle games with his friends. One Pandit Shiv Datt respected him as the incarnation of Shri Krishna. Many Muslims were also his devotees. Nawab Rahim Bakhash and Karim Bakhash were his great devotees and had offered him one village and two gardens.

Peer Bheekhan Shah of village Thaska in Karnal district, realised the birth of great soul with his spiritual powers and he went all the way from Karnal to Patna to pay his respects. He wanted to know about Guru Ji's inclination whether he was inclined towards the Hindus or the Muslims. Therefore, he brought two small pots, one with sweets from a Hindu's shop and the second with sweets from a Muslim's shop. He thought that if Guru Ji placed his hand on the Hindu's sweets, he was inclined towards Hinduism and if he places his hand on the Muslim's sweets, he would be inclined towards Islam. However, Guru Ji placed his both hands on both the pots. This meant that both the religions were same for him.

Raja Fateh Chand Maini and his queen were also his devotees. They were childless. Pandit Shiv Datt advised them that they should meditate on Shri Gobind Singh in the morning after bath. One day, the child Gobind Singh came, sat in the queen's lap, hugged her, and said, "I have come." Both the Raja and the queen were very happy and offered sweets. Guru Ji asked for
the fried grams and the milk pancake lying on the the stool inside. At that place, Gurdwara Maini Sangat is located and consecrated food of the fried grams and milk pancake is offered to the devotees. Once, his gold bangle fell in the River Ganges. When asked as to how it fell in the river, he threw the second bangle and said, "Like this." Gurdwara Gobind Ghat exists at that location.

When Guru Tegh Bahadur Sahib called Mata Ji and the child Gobind Singh back to Anandpur Sahib, the devotees of Patna came to see Guru Ji with great devotion. The devotees requested Mata Ji to leave the cradle used by Guru Gobind Singh Ji as a memory of Guru Ji. Mata Ji agreed to this.

Mata Ji, Guru Gobind Singh Ji and some devotees left for Anandpur Sahib via Danapur, Banaras, Allahabad, Lucknow, Mathura and Saharanpur. They reached Lakhnaur, which was the village of Shri Gibind Singh Ji's maternal grandfather.

One day, Guru Ji was playing with his friends when Peer Araf Deen passed that way. He alighted from his palanquin and bowed before Guru Ji. He also had discussions with Guru Ji in private. Peer Bheekhan Shah of Thaska who had gone to Patna earlier to see Guru Ji also came there to meet him.

At Kiratpur, Guru Ji's uncle Shri Sooraj Mal and his sons welcomed Guru Ji and honoured them. Guru Ji saw the holy places associated with Guru Hargobind Sahib, Guru Har Rai Sahib and Baba Gurditta Ji. When the group left Kiratpur, the devotees from Anandpur Sahib came to receive them. On their arrival at Anandpur Sahib, there were great celebrations and festival of lights was observed.

**E D U C A T I O N A N D T R A I N I N G**

Good educational institutions were existing at Anand Pur Sahib for Sanskrit and Persian education. Qazi Peer Mohammad (of Saloh) managed the Persian school. Munshi Sahib Chand managed the Indian languages school. Guru Ji was educated in Sanskrit and Persian in these schools. Mata Ji had earlier given him the knowledge of Gurmukhi and Gurbani. Munshi Sahib
Chand trained Guru Ji in reading, meanings and commentary of Shri Guru Granth Sahib. Pandit Kirpa Ram educated Guru Ji in Sanskrit. (This same Pandit Kirpa Ram later headed the delegation of the Kashmir Brahmins.) Qazi Peer Mohammad educated Guru Ji in study of Quran Sharif.

Apart from these, Guru Ji was also trained in horse riding and use of arms in a battle. He used to play war games with his mates. He would divide them in two teams and become leader of one team.

**Assuming the Responsibilities of Guruship**

Before leaving for Delhi for his martyrdom, Guru Tegh Bahadur Sahib had instructed, "After me, Shri Gobind Singh Ji would assume the responsibilities of Guruship." Accordingly, the traditional anointment was performed after a few days of Guru Tegh Bahadur Ji's martyrdom. Shri Baba Ram Kanwar Ji scion of Baba Budha ji's family applied the holy mark on Guru Ji's forehead and decorated Guru Ji with a plume (a sign of royalty) on his turban.

**Challenges facing Guru Ji**

Guru Ji was only nine years old on assumption of the responsibilities of Guruship. At that time, there were three major opposing forces posing challenges to Guru Ji.

1) Aurangzeb was a very cruel person. He had deceived and killed his brothers and imprisoned his father and son to capture the Delhi throne. To win the sympathies of the Muslim clergy, he wanted to convert whole of India to Islam. He was a stone-hearted person and he martyred Guru Tegh Bahadur Sahib, Bhai Dyala Ji, Bhai Mati Das Ji and Bhai Sati Das Ji after torturing them.

2) Guru Ji believed in the principle of equality for all humans without the distinction of caste and creed. The rulers of the hill states, being proud of their high caste considered Guru Ji as a challenge. Therefore, they were opposing him.
3) The third opposing force was the followers of Dhir Mal, Pirthi Chand and Ram Rai.

At that time, Guru Gobind Singh had no sources, men or the army. The spirit of self-respect and bravery created by Guru Hargobind Sahib by winning four battles against Shah Jahan; had also dwindled. Inspite of these factors, Guru Ji possessed astonishing sense of determination, firmness and wisdom. He decided to uproot the cruel government, which martyred peace loving holy persons like Guru Arjan Dev, Guru Tegh Bahadur and his associates. He decided to create a community of soldier-saints with a sword in their hands and love, compassion, truth and contentment in their hearts. He wanted them to be prepared to sacrifice everything for the eradication of tyranny and injustice in the country.

Guru Ji was very sad to learn that the devotees of Delhi were terrified and no Sikh from the so-called high castes came forward to pick up the head and the body of Guru Tegh Bahadur Sahib. Bhai Ranghreta who brought the head to Anandpur Sahib performed this work. Bhai Lakhi Shah Lubana picked up the body and burned his own house to cremate it. Guru Ji was worried that the community were going on the decline to the levels where they were before becoming Sikhs.

Guru Ji decided that he should give such form and garb that they would be prominent even in a crowd.

**SPECIAL STEPS TO PREPARE SIHKIS FOR MEETING CHALLENGES**

For achieving his objectives, Guru Ji considered that the slave mentality of the community must be changed to that of a free community with awareness and bravery. Suitable literature, highly respected by the community was necessary to educate and invigorate the public. Proper literature is essential to change mentality and tendencies. The literature should be such that the people may yearn to read it. Therefore, it should be in common person's language and in poetry form.

Guru Ji invited topmost poets from all over the country and selected 52 poets for his court for translation of the ancient
religious texts. In addition, he got the heroic tales given in Ramayana and Mahabharata translated in simple language. They created fresh literature and Guru Ji himself contributed lot of fresh poetry. It is an accepted fact that nobody has yet contributed as good poems in this language.

Guru Ji sent some scholars to Varanasi to study Sanskrit. These scholars made good contribution in translation of ancient religious texts. Since Brahmains would not teach Sanskrit to lower castes, Guru Ji dressed these scholars in white (which is supposed to be the colour of saints'garb) and are called "Nirmlas". They have also made very good contribution in spreading Guru Nanak Dev's mission.

In those days, the state machinery was tyrannical and the Islamic as well as Hindu religious priests were very dogmatic. They treated so-called low castes very badly. These people were not allowed to go to the temples, wells and fairs. Guru Ji accepted the challenge to eradicate these shameful practices and preached that all humans as equal.

Guru Ji sent commands all over the country to collect arms, horses and young fighters for his army. The balladeers sang the heroic songs to instil the feeling of bravery and sacrifice in the community. Arms training and horse riding were practised along with physical exercises. Lot of soldiers offered their services without any remuneration. Later, paid soldiers were also recruited, which included Sikhs, Hindus and Muslims.

At the young age of nine years, Guru Ji did deep study of the situation, made perfect plans and took suitable steps to achieve success.

Offerings by the devotees created jealousy of the kings. In 1676 AD, the devotees of Kabul, Kandhar, Balakh, Bukhara and Gazni etc brought many gifts and offerings. These included one canopy made of very valuable Pashmina wool.

In 1680 AD, Raja Ratan Rai (born with blessings of Guru Tegh Bahadur Sahib), son of Raja Ram Rai of Assam came with
his mother. He brought a number of gifts, which included a white elephant, which was very highly trained and precious.

After noticing the ever-increasing fame of Guru Ji, Raja Bhim Chand of Kahloor state was very jealous. He even tried to frighten Guru Ji. He was always trying to provoke Guru Ji for a battle. However, Guru Ji was very peaceful and was busy with his work of creation of literature.

**CONSTRUCTION OF A FORT AT PAUNTA SAHIB**

Raja Medni Parkash of Nahan (Sarmour) was a devotee of Guru Ji. He was insisting on Guru Ji to construct a fort in his state. Guru Ji constructed a fort on the bank of Jamuna River in 1685 AD and named it "Paunta". The king of Srinagar Gharwal, Raja Fateh Chand claimed this land and the king of Nahan had apprised Guru Ji about this fact. Guru Ji stayed at this place for about four and a half years and created lot of literature. His well-known composition "Bachitr Natak" was composed at this place.

Raja Fateh Chand came here to meet Guru Ji. Guru Ji removed all differences between Raja Fateh Chand and Raja Medni Parkash and they became good friends. Fateh Chand returned all the areas, which he had unauthorisedly occupied.

Shri Ram Rai came here to meet Guru Ji. When the masands burned him after removing his unconscious body from his bed, Guru Ji went to Dehradun; punished the masands and consoled the widow of Shri Ram Rai.

Peer Budhu Shah (Badar-Ud-Din) came here and became a devotee of Guru Ji. He offered 500 Pathans who were expelled from the Mughal army for recruitment in Guru Ji's army. At this place, 500 Udasi Sikhs also offered their services for Guru Ji's army.

**MARRIAGE AND CHILDREN**

Guru Ji's first marriage was solemnised with Mata Jeeto Ji daughter of Shri Harijus of Lahore in 1677 AD, at Guru Ka Lahore, which is located in the North of Anand Pur Sahib. She gave birth to three sons, Baba Jujhar Singh in 1690 AD; Baba
Jorawar Singh in 1696 AD and Baba Fateh Singh in 1699 AD. Mata Jeeto Ji passed away in 1700 AD.

Guru Ji's second marriage was performed with Mata Sundri Ji, daughter of Shri Ram Saran, also of Lahore in 1684 AD. She gave birth to the eldest son of Guru Ji Baba Ajit Singh in January 1687 AD. After Guru Ji passed away at Nanded (Hazoor Sahib), Mata Sundri Ji's instructions were carried out on all the religious and financial matters. Mata Sundri Ji appointed Bhai Mani Singh as the chief priest of Shri Harimandir Sahib. Mata Sundri Ji stayed in Delhi after leaving Anand Pur Sahib and passed away in 1747 AD.

Guru Ji's third marriage was solemnised with Mata Sahib Devi Ji, daughter of Shri Ramu Bassi Ji of Rohtas in Jehlum District (now in Pakistan) in 1700 AD. This was a different kind of marriage. Shri Ramu Bassi requested Guru Ji, "I had offered my daughter to you at the time of her birth. Kindly accept her relation. Everbody calls her "Mata Ji". Nobody will marry her except you." Guru Ji told him that he has taken the vow to remain a celibate so that he may be able to serve the country and the religion. In case your daughter can accept this condition, I am prepared to marry her to please you. This is why the historians have called this marriage as "Unmarried palanquin".

Her name changed to Mata Sahib Kaur after baptism. Guru Ji called her the "Mother of Khalsa."

When Guru Gobind Singh Ji realised that his last time was approaching, he sent Mata Sahib Kaur to Delhi to stay with Mata Sundri Ji. Guru Ji also sent five weapons of Guru Hargobind Sahib with her to Delhi for keeping them very respectfully. These are now available in Gurdwara Rakab Ganj Sahib. She passed away at Delhi before Mata Sundri Ji.

**Battles of Shri Guru Gobind Singh Sahib**

Guru Ji fought 11 battles:-

1) **Battle of Bhangani:** The rulers of the hill states became stooges of the Mughals to save their thrones. They
considered the principle of equality of all the humans as preached by Guru Ji as a threat to their high caste status. They were jealous of Guru Ji's ever-increasing popularity.

Raja Bhim Chand of Kahloor wanted to take the canopy made of Pashmina wool, the trained white elephant offered by the Raja of Assam and other precious things from Guru Ji. He asked for these items to be used at the ceremony of his son's marriage. Guru Ji replied, "These things are the offerings by the devotees to the house of Guru Nanak Dev. These cannot be given to anybody else." Raja Bhim Chand gave a threat as the ruler. Guru Ji said, "We are the subjects of the God. We do not accept anybody else's subordination. We are peace loving. We do not fear anybody nor do we frighten anybody." After receiving this letter, the ruler of Bilaspur state made up his mind to have a battle. His son was to marry the daughter of Fateh Chand, Raja of Srinagar (Gharhwal). The marriage took place peacefully. After the marriage, Raja Bhim Chand told Raja Fateh Chand, "I have enmity with Guru Ji, but you are his friend. How can our relationship survive?" Finally, Fateh Chand had to support Raja Bhim Chand. The bride and the groom went back to Bilaspur and the seven Rajas stayed back for the battle with Guru Ji. They were (1) Bhim Chand Kahlooria (2) Kirpal Chand Katochia (3) Hari Chand Jaswalia (4) Sukhdial Jasrotia (5) Kesri Chand Hadooria (6) Pirthi Chand Dhadwalia and (7) Fateh Chand Garhwalia.

On the Guru Ji's side, out of the 500 Pathans, 400 deserted Guru Ji and joined the enemy. However, Kale Khan and his 100 companions stood firm with Guru Ji.

When Sayad Budhu Shah came to know about the desertion by the Pathans, he came for Guru Ji's help with his all the four sons and 700 disciples. Five sons of Bibi Veero were also with Guru Ji. Guru Ji's uncle Bhai Kirpal Chand, Diwan Nand Chand, Sahib Chand and the priest Daya Ram were
all with Guru Ji. Considering all the forces, Guru Ji’s army were about five thousands strong. Comparatively, the force of the rajas was very large.

The battle took place on the banks of Jamuna and Giri Rivers in April 1689 AD. Guru Ji killed Raja Hari Chand and the armies of the Rajas left the battlefield. However, Guru Ji’s army did not chase them nor took any political gain.

Two sons each of Bibi Veero and Peer Budhu Shah were killed in the battle. Guru Ji blessed Peer Sahib with a ceremonial turban, his comb along with his head hair, his sword and a written command. These are still maintained by the family as family heirlooms.

After the battle, Guru Ji soon left for Anand Pur Sahib. On the way, Guru Ji built an open well at Dhakoli to meet the dearth of water. At Kotla, the local Pathans served Guru Ji with devotion. Guru Ji blessed them with a sword, which is still with the family.

The hill rulers were still creating nuisance. Guru Ji built up all the necessary defensive arrangements to meet any emergency. For protection of Anand Pur Sahib, Guru Ji built four forts at Anand Garh, Loh Garh, Fateh Garh and Kes Garh. He continued the work of creating literature.

2) **Battle of Nadon:** Aurangzeb sent Commander Meean Khan to recover taxes from the hill rulers. He further deputed his nephew Alph Khan for this work. The Hill Rulers requested Guru Ji for his help. Guru Ji considered this as a need of the nation. Therefore, he forgave the rulers for their past behaviour and supported them in the battle of Nadon. The Mughal armies accepted their defeat and left the battlefield.

3) **Battle of Guler:** In 1695 AD, after the defeat of Alph Khan, governor Dilawar Khan deputed his son Rustam Khan to fight with Guru Ji. After noticing the bravery of the Sikh
armies and the rainy season, Rustam Khan ran away from the battlefield.

After this, Dilawar Khan sent his slave Husaini to fight Guru Ji. Raja Bhim Chand Kahllooriya, Kirpal Chand Katochiya and some more kings joined Husaini. They first attacked Guler. On the request of the Raja of Guler, Guru Ji deputed Bhai Sangtiya Singh with contingent of brave soldiers to fight the Mughal forces. In the battle, Husaini, Raja Kirpal Chand Katochia and many other chiefs were killed. Raja Bhim Chand escaped death with difficulty. Bhai Sangtiya Singh along with his seven companions attained martyrdom.

After these defeats, Emperor Aurangzeb was worried. In 1696 AD, he deputed his son Muazam to stop Guru Ji from creating an army. The prince himself went to Lahore and sent Mirza Beg with the army instead. He heavily punished the hill rulers. When he wanted to fight with Guru Ji, Bhai Nand Lal who had been his secretary advised him not to fight with Guru Ji. Thus, the battle was avoided.

**FIVE, SIX PEACEFUL YEARS**

In these peaceful years, Guru Ji took steps to place the Sikhs on very strong footing not only in the battlefield; but, also on the literary as well as worldly wisdom so that they may help the needy of the world. Guru Ji gave stress on educating the public. When one Pundit refused to teach Sanskrit to non-Brahmins, Guru Ji deputed five Sikhs to Banaras. They were dressed in white and they learned Sanskrit at Banaras. They are known as Nirmalas. They concentrated on spreading Sanskrit education among the Sikhs. They have created a Sanskrit University at Banaras. Mr. Kang, one of our Railway officers from Diesel Loco Works Varanasi attained Ph. D. degree from this University. Therefore, it is difficult to understand as to why some Sikhs in Punjab are against learning Hindi and Sanskrit languages.

The tradition of the Masands was started by Guru Amar Das Ji to spread the message of Guru Nanak Dev, collect the
donations from the devotees, and deposit with Guru Ji. With passage of time, this tradition became corrupted. Apart from misuse of the donations, these persons developed low moral character. Guru Ji punished the guilty and blessed the honest ones with ceremonial scarves. Finally, he stopped this system in 1698 AD.

Guru Nanak Dev Ji stressed on recitation of Gurbani, Keertan and spiritual teachings to the devotees. He also equally stressed on providing food to the hungry in the free kitchen. This system continued during the time of the successors. The Sikhs were also advised to provide food and clothes to the needy that may come to their home for help. Guru Gobind Singh Ji said, "Those who serve the visitors, they actually serve me. The mouth of the poor person is the Guru's moneybox."

**FORMATION OF KHALSA COMMUNITY**

Starting from Guru Nanak Dev Ji, efforts were made to free the Indians from religious, social and political fetters. The aim was to convert Indians and make them into a free, united and forward-looking community with universal approach. Therefore, teachings were given to remove the caste distinctions, useless religious customs and mistaken beliefs. Alongside, the lesson was also given not to tolerate the tyranny of anybody and cause undue harm to others.

Although sufficient progress was made on these aspects, lot of progress was yet to be achieved. The main thing was to instill the spirit of national unity. Many Hindu kings still sided with the invaders against their own brothers for selfish interests.

Guru Ji decided to undertake a revolutionary step to bless the Sikhs with distinct form and instil the feelings to sacrifice body and wealth for freedom of the country.

Some learned Pundits advised Guru Ji to perform fire worship (Hawan pooja) to propiate Durga Goddess and pray for boon. Although Guru Ji was against worship of gods and goddesses, still for the satisfaction of the Brahmins, Guru Ji sent
for Pandit Kesho Das from Banaras. He performed fire worship in the temple of Naina Devi with lot of offerings. He recited lot of mantras and made all efforts but the goddess did not appear. Finally, Pandit Kesho Ram slipped away from the scene. Guru Ji put all the remaining materials meant for offerings in the fire. He pulled his sword from the sheath and declared, "The true goddess of power is this sword which can perform all the miracles and shall perform now. This shall remove all of your sufferings. This shall expel the slavery from India and bless you with freedom, happiness and peace. Worship this power of the sword."

Guru Ji fixed the date of Baisakhi on 30th March 1699 AD and sent invitations to the devotees of far off places to attend the special gathering.

On the appointed Baisakhi day, there were many tents at Shri Kesgarh Sahib. Guru Ji seemed energised with different type of energies. After the musical singing and prayers were over, Guru Ji stood up. He pulled his sword and loudly said, "I need one head. Is there anybody who shall sacrifice his head?" The religious congregation was stunned. Everybody put his head down and complete silence prevailed. When nobody got up to offer his head after two announcements, Guru Ji repeated the same words, the third time and requested for a head. Bhai Daya Ram a Kashatrya from Lahore got up and said, "I offer my head. Kindly accept." Guru Ji held him by his hand and took him inside the tent. There was a sound of the striking of the sword and falling down of the head from inside the tent. Guru Ji came back into the congregation with his sword smeared with blood and asked for the second head. This time Bhai Dharam Das a farmer from Delhi got up. Guru Ji took him also inside the tent and a similar sound of the striking of the sword and falling of head was heard. After seeing this, the congregation was frightened. Many people slipped away. Some went to Mata Gujr Ji (Guru Ji's mother) to suitably advise Guru Ji.

Guru Ji repeated his request for head five times. The third time, Shri Himmat Rai a water carrier from Jagan Nath Puri in
Odisha got up and offered his head. The fourth time Bhai Muhkam Chand a tailor from Dwarka and Bhai Sahib Chand from Bidar (Maharashtra state) got up and offered their heads. After the fifth time, Guru Ji took time to come out of the tent. Guru Ji was very happy accompanied by all the five persons who had offered their heads dressed in beautiful dresses.

After this Guru Ji asked for pure water, put it in a steel bowl and recited five Banis. (Japji Sahib, Jaap Sahib, tavprasad Swayas, Chaupai and Anand sahib). Mata Jeeto Ji put some sugar bubbles in the water. Guru Ji served this nectar to all the five of them. Guru Ji declared, "These are the five dear ones (Punj Piaras) and they have become "Singhs" (lions). These have a new birth in my home. They are my sons. They now form the community of brave fighters. Their castes in their past lives are finished. Now their names are Daya Singh, Dharam Singh, Himmat Singh, Muhkam Singh and Sahib Singh." After this, Guru Ji advised them about the rules to follow in day-to-day life.

After saying all this, Guru Ji came down from the dais, folded his hands and requested the five "beloved ones" to bless him with the holy "Amrit". The five beloved ones were surprised and the congregation was taken aback with this request of Guru Ji. Guru Ji told them not to have any doubts. God has created the Khalsa community. Now include me also in this. Now there is no difference between you and me.

Then the five beloved ones prepared Amrit and blessed Guru Ji with it. After that, the rules were repeated. They also requested Guru Ji to come to the help of the community in case of distress. Guru Ji presented a living example of "The Guru is a guru and also the disciple." Guru Ji told the congregation about the reasons for creation of the Khalsa community.

"From to-day, your caste and creed is Khalsa. You are benevolent and religious like the saints and brave, fearless and powerful fighters. You have to support the humble and helpless. Never keep quiet after noticing the tyranny on the poor. Neither
fear anybody nor frighten anybody. Never desert your faith; whatever may be the cost of it."

Guru Ji repeated Guru Nanak Dev's teachings of hard work; recitation of God's Name and share one's wealth with the needy. He told about the five "k's" ie steel bangle (a sign of equality), hair, comb (to keep the hair clean), underpant (a sign of celibacy) and the sword (weapon). Guru Ji blessed with the slogan of "Waheguru Ji ka Khalsa, Waheguru Ji ki fateh."

After partaking "Amrit", not only the men, but the women also changed and they were considered equal to the men. The women became the lionesses.

**MEETING WITH THE HILL RULERS**

After one year of formation of Khalsa community, Guru Ji went to Rawalsar, a famous pilgrim place in Mandi state. All the hill rulers had also come there. Guru Ji suggested to them that all the Indians, after removing the distinction of the caste and creed should join hands and expell the tyrannical foreign invaders. After that, they may establish a healthy and just society and rule. He suggested to them to partake "Amrit" and become leaders of the Khalsa community. But, the hill rulers were very proud of their high caste and rulership. They were also afraid of the powerful foreign Mughal rulers. On the other hand, they advised Guru Ji not to confront the Mughals as it may cause their loss. They said, "Your Khalsa is like goats in front of the lion of Mughal army". After hearing this, Guru Ji became angry and told them, "The slave mentality and worldly enjoyments have killed your strength. Your mind has become defiled and the bodies have become lifeless. You have no faith in the all-powerful God. You shall see the powers of the "Amrit".

Guru Ji again assured them that they would continue to rule. My aim is not to establish my government. Your children and grand children would continue to rule but as free rulers. However, the rulers did not trust Guru Ji. Therefore, they were not prepared to join hands with him.
**The Round of Battles Starts Again**

Although the hill rulers were outwardly expressing friendship with Guru Ji but they were his opponents at heart. Therefore, they wanted to fight Guru Ji with deception.

iv) One day Guru Ji alongwith some sikhs was hunting in the forests, when two hill rulers suddenly attacked with their armies. There was a tough battle. A handful of the sikhs killed a good number of the hill forces. One ruler was killed and an arm of the second was cut. He ran away from the battlefield crying for help and their armies also left the battlefield.

v) After this battle, the hill rulers could not develop enough courage to fight Guru Ji. Therefore, they wrote to the governor of Sirhind and instigated him to attack Guru Ji. In 1701 AD, he sent 10 thousand strong army commanded by Painde Khan and Deena Beg. Twenty thousand strong armies of the hill rulers also joined them. There was a well-fought battle. Painde Khan wanted to fight Guru Ji. Guru Ji gave two opportunities to him but both of his attacks failed. Then Guru Ji killed him with an arrow aimed at his head. Deena Beg fought for some more time but he also left the battlefield after some injuries. The armies of the hill rulers had deserted the battlefield even earlier. The victory was of Guru Ji.

vi) The hill rulers were very much upset. They collected the Muslim cattle breeders and those who were the Rajput converts and attacked Anandpur. After receiving a good beating by the Sikh army, they decided to surround Anandpur. The Sikhs would come out at night and loot their goods. After having tired of this, the hill rulers intoxicated one elephant and sent it to break the main gate of the fort. Bhai Bachitar Singh hit the intoxicated elephant with his spear so powerfully that it pierced the shield on the elephant's head and it was injured. The elephant ran away.
trampling the hill armies. The hill armies also ran away with the elephant.

After that, Guru Ji went to village Nirmoh where he had built a fort. One day, Guru Ji was sitting in the spiritual congregation when one gunner sent by the hill rulers fired a shot aimed at Guru Ji. One attendant of Guru Ji was killed. Guru Ji shot an arrow on the gunner and killed him.

(vii) After this incident, the hill rulers again instigated the governor of Sirhind against Guru Ji. He deputed his armies and the hill rulers joined them. When the governor saw that he could not win, he returned to Sirhind.

(viii) After some time, the hill rulers instigated Sayad Beg and Alaf Khan to attack Guru Ji. Sayad Beg and Alaf Khan ran away after being defeated. Then the hill rulers instigated Said Khan to attack Guru Ji. Sayad Beg and Maimoon Khan two devotees of Guru Ji confronted him. After meeting Guru Ji, Said Khan also became devotee of Guru Ji. He died fighting for Guru Ji.

(ix) After being repeatedly defeated by Guru Ji, the hill rulers decided to approach the emperor Aurangzeb. They wrote a long letter describing themselves as faithful to the Mughal government. They described Guru Ji as enemy of the state, Muslims as well as the Hindus. Aurangzeb wrote to the governors of Lahore and Sirhind to continue the battle until Guru Ji was defeated. At that time, Guru Ji’s army was only about ten thousand whereas the enemy force was many lakh strong.

Guru Ji’s army confronted all attacks of the enemy. When the Mughals and the hill rulers could not make any headway, the hill rulers swore by the cow and the emperor Aurangzeb swore by Quran Sharif not to do any harm to Guru Ji if he vacates Anandpur fort. By now, a number of Sikh soldiers had attained martyrdom and the rest were troubled by hunger and thirst.
Guru Ji explained to his soldiers that the oaths of the hill rulers and the emperor were not trustworthy. Their minds were dirty. However, since the Sikh army was suffering for the last three years, they were very much tired. Therefore, they forced Guru Ji to vacate the fort. Guru Ji told them that those who want to go, they could leave but they must write a letter disowning him as their Guru. Some Sikhs wrote, "You are not our Guru and we are not your disciples" and left the fort. After a few more days of the battle, the rest of the Sikh army also became in favour of leaving the fort. Finally, on 20th of December 1704 AD, Guru Ji entrusted the care of holy places to Bhai Gurbax Singh Udasi and vacated the fort at mid-night.

The hill rulers and the Mughals broke their oaths and started following Guru Ji and there was a bitter battle at the banks of River Sirsa. Baba Ajit Singh and some more Sikhs kept the enemy engaged while the rest crossed the river. The river was flooded at that time. Therefore, there was heavy damage. Lot of materials including the literary work prepared with many years of effort were drowned in the river. Mata Gujri Ji and the two younger princes were separated from Guru Ji. Guru Ji went towards Ropar from where he sent Mata Sundri Ji and Mata Sahib Kaur Ji to Delhi with Bhai Mani Singh.

(x) Battle of Chamkaur Sahib:- On 21st December, Guru Ji went towards Chamkaur from Ropar. Baba Ajit Singh and Baba Jujhar Singh, the 2 elder princes and 40 Sikh soldiers accompanied Guru Ji. Nearly 10 lakhs of the enemy forces were following them. After reaching Chamkaur, Guru Ji occupied one earthen fortress and deputed his Sikhs at vantage points. The soldiers though tired and hungry fought very bravely on 22nd December. In this battle, Baba Ajit Singh, Baba Jujhar Singh, Bhai Muhkam Singh, Bhai Sahib Singh, Bhai Himmat Singh and many other Sikhs attained
martyrdom. The remaining Sikh soldiers requested Guru Ji to leave the fortress and escape and said, "The Khalsa community survives with Guru Ji. You would be able to flourish the community again."

Guru Ji accepted the suggestion. He made five Sikhs sit at his seat. He made Bhai Sangat Singh (who resembled Guru Ji in physical features) wear the plume. By next morning, Guru Ji reached village Kiri. There two Muslim gujars named Alfu and Gamu recognised Guru Ji and started shouting. Guru Ji killed both of them. Guru Ji was travelling only at night. Guru Ji reached in a garden at village Machhiwara. The area was infested with thorny bushes. Therefore, Guru Ji's clothes were torn and his feet were injured. They were surviving only on the forest fruits and weather was extremely cold. Inspite of all these unfavourable conditions, Guru Ji was tranquil and steady. He would sleep with his sword in his hand. One can estimate his high state of mind from the following composition, which was composed by him at Machhiwara.


O friend! Please convey the condition to my beloved friend (God) the condition of His devotees.

O God! Without You, the comfort of the quilts is like a disease and like living in the company of the snakes.

Even the flask (used for alcohol) is like a thorn, the cup is
like a dagger, and the enjoyments are like tolerating the wound that the butcher makes on the front knees of the goat before cutting its head. (This is done so that the goat may lower its head.)

I like the bed of the straw. The life of comfort with the Kheras (the rich family where Heer of famous Heer-Ranjha love story was married) (This is said to express condition when he is away from beloved God) is like living in the furnace.

Bhai Daya Singh, Bhai Dharam Singh and Bhai Maan Singh also met Guru Sahib at Machhiwara garden. Gulab Masand owned this garden. He took Guru Ji to the first floor of his house and served him for many days with devotion. Ghani Khan and Nabi Khan, two brothers of this village came to know of Guru Ji’s presence. They had served under Guru Ji and therefore were greatly devoted to him. They planned a scheme to take Guru Ji to a safe place. Guru Ji accepted the plan.

According to the plan, Guru Ji adorned blue clothes, put his hair backwards and sat in a palanquin. Ghani Khan, Nabi Khan, Bhai Dharam Singh and Bhai Maan Singh lifted the palanquin on their shoulders. Bhai Daya Singh started waving the whisk following Guru Ji. The Mughal army searching for Guru Ji met them on the way. They were satisfied with the deception, yet the officer called for Qazi Peer Muhammad of Saloh for identification (Guru Ji had studied, Persian and Quran Sharif from the Qazi Sahib). He told the army officer, "Do not stop him. He is God-realised Uch-Da-Peer." The army let them proceed on their way.

Guru Ji reached village Hehar in Ludhiana District. Here, Mahant Kirpal Das served Guru Ji with great devotion. (Mahant Kirpal Das was a very brave Udasi saint. He had killed Hayat Khan the commander in the battle of Bhangani.) Guru Ji blessed Ghani Khan and Nabi Khan with his gold bangles and a written blessing command (In this it was written "Ghani Khan and Nabi Khan are dearer to me than my own sons") and advised them to return.

From Hehar, Guru Ji reached Jatpura in the garb of Uch-Da-Peer. From there, Rai Kalah, the Chaudhary of village Raikot
took them to his own house. After listening to Guru Ji's story, he requested Guru Ji for blessing him with any service. He sent one Noora Mahi, a cattle grazer to Sirhind to inquire about Mata Gujri Ji and the two younger princes. After his return, Noora, while weeping all the time, gave details about the sad story of what happened at Sirhind.

While crossing River Sirsa, Mata Gujri Ji and the two younger princes were separated from Guru Ji. Gangu Brahmin, the cook of Guru Ji took them to his own village Kheri. He, the crook stole all the money of Mata Ji at night. Next morning, he called the police incharge at Morinda, who arrested Mata Ji and the children and handed them over to the governor of Sirhind on 24th December 1704 AD.

Next day, the two princes were produced in the court of Wazir Khan, the governor. They loudly said, "Waheguru Ji ka Khalsa, Waheguru Ji ki fateg". The governor told them, "Your father and both the brothers have been killed. You can save your lives and attain high status in life if you convert to Islam. Otherwise you shall be killed." Both of the young princes boldly replied, "We are descendants of Guru Arjan Dev and grandchildren of Guru Tegh Bahadur Sahib. We know how to become martyrs. We are sons of Guru Gobind Singh and we know how to bear the sufferings. You can do whatever you want to do."

The other courtiers also tried to dissuade them by greedy offers and frightening threats. However, they were firm on their stand. One Sucha Nand Brahmin, the court official said, "These are the sons of a snake and do not deserve any sympathy. They must be killed." However, there was only one voice, that of Sher Muhammad the ruler of Malerkotla state, who said, "It is not justified to kill the innocent children." However, nobody listened to him. (It was to show gratefulness to the royal family of Malerkotla state for these kind words that in the 1947 AD, riots, no damage was done to any Muslim resident of the state.)

Next day, (on 26th December) the two princes were again produced in the governor's court. Greedy offers were made and threats of death were repeated. However, they remained firm in
their stand. Both of them were awarded the punishment of being bricked alive.

When the wall reached their shoulders, both the princes lost their consciousness and the wall fell down. They were sent to the cold tower, given hot medicines and their palms and souls were rubbed with medicines. When they recovered their senses, the greedy offers and threats were again repeated.

On 27th December, they were again stacked in the wall and martyred. The wall fell down but the holy bodies kept lying there. There was clamor in the city.

Rai Kalah and others, who were listening, all cried loudly. Noora, who was narrating also, kept crying. However, Guru Ji kept calm. He was unintentionally uprooting the root of a plant. The plant was uprooted by the time the story was finished. Guru Ji said, "My brave sons have not died. They have been liberated and are resting in the lap of Waheguru. They have infused life in the dead community. Now the community would arise and destroy the tyrannical enemy. My sons and my Khalsa are immortal. The root of the Mughals has been uprooted. Sirhind shall be destroyed brick by brick and Khalsa shall be victorious."

After staying with Rai Kalah for some more days, Guru Ji bid him farewell. Guru Ji blessed him with one sword and a water pot. These have been preserved in his family with great respect. Rai Kalah's 15th descendent Rai Aziz-Ulah-Khan, who was a minister in Pakistan Government, came to India at the time of 300th death anniversary of the princes. He brought the water pot for showing to the congregation. He was offered heartfelt thanks and shown high respect in India.

From Jatpura, Guru Ji went to village Deena. Bhai Jodh, disciple of Guru Har Gobind Sahib founded this village. He had served Guru Ji in the battle of Gurusar. At the time of Guru Gobind Singh's visit, Bhai Shamir, Bhai Lakhmir and Bhai Takhat Mal, the grandsons of Bhai Jodh were residing there. They paid high respects to Guru Ji and settled him in the first floor of their house. As the news spread, a large number of devotees started
visiting Guru Ji. This news also reached the Governor of Sirhind who directed Bhai Shamir to arrest Guru Ji and send him to Sirhind. Bhai Shamir flatly refused to carry out the orders and replied that serving his spiritual mentor was not a crime. He also sent one spy to Sirhind to gauge the intentions of the Governor of Sirhind. The spy informed that after reading the letter of Bhai Shamir, the Governor had ordered the armed forces to be in readiness.

A large number of devotee Sikh warriors started arriving at Deena. Guru Ji recruited a number of paid soldiers as well.

During the battle at Anandpur, Aurangzeb had written two letters to Guru Ji. In one of the letters, he had promised on oath of Quran Sharif that if Guru Ji vacates Anandpur fort, he would not be harmed. It appears another letter arrived from the emperor and Guru Ji wrote his world famous letter known as Zaffarnama. (This is a very instructive and important composition. I have therefore included it in this book at annexure 5.) Bhai Daya Singh and Bhai Dharam Singh delivered this letter to Aurangzeb at Ahmad Nagar in South India. Aurangzeb directed safe return journey for the two messengers and ordered local Mughal officers in Punjab not to harm Guru Ji.

It appears that even before the emperor’s instructions arrived in Punjab, Wazir Khan had marched his armies against Guru Ji.

**Battle of Mukatsar**

As soon as Guru Ji learnt about the movement of the Mughal armies at Deena, he started looking for a suitable location for the forthcoming battle. After passing through Jalal and Bhagta Bhai, Guru Ji reached Kot Kapura. Guru Ji considered Kot Kapura as a suitable location for the battle. However, Kapura, the local chief was afraid of Wazir Khan. He refused to help saying that Wazir Khan would kill him for helping Guru Ji. Guru Ji laughed at this and said, "They would kill you even otherwise." (This prophesy of Guru Ji came true when Isa Khan looted Kot Kapura and hanged Kapura in 1708 AD.)
From Kot Kapura, Guru Ji reached village Dhilwan. Sodhi Kaul who was descendant of Pirthi Chand came and presented horses and white dresses to Guru Ji. Guru Ji adorned white dress by accepting Kaul's request. From there, Guru Ji went to Khidrana after passing through Suniar and Rameana. Guru Ji camped on the top of a sand dune (Tiba).

In the meantime, the Sikh warriors from Majha region, who had deserted Guru Ji at Anandpur Sahib during difficult times, also returned and reached Khidrana.

It so happened that when the news of martyrdom of Guru Ji's four sons and the the difficulties which Guru Ji had passed through reached Majha region, the families of the deserters and others vehemently denounced them for the desertion. The deserters repented for their blunder and made up their mind to rejoin Guru Ji. Mai Bhago from village Jhabal and Bhai Mahan Singh of village Ratol were leading these warriors. These warriors from Majha entrenched themselves on the eastern side of a small mound. They spread sheets of cloth on the bushes so that the enemy may be attracted to that direction by taking these as army tents. (Now there is a Gurudwara Tambu Sahib at that location.)

It just happened like that. There was a fierce battle. The Sikhs showed surprising bravery. Simultaneously, Guru Ji showered rain of arrows on the Mughal army from high spot and caused serious damage to the Mughal army. The Mughal army of Wazir Khan lost and the Sikhs won the battle.

After the Mughals left, Guru Ji had a round of the battlefield riding on his horse. He reached the spot where the Sikhs from Majha region were entrenched. He wiped the faces of the heroes, blessed them with titles of army commanders like the commander of five thousand and ten thousand forces. Those who had fought with more vigour were blessed with higher titles. When he reached Bhai Mahan Singh, he was still breathing with difficulty. Guru Ji wiped his face very lovingly and placed his head on his lap. Bhai Mahan Singh opened his eyes and felt intense enjoyment of Guru Ji's lap. Guru Ji asked him to ask for anything.
Mahan Singh said, "My Lord! I have no desire left after seeing you." Guru Ji again said, "O Mahan Singh! Please do ask for something. This is my heartfelt desire." Mahan Singh said, "If you are so kind, kindly tear off the letter of desertion we had given to you at Anandpur Sahib. Kindly rejoin the broken connection between us. Guru Ji took out the letter of desertion from his waistband and tore it away saying, "The Sikh principles are great. The Sikh principles are great." Guru Ji further said, "O Mahan Singh! you have saved the honour of the Sikhs of Majha region and have obtained pardon for those who had broken the connection with their Guru." After this, Mahan Singh became cold. Guru Ji softly placed his head on the ground and went to Mai Bhago.

Guru Ji revived Mai Bhago and narrated the story of Bhai Mahan Singh. She was elated to hear this. Guru Ji kindly blessed her with God's Name and permitted her to stay in Guru Ji's entourage.

After this, the dead bodies of all the martyrs were cremated. Now Gurdwara Shahid Ganj is located at that spot. Guru Ji blessed these martyrs and said, "All these forty martyrs are the liberated ones. They have risen above the cycle of birth and death. The battlefield was named as "Muktsar". Now there is "Gurdwara Tuti Gandhi" (Gurdwara where the broken connection was repaired.) at the place where Guru Ji sat at the time of the cremation ceremony.

From Muktsar, Guru Ji went to Wajidpur that is close to Ferozepur. When some people pointed out that there was a Mughal army cantonment nearby at Kasoor and an attack may take place, Guru Ji said, "Now the lustre of the Mughals has faded. Now you would hear the drums of Khalsa army."

Guru Ji returned from Wajidpur to Muktsar. After staying at Muktsar for sometime, Guru Ji after passing through Rupeana, Kal Jharani and Gurusar, reached Chhatteana Some paid soldiers of Brar families who had not been paid their wages for some time, caught hold of the reins of Guru Ji's horse and insisted for ____________________ (152) ____________________
payment of their salaries. Guru Ji tried to persuade them to wait for some more time and they would be paid their full salaries. However, they insisted for immediate payments. In the meantime, one devotee Sikh presented one double sack used for loading animals full of money. All soldiers were paid their full salaries. As it was the turn of Bhai Dana, their leader, he folded his hands and requested Guru Ji saying, "O True Master! I have everything in my home. Kindly bless me with the shelter of your holy feet and love for Sikh principles." After noticing his love, Guru Ji said, "O Dana! You have done well. Earlier Bhai Mahan Singh had saved the honour of Majha region; now you have done it for the Malwa region. Now you should get baptised and become Daan Singh." He followed Guru Ji's advice. After payment of wages, Guru Ji buried the remaining money at that place.

At Chhatteana, there was a holy sage called Brahmi Shah near Guru Ji's camp. His full name was Sayad Ibrahim Shah. He was impressed by Guru Ji's teachings. He got converted to Sikhism, got baptised and became Ajmer Singh. He stayed with Guru Ji until his end.

Guru Ji went to Mahima Sarja, village of Bhai Daan Singh on his request. As they were a little short of the village, it was time for evening prayers (Rahiras Sahib). Therefore, Guru Ji encamped there itself. It was a very captivating place. Guru Ji named it "Lakhi Jungle". Guru Ji stayed there for some time. Bhai Daan Singh used to bring food for the entourage from his village.

**AT TALWANDI SABO**

Many devotees who had not seen Guru Ji for a long time, started visiting him at Lakhi Jungle. Guru Ji blessed them with holy Amrit and God's Name. From there, Guru Ji went to Talwandi Sabo. Chaudhari Dalla came and welcomed Guru Ji with his five hundred soldiers. He paid his respects and presented Guru Ji one horse of good breed and one hundred and one rupees. Bhai Dalla was a renowned person of the area with lot of influence in surrounding area. Before reaching the village,
Guru Ji stopped at one place. This was the location where Guru Tegh Bahadur Sahib had stayed. Guru Ji encamped there and named it "Damdama" (resting place).

On the advice of Bhai Dalla, Guru Ji discharged the salaried soldiers after paying their salaries. The devotees from long distances started visiting Guru Ji here and there was lot of hustle and bustle there. Guru Ji blessed this land and said, "The canals would flow there and the wheat and mangoes etc would be cultivated."

One day, at the end of the religious congregation, Bhai Dalla expressed his sorrow at the hardships suffered by Guru Ji and the martyrdom of the four sons. He said, "Guru Ji! If you had remembered me at that time, my soldiers would have defeated and made the Mughal forces run away from the battlefield." Guru Ji told him, "Your soldiers are strong in body but they do not possess the faith and confidence that is generated after partaking holy Amrit." When Bhai Dalla started praising his men repeatedly, Guru Ji said, "Whatever has happened has happened. If another opportunity arises, you should take care."

In the meantime, some devotees arrived from Lahore. One of them presented one gun. Guru Ji was very much pleased to receive the gun and told Bhai Dalla, "O brave Dalla! I want to test the aim of this gun. Please tell couple of your soldiers to stand in front of me. Dalla insisted many times but none of his soldiers had the courage to face the gun. Then Guru Ji hinted at Bhai Veer Singh and Bhai Dheer Singh and said that one of them may stand in front of him to test the aim of the gun. Immediately after hearing Guru Ji's orders, both of them stood up and each of them tried to stand in the front. When they were jostling for the front position, Guru Ji told them to stand as they were. Guru Ji fired the gun and the bullet went over their heads. Bhai Dalla was astonished to see the faith of Guru Ji's devotees. His pride vanished. He partook holy Amrit and became Bhai Dalla Singh. Thousands of devotees also partook holy Amrit at that time.

Mata Sundri Ji, Mata Sahib Kaur Ji and Bhai Mani Singh

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arrived from Delhi. Mata Ji inquired the whereabouts of her four sons. Guru Ji replied, "All the four spiritual warriors have gone and are resting on the lap of Timeless God. Our eternal son, Khalsa is alive and would remain alive for ever."

_In putran ke sees pai waar diye sut chaar._

_Chaar mue to kiya bhayia, e jiwat kayi hazar._

I have sacrificed my four sons over the head of these sons (Khalsa). Nothing is lost if four sons are dead! Now many thousands of sons are alive.

Guru Ji sent messages all over for attending congregations at Damdama Sahib. Soon there was great hustle and bustle and more than eighty thousands of persons partook Amrit.

**Compilation of Shri Damdami Bir Sahib**

Guru Ji gave final shape to Shri Guru Granth Sahib at Damdama Sahib by including the compositions of Guru Tegh Bahadur Sahib also. Bhai Mani Singh did the service of writing the whole book. (This is why Bhai Mani Singh is known as second Bhai Gurdas). This volume is exactly similar to the book compiled by Guru Arjun Dev Ji except the addition of Guru Tegh Bahadur Sahib's compositions. This volume is called Shri Damdami Bir.

Guru Ji had requested the Sodhis at Kartar Pur to loan the original book compiled by Guru Arjun Dev Sahib. Fearing the loss of their importance among the congregation of Sikhs if the original volume was given away, they refused to part with it.

Guru Ji blessed Damdama Sahib as "Guru Ki Kasi" (Banaras of the Guru. Banaras was the centre of learning and popularly known as Kasi.). He said that this place would be centre for spiritual education and thousands of Sikhs shall receive education here.
Two heroes of Phul dynasty, Tilok Singh and Ram Singh who had located the bodies of Sahibzada Ajit Singh and Jujhar Singh at the battlefield of Chamkaur and respectfully cremated them had the honour of partaking holy Amrit from Guru Ji. Guru Ji was pleased with them and he wanted them to ask for any blessing. They asked for lands. Guru Ji blessed them and said, "You would not only possess lands but also enjoy royal status."

Guru Ji received a letter from Aurangzeb at Damdama Sahib expressing his sincere regret for his past mistakes. He said that he wanted to meet Guru Ji but due to his ill health and old age, it was not possible. He had directed his prime minister to provide full protection to Guru Ji and pay for the expenses during the journey.

When Guru Ji opened the subject of travelling to South India, the devotee Sikhs did not like the idea. They did not want Guru Ji to go there. However, Guru Ji told them that he had as much love for South India in his mind as for the North. He had to accomplish lot of work in South India.

Journey towards South India. Guru Ji stayed at Talwandi Sabo for about nine and a half months. He sent his family towards Delhi and he himself went to Rajasthan. After preaching the principles of Sikhism at many places, Guru Ji arrived at Dadu Dwara. Guru Ji instructed Mahant Jait Ram of Dadu Dwara about need for bravery and courage. Guru paid respect to the shrine of Dadu Ji by bending the end of his bow. The Sikhs charged him with breaking rules of Sikhism and awarded punishment to Guru Ji. Guru Ji happily accepted the punishment. He said that he did it purposefully to test his devotees and commended them for what they did.

**Guru Ji at Pushkar near Ajmer**

Pushkar is a big lake, which is a holy pilgrim place for the Hindus. Lord Brahma's only temple in India is located there. Guru Ji camped there and had a bath in the lake on the ghat where Guru Nanak Dev had stayed. Guru Ji stayed there for a few days.
One Bhai Prithi from Punjab who was wandering as a sadhu met Guru Ji here. He was impressed by Guru Ji’s teachings. Guru Ji instructed him to go back to his village in Punjab and spread the message of Sikhism. Very large number of people were converted and they partook holy Amrit.

Now there is a Gurdwara at that location on the bank of the lake.

DEATH OF AURANGZEB

Guru Ji was still in Rajasthan at Baghor in Udaipur State that he came to know about the death of Aurangzeb at Ahmad Nagar on 20th February 1707 AD. Therefore, Guru Ji had to change his programme of journey.

MEETING WITH MUAZM (BAHADUR SHAH)

After the death of Aurangzeb, a dispute between his three sons (Muazam, Azam and Kam Bakhash) took place. Prince Muazam who became Bahadur Shah later, requested for blessings and help from Guru Ji through Bhai Nand Lal. Guru Ji considered Muazam a broad-minded and a better person as compared with his father Aurangzeb. Therefore, Guru Ji sent one contingent of three hundred selected cavaliers under the command of Bhai Dharam Singh. Prince Azam and his son were killed in the battle near Agra on 8th June 1707 AD. Prince Muazam occupied the royal throne at Delhi. Since Muazam could not personally visit Guru Ji, he sent his minister to request Guru Ji for paying a visit to Delhi. Guru Ji reached Delhi on 23rd July 1707 AD after passing through Mathura, Brindaban. Bahadur Shah deputed his minister to welcome Guru Ji.

The meeting between Guru Ji and Bahadur Shah took place on 23rd July. Guru Ji reached the Red Fort fully adorned with the weapons, plume on his head and riding the horse. The emperor himself came to the gate of the fort to welcome Guru Ji. Everybody stood up to welcome Guru Ji as a mark of respect. Bahadur Shah presented one necklace with inlaid precious stones worth sixty thousand rupees, one plume, and a robe of honour.
Guru Ji sent these things to his camp through a messenger. (Normally, such presents have to be worn in the presence of the emperor. Guru Ji's action of not wearing and sending to his camp shows that Bahadur Shah respected Guru Ji as a religious Guru.)

Bahadur Shah thanked Guru Ji for the help for his elevation to the royal throne and said, "You have done a great favour by visiting. This royal throne is only due to your help and grace. I shall try my best to carry out your appropriate commands." After noticing so much respect for Guru Ji in Bahadur Shah's mind, the dogmatic Muslim leaders felt bad. However, the emperor said that Guru Ji was not his subject but a spiritual leader.

The jealous dogmatic priests said that if he was a spiritual leader, then he must show some miracle. When Bahadur Shah looked at Guru Ji, Guru Ji said only God was the master of miracles. It does not behove a beloved of God to show miracles. When the Muslim priests still repeatedly insisted, Guru Ji pointed his finger towards the emperor and said, "The emperor is a miracle. He can get anybody beheaded by just pointing his finger towards him and pardon anybody at his will. The political power is a miracle." Then Guru Ji took out one gold coin from his pocket and said, "The currency is also a miracle. Even political power can be purchased with this."

However, the dogmatic Muslim priests wanted to test Guru Ji's spiritual powers. When the priests repeatedly insisted, Guru Ji took out his sword from the sheath and loudly said, "If somebody does not understand logical arguments, then this is the miracle. The kingdoms can be captured with this and the tyranny can be eliminated." Everybody became quiet after hearing this. The next question of the Muslim priests was, "Which religion is better, yours or ours?" Guru Ji replied, "For you, your's is better and for us ours is better."

Bahadur Shah expressed sympathy with Guru Ji for the excesses and provocations and promised to take suitable action against the defaulters. He also sent a command to the governor of Sirhind to pay three hundred rupees daily for maintenance to
Guru Ji. After this, the governor of Sirhind got worried about his own life.

After that day, the system of meetings continued and lot of discussions took place. One day, one Muslim priest said that on the doomsday, only the persons recommended by Hazrat Muhammad Sahib or those who have faith in him would be successful. Guru Ji clarified that the final decision would be based only on the actions (karma). No recommendations work in the God's court. Then Guru Ji took out a coin from his pocket and gave it to a courtier to go to the market and get it valued. The courtier returned and said that nobody accepted the coin. Guru Ji said, "O Emperor! Look! This coin has your stamp on it; even then, nobody accepted it. When the emperor looked at the coin very carefully, he said, "The metal of the coin is not genuine. My stamp is of no use on it." Guru Ji said that it was exactly like that in the spiritual world where the genuine and the fake are distinguished. The false notion that one would receive God's blessings without noble actions should be expelled from one's mind.

During the discussions with the emperor, it appears that an understanding was to be arrived on the following points:-

a) The government shall treat Hindus, Muslims and other religions on the same level.

b) Everybody shall receive full justice.

c) The government shall not interfere in any religion.

d) The culprits would be be punished.

In the meantime, news arrived from Rajputana that there were signs of rebellion there. Bahadur Shah went to Rajputana in November 1707 AD. On his request, Guru Ji also followed him. As Guru Ji reached the boarder of Rajputana, he learnt that Bahadur Shah has left for South India as his third brother Kam Bakhash had rebelled.

Thus, the continuity of dialogue between the emperor and Guru Ji was broken. Guru Ji also realised that the emperor was evasive as he was not able to take any such decision without
taking the Muslim priests and dogmatics into confidence. This was not an easy task.

However, the emperor was fully convinced about Guru Ji's greatness. This is proved from the fact that after Guru Ji's death, he ordered that he did not want the properties of a saint. Guru Ji's properties may be given to his heirs. (In those days, there was the law that after the death of the officers, lords of feudal estates and important persons, their properties were confiscated by the state.)

**GURU JI'S JOURNEY TO SOUTH INDIA**

Guru Ji travelled towards South India separately from the emperor. At Nanded, he met one Bairagi Madho Das. Guru Ji had learnt about him earlier. He was originally from Rajouri in Kashmir. He used to delude people with his spiritual powers. He tried his best to use his powers on Guru Ji like throwing down Guru Ji from the bed where Guru Ji was sitting with the help of black magic etc., but none of them worked. Then he asked Guru Ji, "Who are you?" Guru Ji told him, "You know me. I have come here to make you my devotee." Then the Bairagi said, "Are you Guru Gobind Singh? I am your "banda" (slave). I accept to become your Sikh."

Guru Ji blessed him with holy Amrit and named him as Banda Singh. Then Guru Ji attached five of his intimate Sikhs with Banda Singh and gave him some arrows, one drum and a Sikh flag (Nishan Sahib).

Guru Ji advised Baba Banda Singh to follow teachings of Shri Guru Granth Sahib and perform prayer (Ardas) before starting any mission. He further advised that on arrival in Punjab, all the evil barbarians who had committed tyrannical crimes must be taught a lesson. All the actions must be taken with the approval of the five Sikhs accompanying him. In case of extreme emergency, the arrows given by Guru Ji might be used.

**DEATH OF GURU JI**

Due to closeness of Guru Ji to the emperor, Wazir Khan, governor of Sirhind was very much afraid of his death. He was
worried that he might meet the fate of Chandu who had tortured Guru Arjan Dev Ji. Therefore, he planned for Guru Ji's murder. He selected two Pathans for this job. One of them was the grandson of Painde Khan who was killed by Guru Hargobind Sahib. Wazir Khan motivated him by telling him that he must take revenge of his grandfather's murder by killing the grandson of Guru Hargobind Sahib.

These two Pathans were attending daily congregations of Guru Ji for long time. One day Guru Ji was resting in his tent after the evening prayers of Rahir as Sahib. The attendant of Guru Ji had also gone somewhere for some work. These two Pathans found this as a good opportune time. They stealthily entered Guru Ji's tent and struck Guru Ji with a dagger in his left ribs. Guru Ji killed one of them on the spot. The other one escaped but was killed by the Sikhs. This happened on 14th September 1708 AD.

The injury of Guru Ji was treated and stitched properly. The wound started healing. However, on 6th October 1708 AD, one devotee presented Guru Ji with a bow. When Guru Ji was pulling the string of the bow, the stiches of his wound opened up and started bleeding. On 7th October, Guru Ji realised that his last time was approaching. He called all the devotees and in their presence placed five-paisa coins and a cocoanut in front of Shri Guru Granth Sahib, bowed his head and blessed Guruship to Guru Granth Sahib.

Guru Ji instructed the disciples that Guru Granth Sahib was the spiritual light and body of all the ten Gurus. This way, the tradition of human bodied Guru was finished forever. At that occasion, the command (Waak) of Guru Granth Sahib was—

Khulia karamu kripa bhaity Thakur keertan Hari Hari gayi. Sram thaka paye bisrama miti gayli sagli dhayi.(1)

(Pravak: 1000)
God is pleased and the karma has fructified by singing the praise of God (Hari Hari). Now the labours are completed and rest is attained. All the rush work is over. (1)

The Sikh culture had acquired Gurmukhi as their own script; Shri Harimandir Sahib at Amritsar as their holy place of pilgrimage and Shri Guru Granth Sahib as the Holy Scripture upto the time of Guru Arjan Dev Sahib. Guru Gobind Singh during his struggle-filled life blessed the devotees with holy Amrit; form with full hair on the head and beard. He established Khalsa traditions of courage and valour. He also blessed the decision-making powers to the group of five Sikhs. This way, Guru Gobind Singh completed the mission started by Guru Nanak Dev.

**PERSONALITY AND IMPORTANT ACHIEVEMENTS OF GURU JI**

1) The Indian society was badly suffering on the fronts of social, economic, religious, political and moral life. Guru Ji made the plundered and ravaged society to stand up on its feet and fight for living a life of self-respect and honour.

2) Guru Ji blessed honour and respect on the females by making Mata Sahib Kaur as the mother of Khalsa. Guru Nanak Dev Ji has said that the woman is worthy of respect as she gives birth to the kings.

3) Guru Ji condemned the useless ritual worships like those of graves, memorials built at the site of cremation, statues, pictures etc.

4) Guru Ji finished the distinction between the higher and the lower castes. Out of the five beloved ones, four were from the so-called lower castes.

5) Guru Ji encouraged the people to realise that they are not weak. They have to know about their inner strength. The rights are not given by merely asking for. These have to be taken by force.

6) Guru Nanak Dev Ji had shown the courage of calling Babar as "tyrant", "kings are lions, and their courtiers are hunting
dogs". Guru Gobind Singh wrote Zaffarnama to Aurangzeb in which he told him about his evil actions very bluntly. This letter shook the consciousness of Aurangzeb and he died of repentance. (Zaffarnama is at annexure 5 at the end of this book with English translation)

7) Guru Ji considered the sword (weapons) as the symbol of struggle and power. He fought eighteen battles in his lifetime and won many of them. However, he did not occupy even an inch of land. He had given strict instructions to his army that they shall never loot others’ wealth or honour. They shall not attack the enemy who is running away from the battlefield or is sleeping. No woman or old person is to be harmed. Guru Ji never attacked anybody first. He believed in defensive action and ensured his victory with just fight. None of his battles was for wealth, land or women.

8) All the warriors and emperors fought battles for satisfying their ego, establish reputation of their bravery, or for wealth, land and women. However, Guru Ji fought all the battles for saving the low, poor, helpless and powerless people and gaining the rights and equality for these persons. In such efforts, he had to sacrifice his all the four sons and mother.

9) Guru Ji fought battles with the Mughals as well as the Hindu hill kings. He had both Hindus and Muslims in his army. He ensured that his struggle should never become anti-Muslim.

10) He infused unparalleled courage and valour in his disciples so that they would be ready to sacrifice their lives if such opportunity arises. He was always in forefront in all the battles. At Chamkaur, he first sent his two sons to fight before the five beloved ones.

11) Guru Ji suggested his father to sacrifice his life to save the Hindu traditions of forehead mark (tilak) and holy thread

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(janju) at the tender age of nine years. This shows his maturity, fearlessness, understanding and self-confidence. He never allowed his father's sacrifice to leave any mark of fear, hate or feeling of revenge.

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O Sages! Expel the ego from your mind. Keep away from the lust, anger and company of the evil persons during the day and the night (all the time). (1) (Rahau)

Treat happiness and suffering; honour and disrespect alike. One who remains untouched by pleasure and sorrow, he has rightly understood the truth of the world. (1)

One who renounces any effect of his praise and backbiting, only he can find the state of liberation? Guru Nanak Dev says that this game is very difficult. Only rare God-oriented persons know it. (2) (1)
O Sages! The universe has been created by the God. One person dies and another person thinks he is eternal. This strange happening is beyond understanding. (1) (Rahau)

Under the influence of lust, anger and greed, the human beings have forgotten the existence of God. Just like what happens in the dream (when we think the happenings in the dream are real) the human beings think that the human body is true i.e. eternal. (1)

Whatever is visible to the eye is destructible like the shade of the cloud. Guru Nanak Dev says that the world is false and one should always remain under the protection of Ram (God Who is everywhere). (2) (2)
Maya a mamta siu ih bidhi aapu bundhawai. Mrig trisna jiu jhootho ihu jag dekhi tasi uthi dhawai. (1) Bhugati mukti ka karanu Suami moorh tahi bisrawai. Jun Nanak kotan mai kou bhajanu Ram ko pawai. (2) (3)

उपरोक्त महसूल ॥
प्राणी कुं हरि जसु मन नही आवे ॥ अहिंसिन मणीन रहे माहा मे कहु कैसे गुन गावे ॥

सहाय ॥ पूर्व मीत माहा ममता मित्र इह विधि आपु बंधवे ॥ फिर तिसना मित्र झूठों इहु जग हंसिन तासिन उठे धावे ॥

ज्ञान मुक्ति का कारनु सुआनो मूढ ताज़ि चिमरावे ॥ जन नानक कोटन मै कोऊ भजनु राम को पावे॥

गायत्रिय भवृत्ति ॥
पाली बढ़ी उप समु अत लाठी आवे ॥ अवधिनिम हात्त उव अवधिना मे बढ़ू वैम ताये वाले ॥

(1) (Rahau)

He has tied himself in the bondage of love for his sons, friends and worldly wealth. This world is false like a mirage but the human beings run after them as soon they see the mirage of the world. The fools have forgotten the Supreme Master who is the giver of liberation and worldly enjoyments. Out of crores of beings there is hardly any one, who attains the devotion to the God. (2) (3)

(1/4) Gauri Mahalla 9

O Sages! It is not possible to control the mind because this volatile mind lives in the company of desires. This is the reason it is not stable or one pointed. (1) (Rahau)

Powerful hard anger also lives in the heart, which has baffled the mind. This anger has stolen the jewel of Divine Knowledge of the human beings. Everybody is helpless in front of the anger. (1) The yogis have become tired after their efforts and the wise persons have become tired after singing the praise (of God with their wisdom). Guru Nanak Dev says that when God shows His mercy then all the happy coincidences take place automatically. (2) (4)
O sages! Please sing the praise of God. You have attained invaluable human birth. Do not waste it in vain. (1) (Rahau)

God purifies the sinners and is friend of the poor and helpless. Therefore, you seek shelter of the God. When the elephant was caught hold of by the crocodile, he prayed to God, he was released and his fears vanished. Why do you forget such God? (1) Desert your ego and the love for worldly wealth. Then you apply your mind to the meditation of God. Guru Nanak Dev says that this is the only way to cross the ocean of the world. You become God-oriented and attain this state. (2) (5)

(1/6) Gauri Mahalla 9

O my mother! Somebody may make my lost mind understand. It does not sing the praise of God even for a moment as per the path suggested by the Vedas, Puranas and the saints.

(1) (Rahau)

Even after having attained the invaluable human body, it is being wasted in vain. My mind having developed attachment for the greed for the worldly wealth; it is proving to be a painful.

(1)

The God is always with us inside and outside. The mind does not develop love for God. Guru Nanak Dev says that only such a person, in whose heart the God resides is considered as liberated. (2) (6)

(1/7) Gauri Mahalla 9


(2) Dukhu sukhu ei badhe jih nahani tih tum jano giyani. Nanak mukati tahi tum manau ih bidhi ko jo pranee. (3) (7)

(170)
वे रघुगुरु ॥ ॥ उसके नाम महिमा भवन डूब अभिभाव 
रूप में ॥ उसके नाम रूप में निधन रूप धीर भवन वै देख ॥ ॥ सुखव 
रूप आभूति विधे स मद निधि बंधन अन धीर ॥ ॥ हिंदुहरू हिंदू वे 
सह से वे लख भें कुँ रूप तैह ॥ ॥ सुख कुँ दे सये निधि तिघ 
भु मन्दर विधायो ॥ रूप भवन उपन्य भभु भभु निधि विधे वे 
से भूती ॥॥

O Saints! One attains peace only on surrendering to God's protection. The benefit one attains by study of Vedas and Puranas (holy books) is that one should remember God's Name. (1) (Rahau)

One who is not attracted towards greed, attachment, worldly wealth and other indulgence, one who is not touched by pleasure and sorrow, that person is truly the form of God. (1)

A person who considers the heaven and hell, nectar and poison, gold and money as same and has no attraction for them. One who treats praise and criticism as same, he is not affected by greed and attachment. (2)

A person is considered as wise who is not tied up with pleasure and pain. Guru Nanak Dev says that one who has developed these qualities is a liberated person. (3) (7)

(1/8) Gauri Mahalla 9


गउड़ी महला ८ ॥

मन रे कहा भड़ो ती चुगा ॥ अहिनस्ति अउध छलटे नही जने भड़ो 
लोभ संग हुए ॥ ॥ रहाँ ॥ जो तनु ते अपने कर भाँति अमुख मुंडर 
ग्रीह नारी ॥ इन मे कछू ते रे नाही देखी सोच बिचारी ॥ ॥ सत 
जनम अपने ते हारीओ गोबिंद गति नही जानी ॥ निम्न न लोन भड़ो

(171)
चरन सिंह तिथिया अवध सिराजी।।
कहु नानक सोई न नरू सुखीआ
गम नाम गुन गाव।।
अत सगल जन माई मोहिजू निरामे यतु नहीं
पाव।।॥

शाक्ति भगवा े ॥
भर दे वर्ग झटिक ए छरिल।।
अंतिम अंतिम धाटे तनी सने झटिक
लेक अंतज छरिल।।
सू भर दे अवरे बांध अंतिम अंत छरिल
लिए तनी।।
दिल भै बढ़ उठे बेते तरण पिरे खेल विचवार।।
उधर समुह अन्धे दे गरिम देविन गाँड रूमी सची।।
सिक्षा त लोह झटि
चवाल झटिक विवाण अंतिम याही।।
चुल चुल भावी वान लोभ न हापी।।
अंतिम महाल महाल अंतिम अंतिम झतिक थड़े यतु
रूमी पाँच।।॥

(आकाश: २२०)

O my mind! Why have you gone mad (by getting lost in the ocean of the world)? Do you not know that your age is reducing every day and night? In addition, due to getting lost in greed, you have become inferior. (1) (Rahau)

Your body and the beautiful wife, that you think are yours, think carefully! None of them is yours. (1)

You have yourself lost your jewel-like human birth, as you have not realised the state of remembrance of God. You did not surrender to the feet of God even for a moment and spent your age fruitlessly. (2)

Guru Nanak Dev says that only such persons are happy, who sing the Name of God. Nobody else in the world would attain the state of fearlessness because those have been infatuated by worldly wealth (Maiya). (3) (8)

(1/9) Gauri Mahalla 9

Nar achet paap te daru re. Deen Dayial sagal bhai bhanjan saran Tahi tum paru re. (1) (Rahau) Bed Puran Jaas gun gawat ta ko Naamu heeyai mo dhru re. Pawan Naam jagat mai Hari ko simri simri kasmal sabh haru re. (1) Manas deh bahuri nah pawai kachhoo upau mukati ka karu re. Nanak kahat gayi karuna mai bhav sagar kai pari utaru re. (2) (9) (251)

(172)
तुम पहे रे। रहाँ। बेंद पुराण जाम गुन गावत ता को नामु है।
मो धरे रे। पावन नामु जगह में हार को सिमार सिमार कसमल सम
हरे रे। मानम टेक बहरे नह पावे कंग उपारु मुक्त का करे रे।
जानक कहत गाह कमा में भव सागर के पार उन के रे।

(अनंत-२२०)

O human Being! Be afraid of committing sins. Surrender to
the God who shows mercy on the poor and helpless and dispels
the fears of all. (1) (Rahau)

Adopt the Name of God whose praise is being sung by the
Vedas and Puranas in your heart. In this world, the Name of God
is the purest thing. Remember the God's Name again and again
and expel your all the impurities. (1)

Now do something to attain liberation because you shall
never get this human body again. Guru Nanak Dev advises that
one should sing the praise of Merciful God and cross the ocean
of the world. (2) (9) (251)

Ik Oankar Satigur Parsadi.

(1/10) Ragu Assa Mahalla 9

Birtha kahau kaun siu mun ki. Lobhi grasio dasahu dis
dhawat asa lagio dhun ki. (1) (Rahau) Sukh kai heti bahutu
dukhu pawat sev karat jun jun ki. Durari duari suan jiu
dolat nah sudh Ram bhajan ki. (1) Manas Janam akarth
khawat laj na log hasan ki. Nanak Hari jisu kiu nahi gawat
kumati binasai tun ki. (2) (1) (233)


(173)
O Brother! Whom should I tell the state of my mind? My mind is entangled in greed and in the hope of getting worldly wealth is running in all the ten directions. (1) (Rahau)

The mind gets lot of suffering in the hope of attaining happiness. It is serving everybody in this hope. It has no sense of remembering God's Name and is moving from door to door like a dog. (1)

The human beings waste their human birth fruitlessly. They do not even feel ashamed when others laugh at them. Guru Nanak Dev says, "Why are you not singing the praise of God? This shall expel all the evil traits of your body and the mind". (2) (1) (233)

Ikk Oankar Satigur Parsadi.

(1/11) Ragu Devgandhari Mahalla 9

Yah manu nai na kahio karai. Seekh sikhayi rahio apni see durmati te na tarai. (1) (Rahau) Madi Maiya kai bhaio bawaro Hari jus nahi uchrai. Kari parpanchu jagat ko dahakai apno udar bharai. (1) Suan pooch jiu hoi na soodho kahio na kan dhrai. Kahu Nanak bhaju Ram Naam nit jate kaaj sarai. (2) (1)

(174)
उच्चे || कार परपूजु जगत कउ तनके अपने उदर भरे || 1:1 सुधाने पूछ
जिउ होइ न सूधो कोडौ न कान धरे || कहु नानक भजु गाम नाम
निन जा ने काजु सरे || 2:1:1.

१२७ मदियवाई भूसागर ||
चागु देवावजी मसाजर ॥

पत भज टेवर र ब机床  बवे || मौध निकाश बविवर अपनी मि शुकवाँ वे र टवे ॥ 11 वजावे || मौध निकाश बवे बविवर बवे वनी सलु रर बवे ॥ 11 वनी वनी सलाव बवे बवे बवे भागे विखड़ ववे ॥ 11 मनाल बवे निकाश बवे बवे बवे ।

सब इकुव होइ र गए  बवे || बवे रछोज़ बवे बवे बवे बवे बवे बवे बवे बवे ॥ 11 बवे रछोज़ बवे बवे बवे बवे बवे ॥

My mind does not listen to my advice. I have tried a lot to

teach it but it does not desist from evil thinking and actions. (1)

Rahau)

The mind has gone mad due to being intoxicated with maya

and does not recite the praise of God. It swindles the world by

adopting various garbs and fills its belly. (1)

Just as the tail of the dog never becomes straight, it does

not pay any attention to my advice. Guru Nanak Dev advises the

mind to meditate on Ram Naam daily so that the object of the

human life is achieved. (2) (1)

(1/12) Devgandhari Mahalla 9

Sabh kichhu jeevat ko bivhar. Maat pita bhayee sut bundhap

aru funi grahi ki naari. (1) (Rahau) Tun te pran hote jub

niare terat preñ pukari. Aadhi ghari kou na rakhi ghar te

det nikari. (1) Mrig trisna jiu jug rachna yah dekhau ridai

bichari. Kahu Nanak bhaju Ram Naam nit ja te hote udhar.

(2) (2)

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When the vital airs leave the human body, every one of them calls it a ghost. Then nobody keeps the dead body in the house even for half of a ghari (one ghari is about 22 minutes) and remove the dead body from the house. (1)

The world is (false) like a mirage. You can ponder over this thought in your heart. Guru Nanak Dev says, "O my mind! Meditate on Ram Naam daily so that you may be able to cross the ocean of the world". (2) (2)
O Devotee! The love in this world is false. The homemaker and the friends are attached with you only for their own comforts.

Every body claims you as his or her own, but the truth is that their mind is interested in their own selfish interests. It is a strange custom of the world that nobody is your friend at the last moment. (1)

O my foolish Mind! You do not understand even now, I have become tired of giving you advice. Guru Nanak Dev says, a person who sings the praise of God, he crosses the ocean of the world. (2) (3) (6) (38) (47)
Nobody can understand state of the God. The yogis, those who were performing austerities and many other wise persons have made all efforts, but they also got tired and lost. (They could not succeed in knowing the state of God.) (1) (Rahau)

God can make a destitute a king and a king a destitute in a moment. He can fill the empty and empty those who are full (make rich of the poor and rich into poor). This is the way of working of God. (1)

The God has Himself created His manifested form as maya and He Himself oversees it. The God takes many forms in many colours but always remains unattached from all of them. (2)

The God is beyond count, Unfathomable, Imperceptible and Unmanifest and He has put all worlds into illusions. Guru Nanak Dev says, "O human being! Desert all the illusions and apply your mind to the feet of God". (3) (1) (2)

(1/15) Sorathi Mahalla 9

Ik Oankar Satigur Parsadi

O my Mind! You develop love for God. You listen to the praise of God with your ears and sing holy words with your tongue. (1) (Rahau)

Keep company with the holy persons, remember God's Name. By doing this, you shall become pure of all your sins. O Friend! The death is waiting around you with its mouth open like a terrible wild animal. (1)

O Devotee! You understand in your mind that it shall devour you today or tomorrow. Guru Nanak Dev says, "You meditate on Ram Naam as the time is running out". (2) (1)
O Devotee! The desires of the mind were not fulfilled. One could not remember the God's Name nor could worship at the pilgrim places. In the mean time, the messenger of death came and caught hold of the tuft of hair on top of head. (1) (Rahau)

Wife, friends, son, carriages, all the wealth, property and all other things are all destructible. Only the remembrance of God's Name is correct thing to do. (1)

One gets human birth after one gets tired of roaming in many forms for ages. Guru Nanak Dev says, "This human life is the opportunity to attain God. So, why are you not remembering God's Name?" (2) (2)

(1/17) Sorathi Mahalla 9


सोराठि महाला ९ ॥
मन रे कुंनु कुर्मलि ते लोनी ॥ पर दरा नंदिआ रस रचिंचि राम भजि नहि कोनी ॥१॥ रहाँ ॥ मुकलि पंशु जानिंगो ते नाहरी धन जीतन कुर्माँ धाइ आ ॥ अंति संग काल नहि दीना जिआ आपु बंधाइ आ ॥२॥ ना हरि भजिंगो न गुर जनु सेविं नह उपजिंगो क्रुं गिजाना ॥ घट हो माहि निर्माणु तै खोजत उदिजाना॥२॥ बहुतु जनम भरमत ते हारिंगो अवसंधि मति नहि पाई ॥ मानस देख पाह पद हरि भजु नानक कात बनाई॥३॥

मैंदिथि भवसा ६ ॥
भल वे बहुँधु कुमारि कै सोली ॥ धव एकः संकृतां कर वशिंचि तन्भ ब्राह्म सदौ वेलौः ॥४॥ वर्षौः भक्ष्यं सुशििचि कै सुपिंचि पण मैंदिथि वर्षौः वारस्वििचि ॥ आनंद में बचि तन्त्र लोकं विखय आपु भेदाििः ॥५॥ रूः देवि िशििचि च ब्रह्म मधूः मैंदिथि तन्भ दुहितिःिि वहि विभाः॥

(180)
O my Mind! What wrong advice you have got? You are absorbed in attraction for others' women and love for others' slander. You never performed devotion to God. (1) (Rahau)

You did not know the true path to liberation and were only running after collecting wealth. Nothing comes for help at the last moment. You were tied up with attachment to Maiya without any gain. (1)

You did not perform meditation on God's Name, did not serve the Masters and nor any spiritual knowledge was attained by you. God resides in your own heart but you are looking for Him in the forests. (2)

You got tired by roaming in many births but you never attained stable wisdom in your mind. Guru Nanak Dev says that he has told you the correct advice. Therefore, now that you have human birth, perform devotion of God. (3) (3)
O my Mind! Surrender to the God and ponder. Adopt the praise of the God in your heart by remembering by Whom Ganika was liberated. (1) (Rahau)

Dhrua (pole star) was made eternal and he attained the state of fearlessness by remembering the Name of God. The God Who expels the suffering like this, why have you forgotten Him? (1)

When the elephant sought the shelter of the Merciful God, it was released from the grip of the crocodile. Up to what extent should I describe the praise of greatness of God? The elephant was released by simply uttering Ram. (2)

The whole world knows about Ajamal the sinner. He was liberated in a moment. Guru Nanak Dev says, "O human Being! Remember the Name of God Who is the expeller of all the worries so that you can cross the ocean of the world. (3) (4)

(1/19) Sorathi Mahalla 9


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कुनू नामु गुर जा के सिम्मे भव्व सागर कु तरहे   ॥ १२ ॥ कल मे एकु नामु किया निधि जाहिं जापे गनि पावे   ॥ अउर धर्म सा के सम माहिन इह बिधि वेदु बतावे   ॥ १३ ॥ सुखु दुःखु गहन सदा निश्चली जा कु त कहन गुआई   ॥ सो नम हो मह बने निरंतर नानक दर्जनि निमाई   ॥ १४ ॥

विविध भव्व रे   ॥

धृति वषुरु भरि बने   ॥ ना दे क्रांड़ तंग बो पनी सभ बे ब्रम जरे   ॥ १५ ॥ वरी दे वश में क्रांड़ बिष्मिना बरु बैती पाँच वशु वषु भरि वरी वरी वशु गुरु सा दे जिम्मे उर माताव वशु उरी   ॥ १६ ॥ बर से ठेक रघु विधि नियम मरी लखे गाँव पनी   ॥ अभिषेन याँ ये सभ रुपांत हिन्य निधि वेदु वरी   ॥ १७ ॥ सह रघु वरु मरी निजसी ना वरी बरु गुआई   ॥ मे भ्व जी आती बहे निबंधावह तहल स्वात्तिर निमाई   ॥ १८ ॥

(अंक-५३२)

O God! What effort the human being should make so that he can attain devotion to God and also expel the fear of the messenger of death. (1) (Rahau)

Please enlighten me. What is the action? Which is the knowledge? Which religious practice is to be followed to cross the ocean of the world. (1)

(Now Guru Ji himself answers these questions.) In Kaliyuga, it is only the Name of Merciful God by remembering Whom, the liberation can be attained. There is nothing else compared to faith in the God's Name. It has also been mentioned in the Vedas. (2)

The God who is called the Master of the earth, is not touched by happiness and suffering. Guru Nanak Dev says, that God is prevailing in you without break like the reflection in the mirror. (3) (5)

(1/20) Sorathi Mahalla 9

माई मे किहं विधि लबदु गुमाई। महा मोह अग्निनि निमित्त मे मनु रहहो उरहाई। (1) (रहु) अनल जनम भरम हि भरम खोइओ नह असदिः श्यू बाई। विविहासकत रहहो निमस बासुर नह छूटो अथमाई। (1) साधमंगल कथा नही कोणा नह कौरति प्रभ गाई। (2) जन नानक मे नाहि कोऊ गुन गाख लेह सरनाई। (26)

अनविष्ठ भवस्यः (2)

हर्षी मे विधि विधि रघु तुमारी। मन में अविगमिति विभिन्न मे मनु विनित दुखशनी। (1) (उप.) सवार तरम दूर तो दूर वैविहिं रघु आफितबु मंडल पर्वती। विभिन्नविवेक विधि विशिष्ट लिम बसुर रघु हुम्बो अथवाइ। (1) मयामृतु बसुर रघु बीकृत रघु बीबोध भुजु कार्यी। (2) सरोवर मे सरोवर रघु रघु लेह मधुरिः। (26)

(अंक:६३)

O my Mother! How shall I recognise God? My mind is engrossed in great greed and darkness of ignorance. (1) (Rahau)

I wasted my whole life in illusions and I never attained eternal knowledge (of God's Name). Day and night, I was engrossed in worldly wealth and my low level of thinking never left me. (1)

I never availed the company of holy persons and I never sang the praise of God. Guru Nanak Dev says that he does not possess any good qualities. Kindly keep me under your protection. (2) (6)

(1/21) Sorathi Mahalla 9

Mayee manu mero busi nahi. Nis basur bikhian kau dhawat kihī bidhi rokau tahi. (1) (Rahau) Bed Puran Simiriti ke mut suni nimakh na heeye basawai. Par dhan par dara siu rachio birtha janamu sirawai. (1) Madi Maiya kai bhaiyo bawaro soojhat nah kachhu giana. Ghat hi bheetari basat Niranjanu Ta ko maram na jana. (2) Jub hi sarani sadh ki aiyō durmati sagal(binase) Tub Nanak chetio Chintamani katee jum ki fasee. (3) (7)

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हीए व्यस्तके ॥ पर धन पर दरासे मिटो रूढ़ियों विपथा जन्मु मस्तिष्के ॥
साधन माध्यम के भ्रामों बावसे मूर्त नह कदर मिश्रणा ॥ यहत ही भौतिक वस्त्र तर मर्यम न जाना ॥
जब ही सरगम साध की आड़ी दूरविद्या सम्पत्ति ॥ तब नानक चेतियों चिंतामनि कांटी जम को फासी ॥

तेरि भू भेंट बीम रूढ़ी ॥ तिम धारु विविधाल बिहु गंध विपिर वेंबंद उर्मिः विपिर ॥
रणपुर ॥ भेंट पुरुष विभुजित वे भड़ सूरी विम्बं तेरि शाबादे ॥ यह यह वह रूढ़ी विदित विपिर द्वितीय मर्यम मन्दे ॥
भरि एकडं व्यस्तके विशेष बचाये गंध एवं जिम्बार ॥ यह यह देवी वश दिना विशेष उर वे भू मर्यम ॥
एवं तय जिय हारि मन वो आशंका दुहोराड गोलम बिम्बि ॥ उस रूढ़ि वेंबंद विउपरहि वारी भम को फासी ॥

O my Mother! My mind is not under my control. It runs after carnal desires day and night. How can I restrain it? (1) (Rahau)

Even after listening to the guidance given by the Vedas, Puranas and Simiritis, it does not take it to heart, even for a moment. It is always attracted towards others' women and wealth. My life is passing fruitlessly. (1)

The mind is gone mad due to attraction of worldly wealth. It does not absorb any wisdom about spiritual knowledge. The God is prevailing in the heart but the mind does not know this secret. (2)

As soon as the mind surrendered to the saint, all the evil thinking was expelled. Guru Nanak Dev says that when the mind meditated upon the Name of God, Who is the remover of all the worries, the noose of the messenger of death was cut. (3) (7)

(1/22) Sorathi Mahalla 9

Re nari ih saachii jia dhari. Sagal jagat hai jaise supna binsat lagat na bar. (1) (Rahau) Baroo bheet banayee rachi pachi rahat nahi din chari. Taise hi ih sukh Maiya ke urjio kaha gawar. (1) Ajhoo samajhi kachhu bigrio nahani bhaji le Ram Murari. Kahu Nanak nij matu sadhan kau bhakhio tohi pukari. (2) (8)
O human Being! Accept this as a truth in your mind that this entire world is like a dream. It does not take long for its destruction. (1) (Rahau)

This world is like a sand wall, which is beautified by plastering. Nevertheless, it lasts hardly for four days. O Fool! The comforts of the wealth are just like that. Why are you entangled in them? (1)

Even now, nothing is lost. Meditate on the God's Name. Guru Nanak Dev says that he is telling this loudly so that you may listen and correct your thinking. (2) (8)

(1/23) Sorathi Mahalla 9

As seen, no body is a true friend in this world. The whole world is engaged in their own welfare. Nobody accompanies you when you are in distress. (1) (Rahau)

Wife, friends, son, relatives all of them are attached to you for the sake of your wealth. When they come to know that somebody has become a pauper, they leave him and run away. (1)

O my mad mind! What can I tell you? You are making friends with these relations. You have forgotten the praise of the God who is the Master of the helpless and destroyer of all fears. (2)

I have tried all efforts to advise the mind. However, it is like the dog's tail which never becomes straight. Guru Nanak Dev says, "O God! Kindly save the honour of your reputation. I meditate on only Your Name." (3) (9)

(1/24) Sorathi Mahalla 9


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birtha audh sirani. Kahu Nanak Hari birdu pachhanau bhoole sada prani. (3) (10)

Sorathi Mahalla 9

O m y Mind! You have not adopted the teaching of the Master. What if you have shaven off your head hair and put on saffron coloured clothes? (1) (Rahau)

You have left Truth and were attached to falsehood and have wasted your birth fruitlessly. By pretence, you filled your stomach (with wrongly earned money) and slept like animals. (1)

You never understood the worth of remembering God's Name and sold yourself to worldly wealth. Like a fool, you were involved in intoxication of sinful propensities and forgot about jewel of God's Name. (2)

You were negligent and did not remember God's Name and your life passed away purposelessly. Guru Nanak Dev prays, O God! The humans always commit blunders. Kindly, perform Your honourable tradition and pardon the human beings. (3) (10)

(1/25) Sorathi Mahalla 9

Jo naru dukh mai dukhu nahi manai. Sukh snehu aru bhai

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में तब सूद में घुप कोई धरे || सूढ मयेव अखे के ठीक सा वे बेंक केरी धरे || ॥ उर हर मै दितिशन दर शेतवाश ना वे केंद्र शाई अप्लासने || उद ऊठव दे वे लिगवबुध रूढ़ा महल मंहास || ॥ अन्न महल माहल दिनभारी तथा वे देव तिवाम || घुप देव लिग धर तरुपाल डिव धारपूर तिवाम || ॥ धुत विपुल लिग तर वरु होती डिव डिव लखवाश पहली || तरुपाल होती वोशी किरिक लिग || लिग धरणे मेंडा पहली || (अंग: 633)

A person who does not feel suffering in the event of grief and who does not feel attracted to pleasures and has no fear in his mind; and he considers the gold worth clay. (1) (Rahau)

A person who does not have back biting tendency, not even praise (for flattery), no greed and pride, he is not affected by pleasure and pain; and honour and insult. (1)

One who deserts all hopes, desires and remains unattached with the worldly affairs. One who is not touched by lustful desires and anger, take it that God is residing in his heart. (2)

Those who are blessed by the true Master (Guru), they get absorbed in God like water merges in water. (3) (11)
O my Dear! Know it in your mind that the whole world is tied to its own welfare and nobody is sincere to others. (1) (Rahau)

When one is in a comfortable state, many people accompany him and they keep him surrounded from all the four directions. However, when one is in trouble, everybody leaves him alone and nobody comes near. (1)

The wife who is always close by, she also runs away and she calls her husband a ghost. (2)
This is the way of working of the people of the world with whom one develops attachment. Guru Nanak Dev says that except God, nobody comes to help at the last time (the time of death) (3) (12) (139)

Ik Oankar Satigur Parsadi
(1/27) Dhanasari Mahalla 9

O Devotee! Why do you go to the forest to search for God? The God prevails everywhere and is ever unattached. He is always present in your heart. (1) (Rahau)

(The God is like) fragrance in the flower and reflection in the mirror. He always prevails in us like that. Search Him in your own heart. (1)

Understand that the same God is present all the time (inside the heart and outside in the world). The Guru has disclosed this
secret. Guru Nanak Dev says that unless one knows his own self, the moss of doubts does not vanish. (2) (1)

(1/28) Dhanasari Mahalla 9

धनासरी महला ९
साथियों छोड़ जूं भरम भूलना ॥ राम नाम का सिमरन छोड़ भाग बहाना ॥१॥ रहाँ ॥ मात पिता भाई मूत बनःता ता कै समं लप्तना ॥ ीजतु धनु प्रभाने के मद मे अँहिनिस रहे दिवाना ॥१॥ दीन ठड़ाल सदा दुख भेजन ता मिहा मनु न लगाना ॥ जन नानक कोटन मे किंतु गुरमुख होड़ पछाना ॥२॥

(अग्नि: ४८४)

O Saints! This world is lost in the illusions. This is why (the people of the world) have left remembrance of God's Name and are sold to Maiya. (1) (Rahau)

(This world) is attached to the love of mother; father, brother, son and wife. It has become mad due to youth, wealth and pleasures. (1)

(The worldly people) do not attach their mind with the God, Who is all Merciful and expeller of all suffering. Guru Nanak Dev says that hardly one among crores of people has found this truth with the guidance of the Guru. (2) (2)

(1/29) Dhanasari Mahalla 9
Tih jogi kau jugati na janau. Lobh moh Maiya manta funi jih ghati mahi pachhanau. (1) (Rahau) Par ninda ustati nah
ja kai kunchan loh samano. Harakh sog te rahai atetaa jogi tahi bakhano. (1) Chanchal munu dah disi kau dhawat achal jahi thahrano. Kahu Nanak ih bidhi ko jo naru mukati tahi tum mano. (2) (3)

धनास्री महला ४ ॥
निह जोगी कउ जुगति न जाव || लोभ मोह माईआ ममता पुनि जिह घटि माहि पञ्चनाम ||१३हाँ || पर निर्दा उस्तलि नह जा के कंघन लोह समानो || हरख सोग ते जी अतिता जोगी ताहि बखानो ||१३ चङ्गल मनु दह दिसिस कउ धावत अघि जाहि ठहरानो || कहु नानक इह निधि को जो नह मुकति ताहि तुम मानो ||३२||

पहुँचै भक्ति ५ ॥
जित सेवी बढि सहङ्ग मन सफँडँडँ || लेख मेंद भरिष्कर भक्तिः दिहि निम भाँटि भरि पढ़िस्वां ||३१ दिनानी || वह लिप्त स्मिरिति सव मै कै बचन लेख महरे || नवव मेंद दे कवि भड़ीमा सेवी तर्का बधरे ||३१ चङ्चल मनु स्व फिति वढ़ि पटक अश्रु नाथि ठहरारे || वढ़ि सरब फित शिपि वे न सह्य धरायि उपन भरे ||३२॥ ||

(अक्ष:४५५)

A yogi who has attachment for greed, love for wealth and his near and dear ones in his heart; know that this yogi has not attained the true knowledge of art of life. (1) (Rahau)

One who does not indulge in back biting and desire for praise in his heart and considers iron and gold as equal; keeps away from pleasure and sorrow, he is a true yogi. (1)

The volatile mind runs in all the ten directions. One who has made it stable, Guru Nanak dev says that such a person is liberated. (2) (3)

(1/30) Dhanasari Mahalla 9


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धनसरी महला २ ॥

अब मे कुनु उपाद करउ ॥ जिह विद्व भव को संशं चूक क भव निंदा
पारि परउ ॥१॥ रहाउ ॥ जन्मु पाद कघु भवो न कबा ता ते अधिक
दरउ ॥ भव बघ क्रम हर गुण नही गए यह जीव मंच धरउ ॥२॥ गुरमति
मुरि कघु गियानु न उपायजो पघु जिउ उटद भरउ ॥ कघु ननक प्रभ
विघु फचानउ तव हउ पारत तरउ ॥३॥४॥५॥६॥७॥८॥९॥

घरगढ़ी महरज ५ ॥

अब मे वघुट रघुड़ वघुड़ ॥ लिंग विद्व भव वे संशं चूके हघु निघि
पारि परउ ॥१॥ रघुड़ ॥ सम्ब सर्द वघु डबे त बसे डबे डबे भव भव डबे ॥
भव सर्द सर्द वघु निघ निघ निघ बाहे प्या मीण सर्द निघ ॥२॥
गुरमति गछि वघु गियानु न रघुड़ निघि घघु रघुड़ ॥
रघु रघु वघु वघ रघु रघु रघु वघु वघु रघु वघु ॥

(अलक.४८४)

O my Dear! Now what should I do so that my mind's apprehensions are expelled and I may cross the ocean of the world? (1) (Rahau)

I am very much afraid because I have not performed any good deed after attaining my birth. I have not sung the praise of the God with my mind, speech and actions. This thought is worrying my heart. (1)

After listening to the advice of my true Master, no wisdom was generated in my mind; I went on feeding and filling my belly like an animal. Guru Nanak Dev says, O Lord! Kindly shower Your merciful grace as per Your tradition so that a sinner like me is liberated. (2) (4) (9) (9) (13) (58) (4) (93)

(1/31) Jaitsari Mahalla 9

Ik Oankar Satigur Parsadi. Bhoolio munu Maiya urjhaiyo.
Jo jo karam keeyo lalch lagi tih tih aapu bundhaiyo. (1) (Rahau) Samjh na pari bikhai rus rachio jasu Hari ko bisraio. Sungi Suami so janio nahin banu k호jan ko dhaiyo.
(1) Ratan Ramu ghat hi ke bheetari ta ko giyanu na paiyo.
Jun Nanak Bhagwant bhajan binu birtha Janam gwaiyo.
(2) (1)
The mind, which is lost from the path, is got stuck in worldly wealth. All the actions that were committed due to greed in mind have resulted in more and more bondage. (1) (Rahau)

The mind never understood the reality and continued to be engrossed in carnal desires and it forgot about the God's praise. The mind forgot about the God prevailing in him and ran to the forests in search of Him. (1)

Ram in the form of jewel of Ram Naam is within the human body. The mind could not attain this knowledge. Guru Nanak Dev says that the human life was wasted without devotion and meditation on the God. (2) (1)

(1/32) Jaitsari Mahalla 9

O God! Save my honour. I have sought Your protection to save me as the anxiety about the messenger of death is causing worry in my mind. (1) (Rahau)

I am very greedy, foolish and a sinner. Apart from this, I have become tired of committing sins. The fear of death does not leave me and this worry is burning my body. (1)

I made lot of efforts for attaining liberation and ran in all the ten directions. However, I did not know the secret that the God is prevailing within me. (2)

I do not possess any good qualities; I have not performed any meditations or austerities. Now what efforts should I make (to escape death?). Guru Nanak Dev says that he has surrendered to the protection of God and seeks the alms of fearlessness. (3) (2)

(2) (3)

O my Mind! Adopt this thought firmly in your mind that without Ram Naam, this entire world is false. (1) (Rahau)

The God, Whom the yogis have tired of searching and could not find Him anywhere; understand, that God is very close to you. He is beyond any form and outline. (1)

The God's Name is the purest thing in the world. You never remembered Him. O God! The whole world worships You. Guru Nanak Dev says that he has come under His protection and prays for God's traditional grace to save his honour. (2) (3)

(1/34) Todi Mahalla 9


(197)
What can I say about my own worthlessness? I was busy enjoying the pleasure of women and wealth and never sang the praise of God. (1) (Rahau)

I developed attachment to the false world thinking that it was true. I never remembered the God who is protector of the humble and who comes to your help in this as well the next world. (1)

Since I was lost day and night in worldly wealth, the impurities of my mind were not cleaned. Guru Nanak Dev says that now there is no other way except seeking the protection of God. (2) (1) (31)

(1/35) Tilung Mahalla 9 Kafi
Ik Oankar Satigur Parsadi
Chetna hai tau chet lai nisi dini mai prani. Chhinu chhinu audh bihatu hai foote ghat jiu pani. (1) (Rahau) Hari gun kaahi na gawhi moorakh agiyana. Jhothhai lalachi lagi kai nahi maranu pachhana. (1) Ajahoo kachhu bigrio nahi jo Prabh gun gawai. Kahu Nanak tih bhajan te nirbhai padu pawai. (2) (1)

(189)
अगुणाना ॥ अज्जू त तालय लागि के नाहिं मरत फागना ॥ २१॥ अज्जू कानु विगारियाँ नहीं जो प्रभ गुण गावे ॥ कहु नानक तह भजन ते निरभे पढ़ि पावे ॥ २२॥

विलुक्ष भवना ॥ ६ ॥

ब्रह्म भवना ॥

एकु एक तू डाल ते तित्तर ते पुली ॥ फिर्त फिर्त मध्य फिर्त पृथि ॥ हृदं हृदं वर्षं ते वापरी भवना भवना ॥ हृदं वर्षं वर्षं वर्षं ते तृषी भवना भवना ॥ भवना भवना भवना भवना भवना भवना ॥ वर्षं वर्षं वर्षं वर्षं वर्षं वर्षं ॥ वर्षं वर्षं वर्षं वर्षं वर्षं ॥ वर्षं वर्षं ॥ (अंकः २२४)

O human Being! If you want to remember anything, then remember God's Name day and night. Your age is reducing every moment like leakage of water from the broken earthen pitcher. (1) (Rahau)

O ignorant fool! Why are not singing praise of God? You are not aware of the death as you are attached to the greed of false worldly wealth. (1)

Nothing is lost yet, you start singing God's praise even now. Guru Nanak Dev says that you shall attain the state of fearlessness with remembrance of the God's Name. (2) (1)

(1/36) Tilung Mahalla ॥


जग लेहु रे मना जग लेहु कहा गाफल सीड़ा ॥ जो तनु उपजादा संग ही सो भी संग न होइडा ॥ १। रहाउ ॥ मात पिला सुन संहं जन हिनु जा सिउ कीना ॥ जिउ गूटोज जव तेह ते डाए अगाई मे दोना ॥ १॥ जीवन लउ विउसर है जग कउ तुम जानउ ॥ नानक हारि गुण गाइ ले सभ सुफन समानउ ॥ २॥ ॥

विलुक्ष भवना ॥ ६ ॥

सवा लेहु ते भए सवा लेहु बव बादर सवीकात् ॥ मे उठेत उपम्स्ता

(199)
मेरा दो मे दो मेरा भोधन ||२१। जगद्धें भाव भज वहं नहं विजु वह सिद्ध जोता। नीचे गुड़िच पसं देखै वह अवलोकन में सीधन। ||२१। पथसंघ लख बिधिवध करना वह जागरूक हैं। सशस्त्र गाह दुध गाह हैं। (अंक:224)

O my Mind! Wake up! Wake up! Why are you sleeping carelessly? The body, which was born with you, even that is not going with you. (1) (Rahau)

Your mother, father, son and the relatives with whom you have developed love, they shall put you in the fire when your vital air will leave the body. (1)

Understand that this world is with you so long you are alive. This is the way of the world. Guru Nanak Dev says, "You should sing the praise of God. All other actions are false like the dream." (2) (2)

(1/37) Tilung Mahalla 9


तिलंग महलं ७॥
हरि जसु रे मना गाह ले जो संगी है तेरो। अवसं बीजियो जात है कहियो मान ले मेंगी। १॥ रहाउ॥ संयंति रथ धन गज सिउ अति नेहू लगाइयो। २॥ काल फास जब गाली परी सभ भड़ियो पड़ाइयो। ३॥ जानि बुझ के बाके बैं काजु विबारियो। पाप करत सुकियो नही नह गरबु निवारियो। ४॥ जी बिधि गुर उपदेसिया सो सुनु रे भाई। नानक कहत पुकार के गहु प्रभ सरनाई। ५॥

हिलंग भवसं ७॥
जाँत समु ने भर गाहि है ते संती है लेंगे। ॥ भहेमज बीनिवि सपन न हैं विविध भाग हैं भेंगे। ६॥ जगद्धें। ॥ संयंति रथ बन बन भद भज एक हैं। ॥ वर बम नह लाकिय भली सच बीनिवि धवलिणः। ॥ ॥ नारफ समु बन भद भज एक विदास्ति ॥ धवल बन बन विनिवि तरो। ॥
O my Mind! Sing the praise of God. This shall go with you. The opportunity is passing away. Accept my advice. (1) (Rahau)

You have developed lot of attachment with property, chariots, wealth and the rule. When the noose of death shall be put around your neck, then every thing will become stranger to you. (1)

O Fool! You have spoiled your work yourself. You never hesitated while committing sins nor you left your pride. (2)

O Brother! Listen to the advice of the True Master. Guru Nanak Dev says it loudly that you should seek protection of the God. (3) (3)

(1/38) Rag Bilawalu Mahalla 9 Dupde
Ik Oankar Satigur Parsadi

(21)

रा्मु किलाकाल महला _Equals Dupde
किलाकाल प्रसाद ||

(21)
Understand that God's Name is the expeller of all the suffering and distress. Know this in your heart that one Ajamal (who was a sinner) and Ganika (a woman with loose morals) were liberated by remembering God's Name. (1) (Rahau)

The distress of the elephant that was trapped by the crocodile was expelled the moment it uttered Ram Naam. Listening to the sermon of sage Narda, the child Dhrua was engaged in God's meditation (1)

He attained the state of eternity and immortality which surprised the whole world. Guru Nanak Dev says that God is the saviour of the devotees. Consider God always close to you. (2) (1)

(1/39) Bilawalu Mahalla 9
The beings suffer without remembrance of God's Name. The True Master tells that the doubts and fears do not leave unless one meditates on the God. (1) (Rahau)

All the noble deeds like visiting places of pilgrimage, fasting etc are of no avail if he forgets about singing praise of God. If one forgets about God, all actions like yoga and ritual celebrations etc are useless. (1)

A person who deserts attachment and ego and sings praise of God, Guru Nanak Dev says that such a person is known as liberated while alive (jeevan mukta). (2) (2)

(1/40) Bilawalu Mahalla 9

A person who does not have remembrance of God's Name in his heart, understand in your mind that he has wasted his birth purposelessly. (1) (Rahau)

If a person takes bath at the places of pilgrimage and observes fasts; in case he has no control over his mind then his spirituality is false. I am telling you this truth. (1)

If you keep a stone in water, it does not absorb the water; you may understand that the person who does not have God's devotion in his mind is like that stone. (2)

The Guru has told the secret that in Kaliyuga, one can attain liberation only with remembering God's Name. Guru Nanak Dev says that only such a person is great who sings the praise of God. (3) (3)
O my Mind! Seek the shelter of Hari Naam. By remembering Hari Naam, one's evil propensities are destroyed and one attains the state of liberation. (1) (Rahau)

Consider a devotee as lucky who sings the praise of God. His sins of many past births are destroyed and he attains place in the God's court. (1)

Ajamal a sinner got the wisdom of remembering God's Name at his list time. The elevated state for which the yogis are striving hard, he attained that state in a moment. (2)

The elephant had no good qualities nor it had any wisdom. Which noble deed that elephant had done? Guru Nanak Dev says, "Look at the greatness of God's mercy. He bestowed the state of fearlessness on the elephant." (3) (1)

(1/42) Ramkali Mahalla 9


(205)
इक उर धारे || जम को ब्रामु मिले नानक निह अपुनो जनमु सवरे ||

सद्यखली भवनलु न ||

मणे बहुत सुरंग अभ बोमे || स डे ईटरित सतात बिरिमे तम ब्रजित

भद बोमे || भद भरिशा भय खुशिब बबिबै दे बूढ़े नय

बहुत नय सतु से बि बिये पहें बड़ बहजाय ||

ठे गुरिशारु सिराम भद नय न्य नय नय धरणे ||

सद्य धारे भरे निव बोरे निंद नुस सीरि बारी ||

नय बस बबस नमि नमारा भद भरिशा बहजाय नय ||

सम वे ब्रामु हिते नियन विद अपुम नय

महवे ||

(अष्टकः ५०२)

O Saints! What plan we should use so that all the evil traits are dispelled and the mind becomes absorbed in devotion of the God. (1) (Rahau)

The mind is attached to the worldly wealth and does not understand anything about spiritual knowledge. Which is that Name by remembering which one can attain liberation? (1)

When the saints showed their mercy, they told that whosoever sings the praise of God, he has performed actions as per all the spiritual paths. (2)

If somebody adopts Ram Naam in his heart even for a moment during day and night, Guru Nanak Dev says that he has performed his purpose of human birth. (3) (2)

(1/43) Ramkali Mahalla 9

Prani Narayin sudhi lehi. Chhinu chhinu audh ghatai nisi basur birtha jaat hai deh. (1) (Rahau) Tarnapo bikhian siu khoiyo balpanu agiyana. Birdhi bhaio ajhoo nahi samjhai kaun kumati urjhana. (1) Manas janamu deeyo jih Thakuri so tai kiu bisraiy. Mukatu hote nar ja kai simrai nimakh na Ta ko gaiyo. (2) Maiya ko madu kaha karai hai sungi na kahu jayee. Nanak kahat chet Chintamani hoi hai unti sahayee. (3) (3) (81)

सङ्कल्पी महला ४ ||

प्राणी नारायण सुधि लेहै || छिनु छिनु उत्थ घटे निमि बासुर खिया जातू

हे देख || (1) रहाउ || नतनायकी बिरिाम निम खोड़ो बालमनु अगिआना ||

बिरिाम भइरो अजहू नही समझे कउन कुमान उड़ाया || (1) मानस जनमु
दाहों जित ठाकूर सों ते किय लिंगाऐं ॥ मृक्तु होत न जा के सिमरे निमख न ता कउ गाईं ॥ २२ माईआ को मठु कहा कल्य हे संगि न काहू जाई ॥ नानकु कहतु देहन विद्यामैन होड़ हे अंति महाई ॥ ३३ ॥

अन्ध वरली भगवाने ॥

पृथी रुपागित सप्ति की सेंके ॥ दृढ़ दृढ़ अभिश्चित अधैरी द्विती विकार बनवर साट हे देंख ॥ ११ दोनी ॥ उरसप्रे सिद्धिकार दृष्टि विधिक बस्तन अभावशाप ॥ विभय दृष्टि भावुक सप्तिय सभी चदृः ज्ञान वितिबंधन ॥ ११ ॥ भाव मार्ग लोके दृष्टि रुपवर ने दे क्रिया किंवतिकार ॥ १२ षुष्ण हंस बहु वरस चेतम चितुभक्ति वेद ने अंतिम मंगल ॥ ३३ ॥ (संधि) (१०२)

O human Being! Remember God's Name. Your age is reducing day and night by every moment and your human birth is going waste. (1) (Rahau)

You have wasted your youth by indulging in carnal desires and the childhood in ignorance. Now you have become old but you have not understood your blunder. In what type of evil thinking are you involved? (1)

The God blessed you with human birth. Why have you forgotten Him? By remembering God’s Name, one is liberated but you did not remember God even for a moment. (2)

Why are you proud of the worldly wealth? It does not go with anyone at the last moment. Guru Nanak Dev says, "O my mind! You remember God Who is helpful at the last moment". (3) (3) (81)

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Ik Oankar Satigur Parsadi
(1/44) Maroo Mahalla 9

The Name of God always blesses with comforts and happiness. By remembering God's Name Ajamal the sinner was liberated and Ganika (the woman of easy virtue) also achieved salvation. (1) (Rahau)

Dropadi (wife of the Pandwas) thought of remembering God in the royal court (of Duryodhan). The Merciful God saved her honour and enhanced His tradition of saving His devotees. (1)

God always helps those persons who sing His praise. Guru Nanak Dev says that he has come under the shelter of God with this faith. (2) (1)

(1/45) Maroo Mahalla 9

Ab mai kaha karau ree mayee. Sagal Janam bikhian siu khoiya simrio nahi Kanhayee. (1) (Rahau) Kaal fas jub gar mahi meele tih sudh sabh bisrayee. Ram Naam binu ya sankat mahi ko ab hote sahayee. (1) Jo sampati apni kari manee chhin mahi bhaye prayee. Kahu Nanak yah soch rahi muni Hari jasu kabahu na gayee. (2) (2)

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विसराइँ। ग्राम नाम विनु या संकट महिं को अब होत सहाइँ ॥१॥ जो संपत्ति अपने करि मानो गिन महिं भहें परनाइँ ॥ कहु नानक यह सोच रही मानि हारि जसु कबहू न गाई ॥२॥

भुज भवजर भे ॥

अष्ट मैं कह बचहू जो महिं ॥ मजाल मधु विधिभल मित्रि वेंकित लगित हरति ॥१॥नवप्राप् ॥ वर्त इति नच वच भिव भें भकि विह पुत्र महि मित्र निनाएँ ॥ उभ भिव वितु या मंगर भिव वं भव वें भागर वगहरी ॥१॥ में मंतविक महिं पवित्र भांती ढिक भिव बहे पहरी ॥ कहु सरस्व जव तंत्र करी भिव विव हल सम कबरु न वापरी ॥२॥

(अग्नि १००४)

O my mother! What shall I do now? I wasted my whole life by engaging in wasteful activities and carnal desires and did not remember Name of God. (1) (Rahau)

When the messenger of death put the noose around the neck, it made me lose my senses. Except Ram Naam, who else can be of help in this crisis? (1)

The property, which the humans think belongs to them, becomes somebody else's in a moment (after death). Guru Nanak Dev says that at that time there is only repentance left in the mind about not remembering God’s Name. (2) (2)

(1/46) Maroo Mahalla 9


मातृ महला ॥

माई मैं मन को मानु न जिनाली। माई जें मंद मनु चिनाली। ग्राम भजन नहीं लागी। रहा। जम को हंग परिभ सिर उपर तब सोकत जी जानाली। कहा होत अब के फरुलाए घूटन नाहिं भागी। इह चिंता उपजी घट मही जब गुर चंदन अनुजाली। सुफल मनु नानक तब हृद जु घभ जस मही पागी। (२) (३)

भुज भवजर भे ॥

महिं मैं भव वं भव के नामाभसिध। माँधाय वं भव हल माँधाली।
O my mother! I did not desert the ego of my mind. I wasted my whole life in the intoxication due to pride. I did not apply myself to remembering God's Name at all. (1) (Rahau)

When the baton of the messenger of death struck on my head, it made me wake up from sleep. Now what can I gain by repentance? Now there is no escape even by running away. (1)

When this anxiety developed in my mind, then I developed love for the Guru's holy feet. Guru Nanak Dev says that human life is only successful when one is engaged in praise of God. (2) (3)

Ik Oankar Satigur Parsadi

(1/47) Ragu Basantu Hindol Mahalla 9

Sadho ih tanu mithiya janau. Ya bheetar jo Ram basatu hai sach o Tahi pachhano. (1) (Rahau) Ihu jagu hai sampati supne ki dekhi kaha aidano. Sungi tiharai kachhoo na chalai tahi kaha laptano. (1) Ustati ninda dou parharihari keerati uri aano. Jun Nanak sahb hi mai pooran Ek Purakh Bhagwano. (2) (1)

91. सिैलिगुर प्रसाद ||
रागु बसंतु हिंडोल महला ६ ||
सधें हङु तनु मिरिआ जानु ॥ या भोजवर जो राम बसमतू हे साचो नाही पछातो ॥१॥ रहाँ ॥ हङु लङु हे संपित सुङ्कन की देखित कहा जङ्कनो ॥
सचि निकाहे ठङू न चाले ताहि कहा लपतानो ॥१॥ उससित निवद्ध ठङू दोङू परहाँ हारी कोरित उड़ि आनो ॥ जन नानक सभ हो मै पूरण एक पुरख भागवानो ॥२॥१॥

92. मंडिले भ्रमर ||
दत्ता बसंतु विनेश्वर मल्ल ५ ||
मध्ये घंघं उठ भिभ्रकार नसलु ॥ पा ब्रजिव से राम माणतू हे मध्ये उत्ती पडङ्के ॥१॥ कङ्किर ॥ घंघे लङु हे मंडङ्कि सुङ्कन वो केहि बुधा मेखले ॥
मेला बिहारेवे बङु न चक्षु उधि बचा रङ्गरानो ॥१॥ घंघाँडङ्कि लिंगा ॥
O Saints! Consider this human body as destructible. Always recognise the God Who lives in this body. Only He is true. (1)

(Rahau)

This world is like the wealth in the dream state. Why are you feeling proud by seeing this? At the last time, nothing shall go with you. Why are you clinging with it? (1)

Desert both the praise and slander and adopt praise of God in your heart. Guru Nanak Dev says that only One God is residing in every being. (2)

(1/48) Basant Mahalla 9


(211)
Guru Nanak Dev, the servant of God says that he has sought shelter of Hari and requests for Hari Naam so that he continues to sing His praise. (3) (2)

(1/49) Basant Mahalla 9


बसंतु महला ९ ॥
माई में धनु पा०पैयो हरि नामु ॥ मनु मे०पै धृवान ते छूटौ०पै कर० बै०
विसर्गु ॥ रहाँ ॥ माईत्र ममता तन ते भानী उपरिजो निमल गिदनु ॥ लोभ मोह इ० परिस न साके गही भमान भमान ॥१॥ जनम जनम का संसा चूका रतनु नामु जब पा०पै ॥ जिसना सनक विनासी
मन ते निज सुख माही समाता ॥२॥ जा कु छ होत दुजालु किरणा
निधि सो गोष्टिंदू गुण गावे ॥ कहु नानक इ० विधि की संपै टौ० गुरमुख पावे॥३॥

बमंत्र भजन ५ ॥
भाँडी भे यहु भिषिंज जिन रूपु ॥ भांडी भे चाहू दे खुटिंज बांि बैठे
विमोक्षु ॥१६ दुर्गी ॥ भक्षिण भजन उस दे उपरी निःशंकित विलिय गिदनु ॥ लेंड भें दें लखभ न साहे दानी लवाहन बजामु ॥१५। नमभ
सभ बा म्याण चुंंश इंतन रूपु सय भक्षिण ॥ भुमिका सबक तिहमी
भे दे दीन सह भषि महाभक्षिण ॥२॥ लैं बछु खेंड सस्त्रभासु विधिं
विदिं मे दीपिण बूि बािी ॥ बछु रतिम खेंड विधि की चुंंश बैंडी वाहिनी
पाहै॥३॥

(अंका:१२६५)

O my mother ! I have attained the wealth of Hari Naam. Now my mind does not run here and there and has become stable on its desired resting place. (1) (Rahau)

The attachment of the worldly wealth has left my body and pure Divine Knowledge has been attained. The greed and attachment cannot touch me. I have adopted devotion of God. (1)
When I attained the jewel of God's Name, my doubts and illusions of many lives were destroyed. Now all the desires have vanished and my mind has settled in spiritual enjoyment. (2)

One on whom God showers His mercy, sings His praise. Guru Nanak Dev says that only some rare God oriented persons attain such wealth. (3) (3)

(1/50) Basant Mahalla 9

O my mind! Why have you forgotten God's Name? You shall have to deal with the messenger of death when the body is destroyed. (1) (Rahau)

This world is like a mountain of smoke. You have taken it as real. (1)

O my mind! Understand clearly that wealth, wife, property and the house etc do not go with you at the time of death. (2)

Only the devotion of the God goes with you. Guru Nanak Dev says that you should perform devotion to God with love. (3) (4)

वयस्तू महला ॥
कहा भूलिओ रे झूठे लोभ लगे॥ कछू विगरिओ नाहिं अजहू जागे।॥
हारु झूठे सम सुनने के झूठ जगू जानु।॥ विनये चिन मे साहिं मानु।॥
सौंचे वैर हरि वस्त नीत। निस वामुर भजु ताहि मीत॥
बार अंत की होइ सहाय।॥ कछू नानक गुण ता के गाड॥

वयस्तू भवस्तू ॥
वचू झूठिए वे झूठे लेंडा ठुका॥ वछू विखिलित रुपित भजु लगा॥
वचू लगिए। भज मुख्ये वे दिस नहा सागु।॥ विम्बे झिंग मे सची भजु।॥
मेहता झूठे जान वस्त रोड।॥ विसं वस्तु वछु उगी ओड।॥
वचू भतु झूठे लेंडा ठुक। वे झापे॥

(रिकॉर्ड: ११९७)

O devotee! Why have you forgotten God due to your attachment with false greed? Even now, you wake up, as nothing is lost so far. (1) (Rahau)

Consider this world as a dream. Take this as truth that this world may be destroyed in a moment. (1)

O friend! Hari resides with you all the time. Worship Him during the day and night. (2)

Only God helps you at the end. Guru Nanak Dev says that you should always sing the praise of God. (3) (5)

Ik Oankar Satigur Parsadi.

(1/52) Ragu Sarung Mahalla 9

हरि विनु तेरे को न सहाई || कौं के मान पिता मुल बनिता को काहू के भाई || ॥

रहाउ || धनु धर्मी अन संपति सगरी जो मानियो अपनाई ||

तन छूटे कहु संग न चाले कहां नाहि लपटाई || ॥

टीन टीउआल मदा दुख भेजन ता सिउ रुचि न बढाई || नानक कहत जगत सभ मधिया

जिउ सुपना रेणाई || ॥

विज्ञापन भूमिका ||

वचू मर्दों भवनु ॥

चित त्वने तेरे वे र मरणी || ले की भुव धिघ मद चिघर वे बघू वे करी भनी || ॥

वरिष्ठी पहली भूत भेदानि दानी ते भागिणी भरतवधी भननी भनी ||

उद बुधे वचू गणिता र भने वा अनि सहारधी भनी || ॥

लोक जिम्बाबु मण लुढ़क उ भिंडु विंड र वचनी भनी ||

तरुण बघउ समाँ मद मधिक भिंडु सुपना कै मारी || ॥ ॥

(वंका.१२३१)

O Devotee! There is no body to help you except Hari. What of your mother, father, son and wife? What of your brother? (1)

( Rahau )

The wealth, land and all the property, you take it as your own. It shall not go with you after the body dies. Then why are you attaching yourself to all these things? (1)

Why did you not develop your inclination towards God, who is the saviour of the poor and destroyer of suffering? Guru Nanak Dev says that this world is false like a dream at night. (2)

(1)

(1/53) Sarung Mahalla 9

Kaha mun bikhiya siu laptai. Ya jugh mahi kou rahanu na pawai iki ahawi ik jahe. (1) (Rahau) Kanko tanu dhanu sampati kanki ka siu nehu lagahe. Jo deesai so sagal binasai jiu badar ki chhaee. (1) Taji abhimau sarani suntan gahu mukati hohi chhin mehe. Jun Nanak Bhagwant bhajan binu suku supnai bhi nahe. (2) (2)

Samangan Mahalla ॥

कह मन भिंडिया सिउ लपटाही || या जग महं कोऊ रहनु न पावे इक आवहि इक जाही || ॥

रहाउ || काँ को तनु धनु संपति काँ को
का मिर नेहु लगाही इ जो दीमै सो सगल बिनामे जिउ बादर की छाही।।

ताज अभिमानानु सरणं संतं गहु मुकतं दोहं छिन माही।। जन नानक
भवानत भजन बिनु सुखु सपने भी नाही।।

मण्डहा भवसं एं ॥

वयं भस विखिअ फिरो सपतं फी।। जा नंता भग बंधं नंहु न थंबे
भिव अखिअ फिरो नपी।।। वयं बंडे उठः यठं मधुरं ददी
को बद निरी ठंडणी।।। कं टो भागिन्तर मकं सवंग गदी दो
ढंपी।।।।

उँन भविजस्य पवित्र मेंदर गयं प्रवाह गदी दिन भयी।।

सत समय जिसाउं दरव फिरो सुधु सपने भी नपी।॥।

(शतना० १२३१)

O my Mind ! Why are you clinging to the falsehood? Nobody
can live in this world forever. Some come and others go (Some
people are taking birth and others are dying.) (1) (Rahau)

Who owns the body, wealth and the property far ever? To
what are you clinging? Whatever you see is destructible like the
shadow of the cloud. (1)

O my mind! Desert your ego and seek the protection of
the saints. You shall be free from all the bondage of worldly
things. Guru Nanak Dev says that without devotion to God, one
cannot attain happiness even in the dream. (2) (2)

(1/54) Sarung Mahalla 9

Kaha nar apno janamu gawawai. Maiya madi bikhiya rasi
rachio Ram saran nahi awai. (1) (Rahau) Ihu sunsar sagal
hai supno dekhi kaha lobhawai. Jo upjai so sagal binasai
rahan na kou pawai. (1) Mithiya tanu sacho kari manio ih
bidhi aapu bundhawai. Jun Nanak sou janu mukta Ram
Bhajan chitu lawai. (2) (3)

सांग महला ॥

कहा नह अपनो जनमु गवावे॥ माइया मदिर विखिअ रासी सापियो राम
सरिन नही आवे॥।।।।।॥।॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥।
O fellow human being! Why are you wasting your rare human birth? You are engrossed in the intoxication of the worldly wealth and carnal desires. You are not seeking shelter of the God.

(1) (Rahau)

This world is like a dream. Why are you attracted towards it? Whatever is born is destroyed. Nobody lives forever. (1)

Humans think that the body which is actually destructible is eternal. This feeling ties them to the worldly bonds. Guru Nanak Dev says that only that person in whose mind the devotion of God has stabilised is liberated. (2) (3)

(1/55) Sarung Mahalla 9

Mun kari kabaho na Hari gun gaiyo. Bikhiasakat rahio nisi basur keeno apno bhayio. (1) (Rahau) Gur updesu sunio nahi kanani par dara laptaiyo. Par ninda karani bahu dhawat samjhoi nah samjhaiyo. (1) Kaha kahau mai apuni karni jih bidhi janaamu gawaiyo. Kahi Nanak sabh aaugan mo mahi rakhi lehu sarnaiyo. (2) (4) (3) (13) (139) (4) (159)
I have never sung the praise of God with full application of the mind. I was engrossed in carnal desires day and night and acted as per my own will. (1) (Rahau)

I did not listen to the advice of the Guru with my ears and continued to remain attached with other's wives. I was always in flurry for doing other's slander and did not correct myself even after I was advised to stop these practices. (1)

What can I say about my doings? How have I wasted my human birth? Guru Nanak Dev says, O God! He possesses all the undesirable traits. Kindly take him under Your shelter. (2) (4) (3) (13) (139) (4) (159)

Ik Oankar Sati Naamu Karta Purukh Nirbhau Nirvair
Akal Moorati Ajoonee Saibhung Gur Parsadi.
(1/56) Ragu Jaijawuntee Mahalla 9
Ramu simri Ram simri ihai terai kajhi hai. Maiya ko sungu tiyag Prabh joo ki sarani lagu. Jagat sukh maanu mithiya jhooho sabh saaju hai. (1) (Rahau) Supne jiu dhanu pachhanu kahe par karat manu. Baroo ki bheeti jaise basudha ko raju hai. (1) Nanaku janu kahatu baat binsi jai hai tero gatu. Chhinu chhinu kari gaiyo kaalu taise javt aaju hai. (2) (1)

रामु सिमरी राम सिमरी तर तेरे काज है || माईया को गुंग तियाग प्रभ जू को सरनी लागू || जगत सुख मानु मिथिया झूठा सभ माज है ॥
हाद ॥ सुपने जिंड धनु पाताल कहे पर करत मानु ॥ बास को भूलत जैसे बसुधा को राज है ॥
ननक कु जिन कहत बात बिनसि जैहे तेरे गातु ॥ दिनु दिन कर गईओ कालु तैसे जातु आजु है ॥

1वष बाद धस वर्गु धस हिरुद धिरुदहै ॥
वासु सैतापूजी भजन है ॥

रामु भजन सिर भजन सिरे जबे बर्फ है || भजन वे मेंगू दिग्गजहु धूह सू वी महज हुजु ॥
सवाजु सुध भज भजिण हुजुह मन है
O devotee! Remember Ram Naam, remember Ram Naam. It is the only worthwhile activity for you. Leave your attachment with worldly wealth. Seek the shelter of God. Consider the pleasures of the world as false. This intricate phenomenal world of comforts and ego is all false talk. (1) (Rahau)

Consider the wealth as destructible like a dream. Then what are you proud of? The sovereignty of the world is temporary like a sand wall. (1)

Guru Nanak Dev says that your body shall also perish. Just as yesterday has passed away slowly, today also shall pass like that. (2) (1)

(1/57) Jaijawuntee Mahalla 9

(1/57) Jaijawuntee Mahalla 9
O brother! Remember God, remember God, your life is passing away. What can I tell you repeatedly? O fool! Why are you not understanding? Your body is like the hailstone. It takes no time for its destruction. (1) (Rahau)

Expell all doubts from your mind and meditate on the God's Name which shall accompany you at the end. (1)

Desert negative emotions like poison and adopt God's praise in your heart. Guru Nanak Dev says it loudly that this opportunity must not be missed. (2) (2)

(1/58) Jaijawuntee Mahalla 9


O my mind! What has happened to your condition? In this world, only Ram Naam is supreme and you never heard it with your ears. You are absorbed in carnal desires and you never turn back from these. (1) (Rahau)

You have taken human birth but you never remembered
God's Name even for a moment. You are living with enjoyment with women and this is the shackles in your feet. (1)

Guru Nanak Dev says it loudly that this world is like a dream. Why are you not remembering God? The Maiya is His servant. (2) (3)

(1/59) Jaijawuntee Mahalla 9

(O devotee! Your life is passing uselessly. O fool! You listen to the sermons of the Puranas day and night and still do not understand that the messenger of death has arrived. Where can you run away? (1) (Rahau)

You think that your body is permanent, but it shall become ashes. O fool! Why are you not remembering Hari Naam? (1)

Adopt the devotion of God in your heart and leave the false ego of your mind. Guru Nanak Dev says that you should spend your time like this in your life. (2) (4)
Ik Oankar Satigur Parsad
Sloke Mahalla 9


(These Slokas by Shri Guru Tegh Bahadur Sahib are full of dispassion and urge the devotee to remember God and dispel attachment with the temporary things of the world like family, wealth and other objects. These Slokas are at the end of Sri Guru Granth Sahib at Pages 1426 to 1429 so that the devotee after completing the reading of Sri Guru Granth Sahib remembers this advice.)

O being! By not singing the praise of God during lifetime, you have wasted your precious human birth. Guru Nanak Dev
says, O my mind! Perform devotion of God like a fish that always remembers the water. (The fish lives in water and remembers water in its mind. The humans live in the world completely prevailed by God, but do not remember Him.) (1)

O devotee! Why are you absorbed in the carnal desires and do not develop disinterest in these even for a moment? Guru Nanak Dev says that if one remembers the Name of God, he is saved from the noose of the messenger of death. (2)

O being! Now your youth has passed away and the old age has captured your body. Guru Nanak Dev says that your life is passing away, why are you not remembering God in your mind? (3)

O being! Now you have become old and your comprehension of the situations has become poor. You do not understand that time of death has arrived. Guru Nanak Dev says. O mad being! Why are you not remembering the Name of God? (4)

O devotee! You have taken the wealth, wife and all the property as your own. Guru Nanak Dev says that none of these shall go with you. Take it as truth. (5)

O being! The God is liberator of the sinners, dispeller of the fears and protector of the humble. Guru Nanak Dev says that one should fully understand that the God always resides with you. (6)

O being! You did not develop love for the God who blessed you with the human body and the wealth. Guru Nanak Dev says. O being! Why are you roaming about with lost confidence like a grieved person? (7)

O being! The God has blessed you with human body, wealth, properties, happiness and beautiful house. Guru Nanak Dev says, why you are not remembering the Name of God. (8)

Only God is the blesser of all the happiness. Nobody else can do that. Guru Nanak Dev says that one should remember God so that he may be liberated. (9)

O friend! Meditate on the God by remembering whom one attains liberation. Guru Nanak Dev says. O friend! Listen! Your life is passing away. (10)

O wise person! You know that the human body is made of the five elements. Guru Nanak Dev says that you shall absorb in these five elements (after death) from which you were created. (11)

The saints have said it loudly that the God resides in every heart. Guru Nanak Dev says. O my mind! Remember God so that you cross the ocean of the world. (12)


Kahu Nanak suni re mana giani tahi bakhani. (16) 

A person who is not touched by happiness, suffering, greed, attachment and ego, Guru Nanak Dev says that such a devotee is the form of God. (13)
A person who does not feel happy with praise and does not get angry with slander, considers gold and iron as same, Guru Nanak Dev says. O my mind! Listen! That person is truly liberated. (14)

A person who does not carry happiness and sorrow in his mind and treats the friends and enemies on the same level, Guru Nanak Dev says that such a person should be understood as liberated. (15)

A person who does not frighten anybody and also does not feel any fear, Guru Nanak Dev says. O my mind! Treat that person as truly learned. (16)


About a person who has deserted all the carnal desires, evil and sinful actions, and adopted dispassion in his life; Guru Nanak Dev says, O my mind! Listen, that person has good fortune written on his forehead. (17)
A person who deserts worldly wealth and other objects which cause their attachment and has become indifferent towards them; Guru Nanak Dev says. O my mind! Listen, God is residing in his heart. (18)

A person who after recognising the Creator and Sustainer God has deserted his ego; Guru Nanak Dev says, O my mind! Take it as truth that he is the liberated person. (19)

In the Kaliyuga (Dark Age as at present), Hari Naam is the destroyer of fears and evil traits. Guru Nanak Dev says that a person who remembers God daily, his all works are successful and fruitful. (20)


O devotees! Recite God's Name with your tongue and listen to Hari Naam with your ears. Guru Nanak Dev says, O my mind! Listen, then you shall not go to the house of the messenger of death (hell). (21)
A person who dispels his attachment with family and worldly objects, greed and pride; Guru Nanak Dev says that he is himself liberated and liberates others as well. (22)

The world is false like seeing in the dream. There is nothing true in the world except the God. (23)

The humans vacillate and run about daily in search of the worldly wealth. Guru Nanak Dev says that there is hardly one among crores of persons; in whose mind the God resides. (24)


Just as everyday; bubbles come up in the water and are then destroyed. Guru Nanak Dev says that God has created the world like that. (25)

The human beings become blind due to the intoxication with Maiya and lose all sense. Guru Nanak Dev says that without remembering and performing devotion of God they get the noose of the messenger of death. (26)
O devotee! If you are seeking happiness at all times, then look for God's shelter. Guru Nanak Dev says that the human birth is rare. (27)

The foolish and ignorant people are wandering about in search of Maiya (worldly wealth). Guru Nanak Dev says that without God's devotion, they waste their life uselessly. (28)


A person who remembers God's Name day and night, he should be understood as form of God. Guru Nanak Dev says; understand it as truth that there is no difference between God and the God's devotee. (29)

The mind is stuck in the worldly wealth and the God's Name is deserted. Guru Nanak Dev says, "What is the use of this life without God's devotion?" (30)
because of being intoxicated with Maiya. Guru Nanak Dev says that without God's devotion; such people fall prey to the noose of the messenger of death. (31)

There are number of friends at the happy times but nobody comes for giving company when somebody is in distress. Guru Nanak Dev says, o my mind! Remember God, He shall come to your help at the last time. (32)


O human being! You are wandering about in various births for many many lives but the fear of the messenger of death has not left your mind. Guru Nanak Dev says, O my mind! Perform devotion of God. Then you shall attain place in the Divine Court of the Fearless God. (33)

O God! I have made many efforts but I have not been able to expel my ego. Guru Nanak Dev says, O God! I am entangled in evil thinking. Kindly save me. (34)
O devotee! Childhood, youth and old age are the three stages of life. Guru Nanak Dev says that without devotion to God, all these three stages are wasted. (35)

O human being! You did not perform what you were supposed to do and were entangled in the trap of greed. Guru Nanak Dev says, O ignorant person! Now that the opportune time has passed away, there is no use of weeping at this stage. (36)


O friend! One, whose mind is entrapped in the worldly wealth, he cannot escape from it. Guru Nanak Dev says that his condition is similar to a picture painted on the wall, which cannot leave the wall. (37)

Human being thinks in his mind that something desired by him should happen but actually something entirely different thing
happens. Guru Nanak Dev says that human beings think of swindling and cheating others but instead he gets the noose of the messenger of death in his neck. (38)

O devotee! You made all efforts to gain happiness but none for the suffering. Guru Nanak Dev says, O mind! Listen, only that happens which is as per the Will of God. (39)

The whole world is roaming about like beggars but God is the only donor. Guru Nanak Dev says, O my mind! Remember God so that all your work is satisfactorily completed. (40)


"O devotee! Why are you falsely proud of the destructible worldly objects? Treat the world like a dream. Guru Nanak Dev clarifies that of all the worldly objects, nothing is yours. (41)

O friend! The body of which you are very proud, it shall be destroyed in a moment. Guru Nanak Dev says that the person who has sung God's praise, he has conquered the world. (42)
A person in whose heart the God resides, he should be considered as liberated. Guru Nanak Dev says it is true that there is no difference between him and God. (43)

A person in whose mind there is no devotion of God, Guru Nanak Dev says, understand that his body is like that of a dog or a swine. (44)

Just like the dog, that never leaves the house of its master; Guru Nanak Dev says that human beings should remember God like that with one pointed mind. (45)

A person, who takes bath at the places of pilgrimage, observes fasts and makes donations but maintains pride about these activities; Guru Nanak Dev says that his noble deeds are fruitless like the bath of the elephant. (The elephant puts earth on its body after the bath.) (46)

(At the stage of advanced old age) the person's head is shaking, the feet totter and the eyes are devoid of the sight. Guru
Nanak Dev says that even at such a state, the human being does not get absorbed in God's Name. (47)

I have personally seen that in this world nobody is faithful to anybody else. (Everybody is selfish.) Guru Nanak Dev says, in this world only God's devotion is always with you. Therefore, keep God's devotion always in your mind. (48)


O friend! Understand it carefully that all this creation in the world is destructible or false. Guru Nanak Dev says that the world is not stable. It is temporary like a sand wall. (49)

Rama left this world and Ravna who had such a big family also left this world. Guru Nanak Dev says that this world is like a dream. There is nothing eternal in it. (50)

O being! Show anxiety for that which is impossible, (Since there is nothing impossible for the God, we should therefore not worry and remember His Name,) Guru Nanak Dev says that on
the path of the world (our life span in this world) there is nothing which is eternal. (51)

O devotee! Whatever is created in this world, it shall be destroyed. Everything shall be destroyed today or tomorrow. Guru Nanak Dev says, O devotee! Leave all the involvements and sing the praise of God. (52)

Dohra.


Dohra ||

At the stage when one feels that his strength has deserted him and there is no escape possible and all the types of bondages are taking place. Guru Nanak Dev says that at that stage there is only one support of God. Pray to God to kindly help just as He helped the elephant when it was trapped by the crocodile. (53)

When the strength returns (with the grace of God when the devotee shows full faith in God), all the bondages are broken and all types of solutions become available. Guru Nanak Dev says, O God! Everything is in your hands and it is you Who can be of help. (57) (1)
ANNEXURE 2

DISCOVERY OF SRI HEMKUNT SAHIB

In chapter "Bachitar Natak" of Shri Dasam Granth Sahib, Guru Gobind Singh Ji has said that in his previous birth he meditated on the Name of God at a place situated near seven summits of Mount Everest. He prayed from the core of his heart and he was merged in the Lord thus becoming one from two.

After Guru Gobind Singh Ji, Khalsa suffered heavily and was driven to the forests. The Sikh community had no time to look into and search Hemkunt sahib.

First, Bhai Sahib Bhai Vir Singh Ji of Amritsar tried to search the place of Hemkunt sahib. He sent his men to Kashmir valley, but they were not able to find seven peaks. Then he asked his men to go to Nepal, but even in Nepal, in spite of their best efforts, any place with seven peaks was not located.

In 1932 AD, Pandit Tara Singh Narotam came to visit Badri Nath. On his return journey, he met some villagers from Pandokeshwar village. When he inquired about their destination, they replied that they were going to the place of Lokpal. Pandit Tara Singh joined them to visit to place of Lokpal. After staying for the night at village Bhandar (village of Bhai Nanda Singh, first priest of Hemkunt Sahib), on the next morning, they left for the place of Lokpal.

On reaching the place of Lokpal, Pandit Tara Singh realised that it resembled the place mentioned by Guru Gobind Singh Ji in Bachitar Natak. On further inquiries, he was satisfied that it was the correct place. Pandit Tara Singh was fascinated with the beauty of the place. He was charmed with the pure cool water of the tank.

Once Pandit Tara Singh was convinced about the place that Bhai Veer Singh Ji was looking for and had sent his men to Kashmir and Nepal, he went to Punjab and met Bhai Vir Singh
at Amritsar. He informed Bhai Sahib that Guru Gobind Singh Ji's place of meditation was at the place of pilgrimage called "Lokpal". He suggested to Bhai Sahib that he should himself visit the place. However, Bhai Sahib was convinced about the correctness of the place he had been searching.

**Attempts by Sant Sohan Singh and Baba Modan Singh**

In March 1936 AD, Baba Modan Singh reached village Pandokeshwar from Mansoori. He met Nambardar Alam Singh of that village and told him that he wanted to visit the place of Lokpal. Alam Singh told him that he should go to village Bhandar and meet Nambardar Rattan Singh of that village. Baba Modan Singh requested Alam Singh for a person who would guide him to village Bhandar. Alam Singh complied with his request. (Nambardar Rattan Singh was father of Bhai Nanda Singh, the first priest of Hemkunt Sahib.)

When Baba Modan Singh told his purpose of visiting the place of Lokpal, Nambardar Rattan Singh replied that it was not the proper time to visit Lokpal as it was all covered with snows. When Baba Modan Singh suggested that they should attempt to go and may return if the place was inaccessible, Nambardar Rattan Singh declined to make such an attempt. After that, Baba Modan Singh met Bhai Vir Singh at Amritsar and apprised him of his attempt. Bhai Sahib was pleased and asked Baba Modan Singh to keep in touch with him.

In 1934-1935 AD, Sardar Harnam Singh who was the member of the Gurdwara Sahib at Mansoori, Sant Sohan Singh the Granthi of Gurdwara Sahib at Tehri and Baba Modan Singh met Bhai Vir Singh at Amritsar. Sant Sohan Singh told Bhai Sahib that as the Granthi of Gurdwara Sahib at Tehri, he had visited the holy places in Garhwal area. These include Gangotri, Yamnotri, Kedar Nath, Badri Nath, Lokpal and Kak Bhasund etc. The place of Hemkunt Sahib as mentioned in Bachitar Natak was at Lokpal. Therefore, they should try to discover that place at Lokpal. Since Pandit Tara Singh had already been there and had
informed Bhai Sahib about it, Bhai Sahib was very happy. He presented a book of Bachitar Natak to Sant Sohan Singh and asked him to make a search according to the book.

Baba Modan Singh advised Sant Sohan Singh to plan his visit to Lokpal in the month of June / July when the snow will melt and the paths would be clear. He further advised him to go to village Bhandar and meet Nambardar Rattan Singh who would guide him to the place of Lokpal.

According to the advice of Baba Modan Singh, Sant Sohan Singh reached village Bhandar in July 1936 AD. After resting there for two days, Sant Ji took Nambardar Rattan Singh with him and both of them climbed up to the place of Lokpal. At Lokpal, Sant Sohan Singh inspected the place very meticulously. He was happy to see the holy tank whose water was very cold. Sant Ji had his bath in the holy tank, recited the hymns of Nitnem and then took out the book of Bachitar Natak and recited its text. Although the place was similar to that as described in Bachitar Natak, but Sant Ji was still having doubts in his mind.

As if a miracle, at that time a Rishi suddenly appeared on the scene, came near Sant Sohan Singh, and said, "Sant Ji! This is the same place you have been searching." Then the Rishi Ji pointed to a flat stone and said, "There lays the Taposhila. (The stone by sitting on which the austerities were performed)" Sant Ji was curious and wanted to ask some more information about the history of the place; but the Rishi disappeared as suddenly as he had appeared. Sant Ji was astonished to see this miracle. Nevertheless, his doubts vanished and he was convinced that he had discovered the correct place described in Bachitar Natak. He became very sentimental and tears started flowing from his eyes. His accomplice Nambardar Rattan Singh was surprised and inquired the reason for his flowing tears. Sant Ji laughed and said, "These are tears of joy. I am elated because I have discovered the right place of Hemkunt Sahib."

After that, they reached Joshi Math. From Joshi Math, Sant Ji sent a wire to Bhai Vir Singh Ji saying, "Guru's Taposthan has
been found. What is your opinion? If you want to visit the place, then you have to go on foot from Rishikesh and it would take about twenty five days from Rishikesh and back to Rishikesh."

Bhai Vir Singh was very much pleased to receive the wire and hear such pleasant news. At that time, he was too old to travel such a long distance. However, he sent money order for Rs. 2000/- to be paid to Sant Sohan Singh. He also sent a letter in detail advising Sant Ji to construct a Gurdwara Sahib at the place of Taposthan. Sant Ji collected the money from the Post Office and deposited the money in the bank at Joshi Math. After that, Sant Ji returned to village Bhandar.

Next day, Sant Ji collected some residents of the village including Bhai Nanda Singh and went to the place of Lokpal. After reaching there, Sant Ji explained to the villagers that he wanted to build a Gurdwara Sahib there. The villagers were quite ignorant about the term "Gurdwara". Sant Ji explained that it was just a Mandir where God is worshipped. However, the villagers insisted that a Mandir should also be constructed as the people of the area had been worshipping Lokpal for centuries. Sant Ji agreed and said that he would also construct a Mandir on the other side of the Gurdwara. The villagers were very happy to hear this.

**CONTRACT AWARDED FOR GURDWARA AND MANDIR**

Sant Ji wanted to build the Gurdwara and the Temple on contract basis. He asked Nambardar Rattan Singh to take the contract. However, he suggested the name of Ganga Singh Bhandari who was working at Badri Nath and was an experienced contractor. Ganga Singh Bhandari was called to village Bhandar and he met Sant Ji. Sant Ji offered him the contract to build the Gurdwara measuring 10 feet by 10 feet and the Mandir measuring 6 feet by 6 feet. The contract was settled for a total of 1700 Rupees for both, the Gurdwara and the Mandir. The construction work was started on 11th July 1936 AD. Another contractor, Mangal Singh Chauhan of village Bhandar also assisted in the
construction work. Sant Sohan Singh informed Baba Modan Singh of Mansoori and Bhai Sahib Bhai Vir Singh Ji through letters.

**First Group of the Pilgrims Arrives at Hemkunt**

Bhai Vir Singh was happy to know the progress. However, he appointed a committee of sixteen members with Sardar Abhai Singh as its head. The group reached Rishikesh by rail and then travelled a distance of 230 Kms on foot and reached village Bhandar. This journey took ten days. The villagers made arrangements for the stay and food for the group. Next day after their arrival, the group left for Hemkunt Sahib. At that time, Sant Sohan Singh was busy with the construction work guiding the workers about the shape of the Gurdwara. Sant Ji welcomed the group very cordially and was happy to see the Sikh visitors at Hemkunt Sahib. The visitors had their bath in the holy water tank. They also visited the nearby places. They could see the seven peaks as described in Bachitar Natak and were convinced that this was the correct location of Hemkunt Sahib.

After convincing themselves about location of the Gurdwara, the group of visitors returned to village Bhandar. The villagers had already arranged for their food and comforts at night. The group left for Amritsar the next day. After reaching Amritsar, they advised Bhai Vir Singh about authenticity of the place of Hemkunt Sahib.

Baba Modan Singh brought a small Nishan Sahib (holy flag) and reached village Bhandar. After staying for the night there, on the next morning he and Bhai Nanda Singh who was only 22 years old at that time left for Hemkunt Sahib. On reaching there, Baba Modan Singh was very pleased to meet Sant Sohan Singh. They embraced each other. That night, they stayed at Hemkunt Sahib and returned to village Bhandar next morning.

**Completion of the Construction Work**

The work of the construction of the Gurdwara and Mandir was completed on 4th November 1936 AD. The head carpenter
was from Joshi Math and the villagers from village Bhandar helped in construction without any payment. They helped in carrying the wooden logs.

On 4th November, Sant Sohan Singh sent a message to Bhai Nanda Singh and requested him to reach Hemkunt Sahib at the earliest. On reaching Hemkunt Sahib, Bhai Nanda Singh helped Sant Ji to carry his luggage and they reached Joshi Math on 5th November. At Joshi Math, Sant Ji paid Ganga Singh Bhandari, the money due to him for the contract. On 6th November, Sant Ji handed over the keys of Gurdwara Hemkunt Sahib to Bhai Nanda Singh and made him the in-charge. These keys remained with him up to 1975 AD. He was also made in charge of the Gurdwaras at Gobind Ghat and Gobind Dham.

Next year, Sant Sohan Singh reached Amritsar and met Bhai Vir Singh. Bhai Sahib presented him a volume of Shri Guru Granth Sahib. He brought Shri Guru Granth Sahib by rail to Rishikesh and there he hired a man to carry his luggage and reached village Bhandar. He stayed there for two-three days and sent a message to Bhai Nanda Singh to reach village Bhandar. Sant Ji informed Bhai Nanda Singh about the volume of Guru Granth Sahib in a box and requested him to carry it to Hemkunt Sahib. The other man carried some rations and wooden sticks. They reached Hemkunt Sahib at 5 P.M. In those days, there was no road to Hemkunt Sahib and they had to climb the mountains with the help of the bushes. After reaching Hemkunt Sahib, Sant Ji paid the wages to the labourer and sent him back. Sant Ji and Bhai Nanda Singh stayed at Hemkunt Sahib.

On 1st September 1937 AD, both Sant Ji and Bhai Nanda Singh took bath early in the morning and prepared Karah Prasad (Halwa made of wheat flour, clarified butter, sugar and water as the offering). Sant Ji manifested Guru Granth Sahib in the new Gurdwara building. The "Waak" (The message from Guru Sahib) on that occasion was,
"Where ever my True Master goes and sits,  
That place is beautiful. O my Lord, the King."

(Shri Guru Granth Sahib)

After the installation ceremony, Karah Prasad was offered. After this, Sant Ji told Bhai Nanda Singh that he would stay at Hemkunt Sahib for a month. Bhai Nanda Singh should supply him the rations like ghee, sugar, flour etc. He was offered daily wages of 12 Annas. Bhai Nanda Singh agreed for these meagre wages. After one month, Sant Ji left for Tehri and Bhai Nanda Singh returned to his village. Sant Sohan Singh left for his heavenly abode in 1938 AD.

CONSTRUCTION OF DHARAMSALA AT GOBIND DHAM

In 1939 AD, Baba Modan Singh came to village Bhandar with a group of eight men. They stayed with Bhai Nanda Singh in his house and visited Hemkunt Sahib. During their stay, they decided to construct a Dharamsala at village Ghanghreaa (now Gobind Dham). Baba Ji applied for land measuring two kanals. The Government agreed to the proposal in 1940 AD. The Dharamsala was constructed at the cost of Rs. 420/- in the last month of that year. Baba Modan Singh was satisfied with the work.

CONSTRUCTION OF DHARAMSALA AT GOBIND GHAT

During his stay with Bhai Nanda Singh, Baba Modan Singh suggested that if another Dharamsala were built near village Pandokeshwar, it would be very useful for the pilgrims to Hemkunt Sahib. They started searching for the suitable land. No one agreed to sell his land. Therefore, they started looking for land in village Somtave. It is situated on the right bank of river Alakh Nanda. In those days, there was a temporary wooden bridge on it. There was long route to cross this bridge. Baba Modan Singh made a direct route to the bridge leading to Badri Nath. At that time, this work cost 80/- Rupees.

During the construction of the bridge, one landowner Natha Singh Mehta met Bhai Nanda Singh and told him that a suitable land belonged to him. When Bhai Nanda Singh advised him that
if he sells his land and a Dharamsala is built there, his side business would improve. He agreed to sell his land for Rs. 200/. The deal was settled for Rs. 150/-. Bhai Nanda Singh wrote a letter to Baba Modan Singh. He came to village Bhandar. Next day they went to village Somtave and met Natha Singh Mehta who agreed to sell his land. At that time, the Tehsil office was at Kasauli. So all of them went to Kasauli, prepared the papers for sale of the land, and got the deal registered in the name of Gurdwara Hemkunt Sahib. After this work, Baba Modan Singh went to Mansoori.

The construction of the Gurdwara Sahib at Gobind Ghat was started in September 1944 AD. It consisted of three rooms, one room for Guru Granth Sahib, one room for the pilgrims and the third room for the Langar. Baba Ji appointed Bhai Nanda Singh as the supervisor of this place.

The construction of the new Gurdwara Sahib was started in 1949-50 AD and completed in 1955 AD. The contractor Diyal Singh Bhandari completed the work at the cost of Rs, 23,000/-. Since then, many more Dharamsalas have been built.

The Gurdwara Sahib at Hemkunt Sahib has also been expanded. The number of pilgrims has increased tremendously and in the summer months, when the Gurdwara Sahib at Hemkunt is open, the programme is shown daily on some of the TV channels.

**CONSTRUCTION OF THE APPROACH ROAD TO HEMKUNT SAHIB**

As mentioned earlier, there was no road to reach Hemkunt Sahib and one had to catch the bushes for support to climb the mountain. In 1953 AD, when Sardar Karam Singh reached Ghanghreeaa with his group of pilgrims, they proposed that a proper path should be made from village Ghanghreeaa to Hemkunt Sahib. They promised to bear the cost of the path. They also desired that the work be completed before the pilgrims start
coming in the next year. Baba Modan Singh called for Bhai Nanda Singh at Gobind Ghat and inquired about suitable contractors to do this job. He brought Dayal Singh Bhandari of Pandokeshwar and Lal Singh of Joshi Math. These two contractors agreed to build the road at the cost of Rs.200/- per furlong. To decide the route of the path, it was agreed that Bhai Nanda Singh who was fully conversant with the area would guide in deciding the route.

This important work of the path was started on 23rd May 1954 AD and was completed by September of the year. This five-kilometre long road with sixty-five turns takes you to a height of 15000 feet. Jathedar Karam Singh reached with a group of more than one hundred pilgrims. It was not necessary for the pilgrims to hold each other's hand. All walked on foot and reached Hemkunt Sahib. They were very pleased with very suitable road to climb the mountains.

**Hemkunt Management Trust**

In 1960 AD, Hemkunt Management Trust was organised with one each president, secretary and seven members. This Trust manages seven Gurdwaras in the mountain area of Utranchal Pradesh.

1.) Gurdwara at Hemkunt Taposathan.
2.) Gurdwara Gobind Dham.
3.) Gurdwara Gobind Ghat.
4.) Gurdwara Dushat Daman at Joshi Math.
5.) Gurdwara Sri Nagar Garhwal.
6.) Hemkunt Gurdwara at Rishikesh.
7.) Hemkunt Gurdwara at Haridwar.

The following persons took great pains to discover, build and develop the facilities for Gurdwara Hemkunt Sahib.

1.) Bhai Sahib Bhai Vir Singh Ji of Amritsar.
2.) Pandit Tara Singh Narotam.
3.) Sant Sohan Singh.
4.) Baba Modan Singh.
5.) Sant Thandi Singh.
6.) Sant Surat Singh.
7.) Bhai Nanda Singh.

VALLEY OF FLOWERS

At the foot of the Hemkunt Mountains, about two miles from Gobind Ghat, at a height of 1100 feet, there is a valley of flowers within a distance of about two miles. There are about 200 varieties of flowers that grow without any human help. Different varieties of flowers bloom in different seasons. There are many flowers which are rare and do not grow anywhere in the world. It seems, keeping in view the importance of Hemkunt Sahib, the nature has presented these flowers at the feet of this holy place.

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Most people know Shri Guru Gobind Singh Ji as a warrior saint who spent all his life fighting the Mughal rulers as a protest against religious fanaticism and forced conversions. Very few are aware that he did excellent work to convert Sikhs from peace loving saints to soldier-saints (sant-sipahee). He not only concentrated on training his devotees in martial arts, but also stressed on raising the moral and literary state of his disciples. In those days, most of the spiritual literature was in Sanskrit language. Guru Ji realised that his disciples must be acquainted with the mythology and spiritual literature of India so that they would be able to understand and discuss these subjects with the scholars of other faiths. Therefore, he invited the most learned Pandits to get the Vedas, Puranas and Shastras translated in Sant-Bhasha the lingua franca of the religious people in those days. It is said that the translations amounted to nine maunds (about three and a half tons in weight). Unfortunately, most of these valuable literary works were lost in the flooded Sirsa rivulet when Guru Gobind Singh had to vacate Anandpur Sahib.

It is also not widely known that Guru Gobind Singh selected a few learned Sikhs, made them don white robes and sent them to Varanasi to learn Sanskrit. These persons are called "Nirmalas" (the pure ones). The Nirmalas have contributed a lot in the conservation of historic places visited by Guru Sahibs and also others connected with Sikh history outside Punjab. The Nirmalas set up a Sanskrit University at Varanasi and spread the message of Guru Nanak Dev in non-Punjabi speaking areas of India.

The Vedic literature being so vast, Guru Ji selected the important items to educate his disciples in principles of morality
and other important historic events and knowledge to enable the Sikhs to understand the history and mythology of Indian past, so that they could discuss spiritual matters with full knowledge.

The stories of the men and women in "Triya Chritra" indulging in immoral practices and their ensuing sufferings are included in the Dasam Granth to serve as a warning to his disciples so that they may avoid traps in such tricky situations. The so-called intellectuals have not themselves studied fully and deeply; thus have erroneously called this composition as not suitable for inclusion in Shri Dasam Granth Sahib. They forget that Chaupai Sahib is part of this composition, which is one of the Banis recited at the time of baptism ceremony. For such peoples' information, the famous Puri temple also has statues at different levels of the dome. The lowest ones display the scenes of sex life of worldly married couples. The higher levels show scenes of spiritually advanced persons to show the life-styles and mental state of persons at different levels of spiritual advancement. Therefore, this composition needs to be taken in correct perspective and intellectual aspect and not as an aspersion on the holy book.

Out of the five major "doshas" i.e. lust, anger, greed, attachment and ego; the lust, greed and ego are the main doshas. We get angry with those who obstruct us in the achievement of anyone of these objectives. We become attached to and love those who help us in attaining these. Out of these three main doshas, lust is the most powerful. Therefore, Guru Sahib was very much justified to give so much importance to instructions on the matters concerning lust.

Some of the scholars have rightly concluded that Shri Dasam Granth Sahib is an appendix to Shri Guru Granth Sahib, as all the Bani of Shri Guru Gobind Singh has mostly elucidated the teachings of Guru Granth Sahib.

Bhai Mani Singh, a very trusted devotee of Guru Gobind Singh Ji and Head Priest of Shri Hari Mandir Sahib Amritsar collected the works of Shri Guru Gobind Singh from the copies
made by many of the devotees and compiled Shri Dasam Granth Sahib thereby preserving the heritage. The Sikh community accepted this holy book as sacred and given the place of honour in all the Gurdwaras. Up to the middle of the twentieth century, both the holy Guru Granth Sahib and Shri Dasam Granth Sahib were displayed side by side in most of the Gurdwaras. In the morning, divine message of the Gurus (Waak) was read out from both and on the first of the Indian calendar month; Bara Manha was also recited from both. This practice is still prevalent in Takhat Shri Hazoor Sahib at Nanded in Maharashtra.

Unfortunately due to certain unknown reasons maybe the influence of certain ill-informed intellectuals who certainly would not have read the whole book, doubts have been raised about Shri Dasam Granth Sahib and the ignorant masses that have certainly not studied the book themselves, have fallen prey to this false propaganda. It is therefore necessary that the community should be educated about this precious possession and fulfil the dream of Shri Guru Gobind Singh about imparting valuable knowledge to the devotees.

Shri Dasam Granth Sahib contains 1428 pages. The following Banis are included in it.
1) Jaap Sahib (1-10 pages).
2) Akaal Ustat (11-38 pages).
3) Bachitar Natak (39-73 pages).
4) Chandi Chritra 1(74-99 pages)
5) Chandi Chritra 2 (100-119 pages)
6) Vaar Shri Bhagauti Ji ki (119-127 pages).
7) Giyan Prabodh (127-155 pages).
8) Chaubis Awtar (155-611 pages).
9) Brham Awtar (611-635 pages)
10) Rudra Awtar (635-709 pages).
11) Ramkali Patishahi 10 (709-712 pages)
12) Swaiye (712-716 pages).
13) (Khalsa Mahima) Swaiya (716-717 pages)
14) Sashtr Nam Mala (717-808 pages)
15) Chritropakhiyan (809-1394 pages)
16) Zaffarnama (1389-1394 pages)
17) Hikaytan (1394-1428 pages)

From the above chart, it may be noticed that Guru Ji gave maximum importance to building of the moral character of the Sikhs. To fully appreciate this aspect; imagine an armed, fully-grown and powerful person fighting battles and winning them can be easily attracted towards the women of the vanquished. This was happening with the Muslim invaders who took lakhs of young women from India and sold them in open markets. (This is still happening in the ISIS occupied parts of the world to-day) The Sikhs never looted or misbehaved with the women of the defeated party.

Shri Dasam Granth Sahib is as big as Shri Guru Granth Sahib is. It is therefore not possible to explain the whole book. English translation of Shri Jaap Sahib is included in my book Nitnem. Translation of Shri Akal Ustāt and Zaffar Nama are given in this book as annexures. However, a brief note on the contents of Shri Dasam Granth Sahib is given here.

**CHAUBIS AVTARS**

Guru Gobind Singh Sahib has given brief details of the 24 Avtars as Indian mythology so that the Sikhs may know about their lives, their need for incarnation and major activities. Their names are as under:-

1) Muchh Avtar (Fish Avtar)
2) Kuchh Avtar (Tortoise Avtar)
3, 4, and 5) Nar, Narayan and Maha Mohini Avtars.
6) Varah Avtar.
7) Narsingh Avtar. (Avtar with human body with lion's head)
8) Bawan (dwarf) Avtar.
9) Parasram Avtar.
10) Brhma Avtar.
11) Rudra Avtar.
12) Jalandhar Avtar.

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13) Vishnu Avtar.
14) Avtar to destroy Madhu and Kantak.
15) Arhant Dev Avtar.
16) Manu Raja Avtar.
17) Dhanwantar Avtar.
18) Sooraj Avtar. (The sun)
19) Chandar Avtar (The moon)
20) Rama Avtar.
21) Krishna Avtar.
22) Nar Avtar.
23) Baudh Avtar. (The Budha Avtar)
24) Nihkalanki Avtar.

**Brahma Avtar**

Brahma has given the Vedas to the humanity. He is said to have been responsible for creation. He took seven rebirths as the following incarnations.

1) Balmeek Avtar.
2) Kashyap Avtar.
3) Shukra Avtar.
4) Brhaspati Avtar.
5) Bias Avtar.
6) Shastar Dharak Avtar,
7) Kali Das Avtar.

**Rudra Avtar**

Lord Shiva is also known as Rudra. He had two incarnations.

1) Dutta Treya Avtar
2) Paras Nath Avtar.

To give an idea to the reader about the beauty of Guru Ji's compositions, the Bani of Akal Ustat in Roman English, Gurmukhi, Devnagri and the English translation with commentary is given which is related to praise and prayers to the Supreme Being. The Gurbani is included to give the reader a feel of the highly poetical language and connect them to the original text. Guru Gobind Singh's letter to Aurangzeb, the Mughal Emperor,
called ‘Zaffarnama’ brings his false promises and his cheating and cunning ways to his notice, thus shaking his conscience. This soul-stirring letter has also been included.

It is a very humble effort on my part and there may be many mistakes in the translations. I shall be grateful if I am enlightened about them.

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ANNEXURE 4

AKAL USTATI

After Jaap Sahib, Akal Ustat is the second devotion-filled composition. In the Dasam Granth Sahib, the title "Akal Ustat" is not given. Probably this title has been given because of the phrase "Ustat Sampurnang" (praise completed) appearing at the end of this composition.

At the start of Akal Ustat composition, it is mentioned "Utar khase daskhat ka. Patishahi 10" (copy signed by 10th Master). Next, it is mentioned "Aage likhari ke daskhat" (further, the copywriter writes it). It shows that this composition has been copied from a copy, which was authenticated by Guru Gobind Singh, and he signed it as a token of his approval.

Throughout this composition, Guru Ji has mentioned that the God is unmanifest, without faults, without any modifications, prevails everywhere and is present in all his creations. For the God, king or beggar, ant or an elephant are the same as he is free from any likes or dislikes. Although He is present in everybody, yet He is not attached with anybody. He creates, nourishes and destroys all the creation. One can attain him only by love; all other methods are useless and amount to hypocrisy. The world is temporary and full of desires and the three gunas; getting absorbed in these is waste of time. One should therefore leave all mere rituals like ritual worship etc and see the truth with full devotion.

In this composition, there are 271 and a half stanzas, and 12 types of poetic forms are used. This composition is a beautiful devotional poem with every stanza an independent idea and without any continuity. The language is mixture of many Indian languages, Persian, Turkish, Arabic and Sanskrit.
Akaal Ustat
Ik Oankar Sat Gur Prasadi.
Sri Bhagauti Ji Sahayi.
Utaar Khase Daskhat ka. Patishahi 10.

It is in praise of the Supreme Being. The tenth Master in his own handwriting writes it.

. In the beginning, Guru Ji prays to the Lord for protection and addresses him as Akal Purakh (Eternal and present in everything.), Sarab Loh (source of all power) and Sarab kaal (One who is the terminator of everything and every body).

Aage likhari ke dastkhat.

After this, the copier writes it.

Tavprasadi. Chaupai
Hasat keet ke beech samana. Rau runk jih ik sar jana. Adwai Alakh Purakh Abigami. Sabh ghat ghat ke antarjami. (2)

तुप्रास्दिः प्रणवे आदि एककारा। जल थल महताल कीजी प्रसारा।
आदि पुरुष अवगति अविनासी। लोक चल दस संत प्रकाशी।
हसति कोट के बीच समाना। रात रंग जिह इकसर जाना।
अदृश्य अलख पुरुष अविनासी। सभ घट घट के अंतरजामी।
अलख रूप अदृश्य अपराह्वा। गम रंग जिह रूप न रेखा।
चल चिह्न सभीन ते निकासा। आदि पुरुष अदृश्य अविनासी।
चल चिह्न जिह जात न पाता। सच मित्र जिह तात न माता।
सभ ते दूर सभन ते नेसा। जल थल महताल जात बसेसा।

युप्रास्दिः चूपेधी

पूजिंते आदि घेयः बर्बंदः। नम वन भगवः वर्धि ध्वनः।
आदि पुरुष अवज्ञाति अविनासी। हेक घट एक में पुरुषी।
उमड़ बोट वे बीच समारः। उच वेंह नित्य शिवाब नामः।
अदृश्य अलख पुरुष अविनासी। मध घट घट वे अंतरजामी।
अलख रूप अदृश्य अपराह्वा। दक्ष वेंहा नित्य तुप न घेयः।
ब्रह्म विनास तथाः के सन्धागः। आदि पुरुष अदृश्य अविनासी।
ब्रह्म विनास नित्य दुप्प न घेयः। मध वेंहा नित्य उप न भावः।
मध देव-दृष्टि मधुस्वल दे रेयः। साह विल भवन्तिष्ठि सन्धि केतः।

चतुर्दश ी

First, I bow to the unmanifest and manifest Lord who has created water, earth and the sky (space). He, the Lord is the first cause, without any form and beyond destruction and He has illuminated all the fourteen worlds with His light. (1)

He is present in an ant and the elephant. He treats a king and the beggar alike. He is free from duality, beyond comprehension, one who knows all realities. He knows the inner secrets of every body's mind. (2)

He is beyond comprehension, beyond destruction and beyond any special style of dress or costume. He does not have
any attachment, any colour or form. He is beyond any caste or any special religious symbol. He is the first cause, beyond duality and sin. (3)

He has no colour, religious symbol, caste or community. He has no friends, enemies, father or mother. He is far away as well as close to everybody. His abode is in water, earth as well as sky. (4)


The goddess Durga takes refuge at His Feet and abides there.

The Lord's beauty is beyond limits and His words are produced without any thing striking against the other (unstruck word or anhad shabad). The goddess of wealth lives under His feet (she is subservient to Him). Lords Brahma and Vishnu have not known His limits. Even Brahma (who has four heads and is composer of Vedas) has said, "He is limitless". (5)

He has created millions of Indras and his deputies. He
created Brahmas and Shivas and destroyed them. He created the play of fourteen worlds. In the end, He assimilates all of them in Himself. (6)

He created gods, demi gods, snake gods and devils. He also created assistants of god of wealth who have good nature. He Himself is the story of past, present and future. He knows the most secret inner feelings of every mind. (7)


He has no father or mother; no caste or community. He is not attached to anybody in any special manner. He is present in the self of everybody. I have recognised Him present in every body and in every place. (8)

He is beyond death and His existence is beyond the limits of time. He is unknowable, implicit, beyond the influence of maya and ever liberated. He has no caste, community, identity or colour. He is beyond description, beyond the influence of maya, beyond illusion and is the highest power. (9)
He is the destroyer and creator of everybody. He is the destroyer of diseases, sorrows and sins. Whosoever meditates on Him with one-pointed mind even for a moment is never entrapped in the net of death. (10)

**Tav Parsad. Kabit.**

Katahun suchet hui kai chetna ko chaar kiyo kathun achint hui kai sovat achet ho. Kathun bhikhari hui kai mangat firit bheekh kahun maha dan hui kai mangio dhan det ho. Kahun maha rajan ko dijat anant daan; kahun maha rajan te cheen chhit let ho. Kahun Bed reet kahun ta siu bipreet; kahun trigun ateet kahun sur gun samet ho. (1) (11)

**With Your Grace. Kabit form of poetry.**

O Lord! Somewhere you are active and have beautiful consciousness. Somewhere you are fast asleep unaware of everything. Somewhere you are begging like a beggar and somewhere you are donating whatever is requested for. Somewhere
you are bestowing unlimited treasures upon the emperors and somewhere you take away their kingdoms. Somewhere you follow the traditions of the Vedas and somewhere you work opposite to their teachings. Somewhere you are beyond the three gunas and somewhere you are bound by the three gunas. (1) (11)


Somewhere you are a demi-god, celestial musician, or possessing all learning. Somewhere you are an eunch, ghost or a lost soul. Somewhere as a Hindu, you are meditating secretly on Gayatri and somewhere you are loudly calling out Muslim prayers. Somewhere as a learned Hindu scholar, you read Puranas and somewhere as a Muslim, you are grasping the gist of Quran’s teachings. Somewhere you follow Veda's traditions.
and somewhere you go absolutely against them. Somewhere you are beyond the three gunas and somewhere you are bound by the three gunas. (2) (12)


O Lord! Somewhere you are present in the court of the gods and somewhere you are advising the devils about becoming egoists. Somewhere you are awarding the title of Indra (lord of the gods) to Lord Indra and somewhere you take away this title and hide it. Somewhere you discriminate between good and bad actions and somewhere you are close to your own wife and somewhere you are the focus of other women's love. Somewhere you follow Veda's precepts and somewhere act just opposite to
them. Somewhere you are beyond the three gunas and somewhere you are bound by the three gunas. (3) (13).


O Lord! Somewhere you are wearing weapons (you are a warrior) and somewhere you are reflecting on learning (you are a scholar). Somewhere you are living on air (like Lord Shiva) and somewhere you are Lord Vishnu living on water. Somewhere you are word of gods (Akash Bani), somewhere you are goddess Saraswati (goddess of learning), and somewhere you are Parbati (wife of Lord Shiva). Somewhere you are goddess Durga (fair coloured) and somewhere you are Kali (black and fearsome). Somewhere you are keeper of tradition of Dharma; and
somewhere you are considering universal situations. Somewhere you are celibate and somewhere you indulge in lust and desires; somewhere you give alms and somewhere you are receiving alms. Somewhere you follow tradition of Vedas and somewhere you act just opposite. Somewhere you are beyond the three gunas and somewhere you are bound by three gunas. (4)(14)


O Lord! Somewhere you are a sadhu with matted hair and somewhere you are a brahamchari wearing Tulsi necklace (a Ramanandi Sadhu). Somewhere you are a yogi (follower of Gorakh Nath) and somewhere you are still on way to achieve this state. Somewhere you are a yogi with pierced ears somewhere

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you are a sanyasi with a stick. Somewhere you are placing your feet on earth after carefully watching that no living being is killed (a Jain sadhu). Somewhere you are a soldier practicing with weapons and somewhere you are a Kshatriya (warrior) bent upon either killing the enemy or ready to die in battle. Somewhere you are removing the burden of tyranny from the earth as an emperor and somewhere you are fulfilling the desires of the beings of the world. (5) (15)


Somewhere you are describing knowledge about songs, music, and somewhere you are the treasure of the arts of dance and painting. Somewhere you are drinking and offering nectar
and somewhere you like honey, sugar cane juice and somewhere you are partaking wine. Somewhere like a brave soldier, you are killing the insurgents and somewhere you are like the chief of the gods. Somewhere you are a pauper and somewhere you are rich; somewhere you are perfect in knowledge and somewhere you are the earth and somewhere you are the sun. (6) (16).


O Lord! Somewhere you are without any blemish and somewhere you are the blemish (Gautam sage who cursed the moon); somewhere you are a householder with wife and somewhere you are sum total of purity. Somewhere you are follower of holy principles and somewhere you are the treasure
Somewhere you are a singer and somewhere you are a flute player; somewhere you are a dancer and somewhere you are a
brave virile male person. Somewhere you are the hymns of the Vedas and somewhere you are the sex manual of sage Kok; somewhere you are a king and somewhere you are the queen and somewhere you are different forms of female person. Somewhere you are the flute player and somewhere you are grazing cows (reference to Lord Krishna); somewhere you are casting false accusations and somewhere you are a handsome prince. You are the glory of purity; you are the life force of the saints; you are the giver of great gifts and you are the Unmanifest God without any fault. (8) (18)

O Lord! You are perfectly healthy (free from disease); you have a beautiful form; you are the king of the kings and a great
benevolent benefactor. You are the protector of life; bestower of sons and milch cattle; remover of diseases and sorrows and have the greatest honourable state. You are a great scholar and free from duality; you are master of all the spiritual powers and glory of purity. You are attractive with your youthful form and death of the death (bestower of liberation); you are a thorn for the enemies and a source of life for the friends. (9) (19)

Kahun Brahmbad kahun bidia ko bikhad kahun naad ko ninand kahun pooran bhagat ho. Kahun Bed reet kahun bidiya ki prateet kahun neeti kahun aneeet kahun jawala see jagat ho. Pooran Pratap kahun ikaatee ko jaap kahun taap ko ataap kahun jog te digat ho. Kahun bur det kahun chhal se chinayi let sarab kaal sarab thaur ek se lagat ho. (10) (20)

Somewhere you are discoursing on the God or discussing some branch of learning; or you are a perfect sage fully absorbed in the tune of unstruck music. Somewhere you are follower of Veda's teachings; somewhere you have full faith on knowledge

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acquired with intellect; somewhere you are diplomatic and somewhere you are completely un-diplomatic and somewhere you shine like fire. Somewhere you are perfectly graceful, somewhere you are the meditation of a sage living in loneliness; somewhere you are Unmanifest God un-attainable with any austerities and somewhere you are the one fallen from yoga state. Somewhere you are giver of the boons and somewhere you take away the boon with deceit. O Lord! You are the same in all times and in all places. (10) (20)

Tavprasaad. Swayas

These Swayas are composed by the tenth master Shri Guru Gobind Singh and are included in his larger composition "Akal Ustat". These are recited in the morning prayers and at the time of baptism ceremony when five compositions including Japji Sahib, Jaap Sahib, Swayas, Benti Chaupai and Anand Sahib are recited. These compositions are very systematically arranged in an order to create feelings of discrimination, surrender, dispassion, prayer and bliss in the mind of the devotee at the time of baptism.

IKOANKAR SATGUR PRASAADI.

Patshahi 10. Tavprasad Swayai.

The God is One both unmanifest and manifest. He is the True Teacher and can be realised by His grace only. This composition is by the Tenth Master. O Lord! These are composed with Your Grace.

Saravag sudh samuh sidhan ke dekhi phirio ghari jog jati ke. Soor surardan sudh sudhadik sant samuh anek matee ke. Saare hi des ko dekh rahio mut kou na dekhiaat Pranpati ke. Sri Bhagvan ki bhai kripa hu te ek rati bin ek rati ke. (1) (21)
I have seen the gatherings of Jains, Buddhists, followers of ritual worship, perfect Sidhas, as well as those of the yogis and the Brahmacharyas. I have seen great brave warriors, demons, demi-gods and sages of various denominations. I have very keenly scrutinised all the religious paths of all the countries, but I could not find any path that would show the way to meet the Lord. Without the Lord's Grace, blessings and love for Him, all these paths are of no worth. (1) (21)

Mate matung jare jar sung anup utung surang savaare. Kote turang kurang se koodat paun ke gaun kau jaat nivaare. Bhari bhujan ke bhoop bhali bidh niavat sees na jaat bichaare. Ete bhaye to kaha bhaye bhoopat unt ko naange hi paye padhaare. (2) (22)

If there are big, tall power-intoxicated elephants decorated with golden ornamentations in his possession. If he possesses crores of horses capable of jumping like deer and running so fast to beat the wind, and jump from the hills. If there are innumerable powerful kings with powerful arms bowing to the person. What is if somebody assumes such a great status and glory? At the end, even they have to leave this world bare footed. (2) (22)
Jeet phirai sabh des disaan ko bajat dhol mridang nagaare.
Goonjat goorh gajan ke sundar hintsat hi hayaraaj hajaare.
Bhoot bhavikh bhavaan ke bhoopat kaun gane nahi jaat bichaare. Sripati Sri Bhagvaan bhaje bin unt kau unt ke dhaam sidhaare. (3) (23)
Jeet phirai sabh des disaan ko bajat dhol mridang nagaare.
Goonjat goorh gajan ke sundar hintsat hi hayaraaj hajaare.
Bhoot bhavikh bhavaan ke bhoopat kaun gane nahi jaat bichaare. Sripati Sri Bhagvaan bhaje bin unt kau unt ke dhaam sidhaare. (3) (23)

If somebody continues to conquer country after country and there is great celebration by beating of drums of various kinds.
If he possesses thousands of beautiful and powerful elephants and also horses of high class and of good breeding. Such innumerable powerful kings have been there in the past times and they shall be there in future as well. All such possessions are of no value because without the remembrance of the Lord's Name, they are subject to death. All their possessions remain behind in this world. (3) (23)

Tirath nahan dayia dum daan su sanjam naim anek bisekhai.
Bed Puran Kateb Quran jimeen jamaan sabaan ke paikhai.
Paun ahaar jati jut dhaar sabe su bichaar hajarak dekhai. Sri Bhagwan bhaje bin bhupat ek rati bin ek na lekhai. (4) (24)
If somebody has bath at all the holy pilgrimage centres, shows mercy to the needy, controls his mind from sins, gives alms, performs acts of piety, and follows all noble principals. If somebody recites holy books like Vedas, Puranas, Quran and other holy books of other faiths; and is able to see happenings on the earth and heavens (by clairvoyant powers). If somebody can survive on air, has total control on his senses and emotions; is a total celibate and engages in the study of thousands of holy subjects. If such a person does not meditate on the Lord's Name and has not developed love and faith in the Lord, all the above-mentioned noble deeds are of no value. (4) (24)

Shudh sipah durant dubah su saaj sunah durjaan dalainge.
Bhari guman bhare mun mai kar parbat pankh hale na halainge. Tori areen maror mavasan mate matangan maan malenge. Sri Pati Sri Bhagwan kripa bin tiaag jahaan nidaan challenge. (5) (25)

Those brave warriors who are perfect in battlefield skills and whose attack is beyond defence. Those brave warriors who are confident that even if the mountains fly from their position with wings, but they shall not leave the battlefield. Those brave warriors who can defeat their opponents by twisting their necks as well as break the pride of the powerful intoxicated elephants. Such great warriors, if they have not been able to attain the grace of the Lord, at the end shall leave the world with empty hands. (5) (25)
Bir apaar bade badiaar abicharih saar ki dhaar bhachhayaa.
Torat des malind mawasan mate gajan ke maan malayaa.
Garhe garhan ke torhanhaar su batan hi chak chaar lavayya.
Sahib Sri sabh ko sirnaik jachik anek su Ek divayyaa.

(6) (26)

There are great brave warriors who can withstand attacks of weapons without any fear in the battlefield. Those, who can conquer many countries; bring great rebels under their control and defeat powerful intoxicated elephants. Those who can conquer strong forts and can easily obtain control over large lands. Such great warriors ask for boons from the Lord like beggars. Whole world is reciving His boons and He is the only One giver. (6) (26)

Danav dev phanind nisachar bhoot bhavikh bhavaan japenge. Jeev jite jal main thal main pul hi pul me sabh thaap thapenge. Pun partaapan badh jait dhun papan ke bahu punj khapenge. Sadh samuh prasan phirai jug satr sabhe avilok chapenge. (7) (27)
The demons, gods, Sheshnaga the snake god and the ghosts as well as the other types of lost souls have always been worshipping the Lord in the past, are worshipping now and shall do so in the future. The Lord creates all living beings in water as well as on the land in a moment. (By worshipping the Lord), the effect of charity and other noble deeds shall multiply and the past sins shall be destroyed. Those sages who are worshipping the Lord will roam about freely and happily and their enemies shall fret fume and become unhappy. (7) (27)


There are persons who own large number of elephants and rule over all the three worlds.. Those who visit and take bath at crores of holy places; give horses and elephants to Brahmans in charity and marry many wives in swayabars. Apart from these great emperors, even the gods like Brahma, Vishnu, Shiva and Indra all shall face death with the Yama. Those persons who worship the Lord and follow the path of devotion; they shall never be reborn. (8) (28)

Kaha bhayo jo dou lochan moond kai baith rahio buk dhiyan lagaiyo. Nhat phirio liye saat samundran lok gayio parlok gavaaiyo. Baas kio bakhian so baith kai aise hi aise

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If somebody sits motionless (in false Samadhi) like a heron (with the intention of attracting victims), he is wasting his life. If somebody takes bath at the seven seas (i.e. all the holy places), he not only wastes his present life, but is not doing anything to earn any good for future lives. If somebody has spent all his time in enjoyments and useless tasks, he has wasted his whole life. O my beloved ones! Listen (very carefully) I am telling the truth. (Useless actions and remaining busy in worldly activities do not lead you to the Lord.) Only such a person who loves Him as well as His creation would attain the Lord. (9) (29)

Kahu lai pahan pooj dharo sir kahu lai ling gare latkaaio.
Kahu lakhio avaachi disa mahi kahu pachhah ko sis nivaaio.
Kou butaan ko poojat hai pasu kou mirtaan ko poojan dhaio. Koor kiria urjhio sabh hi jug Sri Bhagwan ko bhed na paaio. (10) (30)
Some people worship stone Shiv linga and wear it on their head. Some wear it around their neck and worship it. Some people visualize God in southern direction (Because Dwarka the abode of Lord Krishna is in the south of northern states), some people bow to the west because Mecca is in the west of India. Some people worship the stone images of the gods; and some worship the dead souls at the graves and cremation grounds. All these rituals and rites are false and unproductive. Nobody has been able to get the secret of the Creator Lord by following these practices. (10) (30)

Tayprasadi. Tomar Chhand.

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By His grace. Tomar style of poetry.

The Lord is beyond birth and death. He is perfect expert in eighteen holy books (4 Vedas; 6 Shastras; Mahabharata, Ramayana, Ashtavakra Geeta, Ribhu Geeta, Ayurveda, Dhanurveda, Gandharav Veda and Niti Shastra). His form is flawless and is beyond comprehension. He is benevolent and his glory never diminishes. (1) (31)

He cannot be impressed by any means; He is hidden in everybody. He is the chief of all the sages of the world. He is the auspicious forehead mark of good luck, support of earth and the sun; and treasure of eighteen spiritual powers (Sidhies). (2) (32)

His form is flawless and beyond comprehension. He destroys the sorrows of all the worlds. He is beyond the ritual worship of Kaliyuga. He is perfect in all the worldly and spiritual practices. (3) (33)

His glory is beyond measure and unbroken. He has established all what is established. He is beyond grief; His secrets cannot be discovered. Lord Brahma, with his four heads sings His praise. (4) (34)
The Vedas call Him beyond sorrow and infinite. Lord Brahma also calls Him infinite. His glory is beyond measure and beyond undue influence. He cannot be divided; limited to boundaries and nor can be established. (Like idols are established in temples by ritual ceremonies) (5) (35)


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He has created the entire universe. He has created every thing with utmost care. His form is beyond limit and indivisible. His glory is beyond measure and very forceful. (6) (36)

He has created everything from an egg to the entire universe. Then He created fourteen worlds. He established the entire universe as such. The form of the Lord is beyond description and He is always benevolent. (7) (37)

He created crores (tens of millions) of kings like Lord Indra. After careful thought, He also created many Brahmans and Vishnus. He created many Ramas, Krishnas and Rasools. No body is approved in His court without remembrance of His Name. (8) (38)

He created many oceans, mountains and precious gems. He created many varieties of fish, tortoises and snakes. He created many gods and holy sages. He created many incarnations like Krishna and Vishnu. (9) (39)

Many Indras are sweeping outside His door. There are many Vedas and their authors like Brahma. There are many Shivas and their lesser equivalents and there are many grand personages like Lords Rama and Krishna. (10) (40)

Many are reading Koka Shastra and other poetical works. Many are explaining the inner meanings of Vedas. Many are speaking on shastras and simrities. Many are holding discussions on Puranas. (11) (41)

Many are making offerings in fire worship (Yagna worship). Many are performing austere austerities by hanging upside down. There are many sanyasi doing worship with their arms raised upward. Many dressed as Yogis living unattached to the world. (12) (42)

Many are performing neoli practice (a yogic exercise for body purification). Many are practicing difficult austerity of survival on air. Many are giving limitless alms to the poor at the pilgrim places. Many are performing religious ceremonies like yagna where large numbers of people are served food with great generosity. (13) (43)

Somewhere magnificent fire offerings are performed. Somewhere kings are delivering absolute justice. Somewhere formal practices as per shastras and simrities are followed. Somewhere just the opposite is followed. (14) (44)
Many are roaming about from country to country. Many are just confined to one place only. Many are performing worship while standing in water. Many are tolerating heat on their body. (Some people perform austerity of sitting in the middle of many fires and doing meditation) (15) (45)

Many are residing in the forests. Many are tolerating heat on their bodies. Many are following the dharma of householders. Many are practicing politics with great expertise. (16) (46)

Some are free from maladies and dualities. Some are performing actions but are not attached to them. Some snake Gods (Sheshnag) are like God's incarnations. Some rulers are performing their royal functions exceptionally well. (17) (47)

Some are free from maladies and sorrow. Some are under devotion to One god. Some are penniless while some are princes. Many are incarnations of sage Vayasa the author of the Vedas. (18) (48)

Many Brahmas are reciting Vedas. Many snake gods (Sheshnag) are remembering God's Name. Many are the Bairagis (those are following dispassion with the world) and many are following Sanyasi cult. Many sages are roaming about unattached with the world. (19) (49)

All these austerities and cults are useless and all these dharma are fruitless without full faith on the Name of One God. Without this, all dharmas are only an illusion. (20) (50)

Tav Prasadi. Laghuniraj Chhand.


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With Your Grace. Laghuniraj Kabit style of poem.

(These twenty stanzas are in praise God that He is present everywhere. No place is without him. This is to convince the devotee that the notion of God being present only at holy pilgrim places is not correct. While describing various qualities of God, Guru Gobind Singh became absorbed in the state of Samadhi that he could say only "Tuhi, Tuhi....Tuhi" sixteen times.)

God is present in water. God is present on earth. God is present in our heart. God is present in the forest. (1) (51).

God is present on the mountain. God is present in the caves. God is present on the earth and the sky. (2) (52).

God is present in this world and in the next world. He is present on the earth and on the sky. (3) (53).

God is beyond any account and beyond any religious
discipline and garb. God is beyond enmity and feeling of duality. (4) (54)

God is beyond time and no body has to do His upbringing. Nobody can find any fault in God and no body can discover his secrets. (5) (55)

God cannot be manipulated with psychic diagrams or any mantra i.e. mystic formula. God has exalted glory and cannot be attained by any Tantra i.e. magical formula for attainment of supernatural powers. (6) (56)

God is beyond caste and community. He has no friends (He is friendly with everybody) and has no mother. (7) (57).

God is beyond any malady or sorrow. God is beyond any doubts and actions and their fruit (karma). (8) (58).

God is invincible and without fear. God cannot be divided into parts and is beyond destruction. (9) (59)

God cannot be divided. God cannot be vilified. God cannot be punished and He is very mighty. (10) (60)


अनेच हरी। अभेच हरी। अजेच हरी। अछेच हरी। ११४१।
भजो हरी। भजो हरी। तजो हरी। तजो हरी। १२४२।
जलस तुही। थलस तुही। नदिस तुही। नदिस तुही। १३४३।
विषम तुही। पतस तुही। विनस तुही। उसस तुही। १४४४।
भजस तुहं। भजस तुहं। रतस तुहं। रतस तुहं। १५४५।
जिमो तुही। जमा तुही। मकी तुही। मका तुही। १६४६।

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God is greatly exalted and nobody can discover His secrets. He is invincible and nobody can find fault with Him. (11) (61)

(O humans!) Worship God and stabilise Him in your heart. Perform austerities to stabilise your mind, make it one pointed, and meditate on His name. (12) (62)

O God! You are the water; you are the earth. You are the rivers and You are the ocean. (13) (63)

O God! You are the trees and you are the leaves of the trees. You are earth and You are the sky. (14) (64)

O God! I worship You! I worship You. I meditate on You and install You in my heart. (15) (65)

O God! You are the earth and You are the sky. You are the house (creation) and You are also the owner of the house (Master of the creation). (16) (66)

O God! You are beyond birth and beyond fear. You are beyond touch and indestructible. (17) (67)

O God! You are the chastity and control of passions. You are the fasting under religious vow. You are the salvation and You are the Divine Knowledge. (18) (68)

O God! It is You and only You in every thing and
everywhere (repeated sixteen times to create a sense of absorption on God). (19-20) (69-70)

**Tavprasadi. Kabit.**

Khoom malhari gaj gadaha bibhoot dhari gidua masan baas kariyoi karat hai. Ghughu mathbas lage dolat Udasi mrig tarwar sadiv mone dhare ee marat hai. Bind ke sadhaya tahe heej ki badaya det bandra sadiv paye nange ee firit hai. Angna adheen kaam krodh mai prabeen Ek gyan ke biheen chheen kaise kai tarat hai. (1) (71)

Members of Aghori cult even eat shit. Guru Ji says that if liberation was possible because of eating shit, then the pigs eat shit so they should also be liberated. If covering the body with ashes would get liberation; then the donkeys and elephants who cover their bodies with ashes and dust should also achieve liberation. If living in the cremation grounds would get somebody liberation, then the jackals always live in the cremation ground should also

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get liberated. If living in the hermitage would get one liberation, then the owls always live in hermitages would also should get liberated. If roaming about would grant somebody liberation; then the deer in the forest who are always running around should be liberated. If vow of silence could grant one liberation, then the trees are silent throughout their life and they die in silence. If maintaining vow of Brahmacarya would grant somebody liberation; then the eunuchs should also get liberated. If moving about bare footed can grant liberation, then the monkeys who always remain bare foot should be liberated. How can those who are controlled by their women and fully engrossed in lustful activities and devoid of Divine Knowledge cross the ocean of Maya? (1) (71)

Bhoot banchari chhit chhauna sabhe dudhadhari; paun ke ahari su bhujang janiyat hain. Trin ke bhachhaya dhan lobb ke tajaya te to gauan ke jaya brikhbhaya maniyat hai. Nabh ke udaya tahi panchhi ki badaya det; bagula bidal brik dhayani thaniyat hain. Jeto bado gyani tino jani pai bakhani nahi; aise na prapanch mani bhool aniyat hai. (2) (72)
The ghosts roam about in the forests. All small children living on earth live on mother's milk. The snakes live on air. Those who eat grass and renounce greed should be called cow's calves (because they work without any expectations). Those who fly in the sky with the powers of Sidhhies should be equated with the birds. The heron, wolf and the he cat should be called Dhyanis (in deep meditation) as they are always sitting with closed eyes waiting for prey. All the exalted souls having achieved Divine Knowledge have understood these facts but they have not revealed these truths. Guru Ji advises that such deceptions should be discarded at all costs. (2) (72)

Bhoomi ke basaya tahi bhoochri ke jaya kahai nabh ke udaya so chiriya kai bakhaniai. Phal ke bhachhaya tahi bandri ke jaya kahai adis phiraya teto bhoot ke pachhaniye. Jal ke taraya kau gangeri see kahat jug aag ke bhachhaya sau chakor sum maniyai. Sooraj siwaya tahi kaal kee badaya det Chandrama siwaya kau kavi kai pahichaniye. (3) (73)

(In this stanza, Guru Ji has explained that some people
instead of worshipping the God stop at the ritual practices of following some spiritual practice or the other; their state is no better than the animals, birds or flowers etc. Stopping at such practices is thus a hindrance to our spiritual search.)

Those who live on the earth may be called children of the bandicoot or mole and those who fly in the sky may be called sparrows. Those who survive on the fruits may be called children of the monkeys and those roam about in invisible form may be known as ghosts. Those who live in the water may be equated with the water weaver (an insect that flies in the air but weaves its net on the surface of water). Those who eat fire may be called the Indian red-legged partridge. Those who worship the sun may be equated with the sunflower as it blossoms during the day and follows the direction of the sun. The worshipper of the moon may be called jasmine flower, which blossoms at night. (3) (73)

Narayan kachh machh tendua kahat sabh; Kaul Nabhi kaul jih taal mai rahat hai. Gopinath goojar Gopal sabai dhenchari Rikhikes naam kai mahant laihat hain. Madhav bhawar au ateru kau Kanahya naam Kans ke badhaya jamdoot kahiyat hai. Moorh roorh pitat na goorhata kau bhed pawai poojat na tahi ja ke rakhe rahiyaat hai. (4) (74)

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(In this stanza, Guru Ji has clarified that most people take action on one of the activities of the messengers of God and start worshipping that particular quality. If this was true, then all the other people or animals who perform similar functions should also be worthy of worship. Guru Ji says that such people do not understand the true secret and therefore do not worship the God who is our true sustainer.)

If the one who lives on water is called Narayan (God), then all the creatures like tortoise, fish, panthers etc should be treated as such. If Lord Vishnu is to be called as born out of the lotus, then the pool in which lotuses are produced should also be treated as god. If the Supreme Being's name is Gopal (cowherd) then all the cowherds should be treated as god. If the God's name is Rikhikesh, then there are a number of priests who are named as Rikhikesh, they should also be worth worship. If the God's name is Madhav of Yadva tribe, then the large flower sucking black bee is called Madhav. If the God's name is Kanahya, because he killed Kansa; then the messenger of death who took away the life of king Kansa should also be called Kanahya.

This shows the ignorant people are following the rituals without understanding the real significance of and meaning of Divine knowledge. We should worship the Supreme Being who is maintaining and sustaining the entire Universe. (4) (74)

Bisavpal jagat kaal deen dayal bairi saal sada pritpal jum jal te rahat hai. Jogi jatadhari sati sache bare brahamchari dhayan kaaj bhookh payas deh pai sahat hai. Niuli karam jal hom pawak pawan hom adho much ek pai thade nibhat hai. Manav phanind dev danav na pawe bhed Bed au kateb nait nait kai kahat hai. (5) (75)

विस्तपाल जगत काल दीन दीपाल बैरी साल 
सदा प्रियपाल जम जाल ने रहन ते हैं।

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The God is the sustainer, maintainer and destroyer of the universe; is kind on the humble and tormentor of the evil. He looks after every one and is beyond time and death. Lot of Yogis, sadhus who wear matted hair and are always truthful or the celibates who tolerate hunger and thirst, perform yogic purification practices like neoli etc; perform yagna connected with fire and water or hang upside down; stand on one foot have not understood the secret of attaining God. Even the gods, the snake gods, the devils, the holy texts like Vedas and scriptures of other religions have not been able to understand the true secret of the God and only say "not this; not this". (5) (75)

Nachat firit more badar karat ghore damini anek bhau kario ee karat hai. Chandrama te sital na Sooraj te tapash tej Indra so na raja bhav bhoomi kau bharat hai. Siv se tapasi adi Brahma se na bedchari Sanat Kumar see tapasya na anat hai. Gyan ke biheen kaal phas ke adheen sada jugan ki chaukari phirayi ee phirat hai. (6) (76)
In this stanza, Guru Ji has again explained futility of various practices like dances, blowing horns, withstanding heat and cold, study of scriptures and practice of austerities etc. Guru Ji says that without the Divine knowledge, one is always involved in repeated births and deaths for ages.

If God can be achieved by dancing, then the peacock is always dancing. If God can be attained by blowing of trumpets then the clouds are always thundering. If He can be attained by performing drama show depicting early life of Lord Krishna, then the lightening is always performing such shows. If he can be attained by having calm and cold temperament, then there is nothing colder than the moon. If He can be attained by tolerating heat then there is nothing hotter than the sun. If God can be achieved by taking care of the subjects, then there is no one better king than the Lord Indira. If God can be attained by performing austerities; then there no better ascetic than Lord Shiva. If he can be attained by recitation of Vedas than there is no one better than Lord Brahma. If by performing austerities, then
there is no one better ascetic than Sanat Kumar. Thus, without the Divine Knowledge, one is always in the grip of the noose of death and goes on undergoing repeated births and deaths for ages. (6) (76)

Ek Shiv bhaye ek gaye ek phir bhaye Ramchandr Krishan ke avtar bhi anek hain. Brhma aru Bishan kete Bed aru Puran kete Simrities samuhan ke hui hui bitaye hai. Mondi madar kete Asuni Kumar kete ansa avtar kete kaal bus bhaye hai. Peer au pigambar kete gane na parat ete bhoomi hi te hui kai pheri bhoomi hi milayi hai. (7) (77)

(Here Guru Ji says that even the Avatars (incarnations) have been innumerable and so the holy books like Vedas, Puranas and the Simrities. It is to explain that worshipping these cannot be equated with the devotion to the Supreme Being.)

There was one Shiva; he left this world and then there were many more Shivas. There have been many incarnations like Ramchandra and Krishna. There have been many Brahmas and Vedas and Puranas; and mass of Simrities were created and

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vanished. Many people like Muawandeen (protectors of faith) and Madar (saints like Shaikh Badihudeen Kanauji) and semi incarnations came to this world and were victims of time. There have been so many sages and prophets created from the earth that cannot be counted and they were absorbed by the earth. (7) (77)

In the past, there have been many yogis, ascetics, brahamcharis and kings enjoying the honour of having royal umbrellas. They would walk for many miles under the umbrellas. These kings would conquer the lands of other powerful kings and would humiliate the highly egoist kings. Kings like Mandhata; kings with royal umbrellas like Dilip who had lot of faith in the
prowess of their arms; kings like Dara and egoists like Duryodhan, after enjoying their rule were absorbed in the earth at the end. (8) (78)

Sijde kare anek topchi kapat bhes posti anekda niwawat hai sees kau. Kaha bhayo mul jau pai kadhat anek dund so to na dandaut ashtang Athitis kau. Kaha bhaiyo rogi jo pai dariyo rahio urdh mukh mun te na moond nihrayo aadi Ees kau. Kamana adheen sada damana prabeen ek bhawna biheen kaise pawe Jagdees kau. (9) (79)

(In this and a few more following stanzas, Guru Ji has described futility of adopting various body postures as if performing worship without the mental surrender to the Lord or with ulterior motive.)

The gunner bows to put gunpowder in the gun and also for aiming at the target before firing the gun with ulterior motive of harming the enemy. The opium eater under the influence of opium bows his head in various directions as he loses control on his nervous system. The wrestler performs many press and bend
exercises thus lying down and bending his body but this cannot be called a prostration with eight parts of the body touching earth (dandawat parnaam). If a yogi keeps lying down like a patient with face down or moves about with shorn hair, unless he cleans his mind cannot have the vision of God. How those persons, who are absorbed in selfish desires and are devoid of emotional attachment to God, can receive the Grace of God? (9) (79)

Sees patkat ja ke kaan me khjura dhase; moond chhatkat mitr putr hun ke sok sau. Aak ko charaya phal phool ko bhachhaya; sada bun ko bharmaya aur doosro na bok sau. Kaha bhayo bhed jao yagrat sees brichhan sau; maati ke bhachhaya bol poochh lije jok sau. Kamna adheen kaam krodh mai prabeen; Ek bhawna biheen kaise bhete parlokk sau. (10) (80)

If God could be realised by beating the head against something, then a person in whose ear the ear insect has entered and is in great pain also beats his head. Somebody whose friend or son has died also beats his head. Some people think that God
can be realised by eating uk (a wild bitter plant of sandy region "calotropis procera") and wild fruits and flowers then the he goat also eats them as it is always roaming about in the forest. If rubbing of head with something could get one God realisation, then the sheep is always rubbing her head with the trees. If eating earth could get one God realisation, then the leech is also eating earth. A person who is under the control of desires, lust and anger and without emotional attachment to God cannot reach heaven.

If God could be realised by dancing and making noises then the peacock is always dancing; the frog is always making noises and the clouds make noise. If standing on one leg could get one
God realisation, then the trees are standing on one foot for their whole life. If God could be realised by not troubling the living bodies, then the Jain ascetics always place their feet on the ground very carefully after ascertaining that no insect is killed under their feet. If resting at one place could get one God realisation, then the stones always rest for ages at one place. If roaming about could get one God realisation, then the crows and kites are always roaming about from country to country. A person devoid of Divine Knowledge cannot get absorbed in the graceful God. Then how a person devoid of love and devotion cross the endless ocean of the world? (11) (81)

Jaise ek swangi kahun jogia Bairagi bane kahun sanyasi bhes bun kai dikhawaye. Khun paunhari kahun baiithe layi tari kahun lobh ki khumari sau anek gun gawaye. Kahun brahamchari kahun hath pai lagawe bari kahun dund dhari hui kai logan bharawaye. Kamana adheen pario nachat hai nachan so; gyan kai biheen kaise Brahm lok pawye. (12) (82)
Like a mimic who changes his guise as a yogi or sanyasi to deceive people, or sometimes he poses as one who survives on air and sits in trance. Sometimes he sits as a greedy person sings your praise; some times, as a Brahmachari grows grass on his palm and sometime dresses as a sadhu carrying a stick. Because he performs all these actions under the influence of desire to extract money from the onlookers, he cannot get the benefit of his actions and without the Divine Knowledge cannot realise God. (12) (82)

Punch bar geedar pukare pare seet kaal, kunchar au gadha anekda parkar hee. Kaha bhaiyo jo pai kalwar leeyo Kasi beech cheer cheer chorta kutharan so maarhee. Kaha bhaiyo phasi dari boodiyoo jah gangdhari; daar daar phasi thug maar maar darhee. Doobe narak dhaar moorh gyan ke bina bichar; bhawna biheen kaise gyan ko bicharhee. (13) (83)

(In this stanza, Guru Ji has commented upon some wrong notions like by dying at Varanasi or by drowning in Ganges River, one achieves salvation.)
If God can be realised by talking loudly, then in winter, the jackals cry all the five times and the elephants and the donkeys also make lot of noises (but they do not achieve any spiritual benefit out of this). What if one gets his body cut into pieces at Varanasi, many thieves also are murdered like this. What if a fool gets a rope snare around his neck and drowns in Ganges River; because many times the swindlers kill their victims and drown them. Devoid of Divine Knowledge, many fools are drowned in river of hell. How can a person without emotional attachment to God contemplate on Divine Knowledge? (13) (83)

Taap ke sahe te jo paiyae Ataap Nath; tapna anek tun ghayil sahat hai. Jaap ke kiye te jo pai payat Ajaap Dev poodna sadeev toohee toohee uchrat hai. Nabh ke ude te jo pai Narayan paityat; anal aakas panchhee dolbo karat hai. Aag mai jare te gati raand kee parat kari; patal ke basi kiu bhujang na tarat hai. (14) (84)

(In this stanza, Guru Ji has commented on futility of various...
austerities and physical feats done by the yogis because of their spiritual powers.)

If salvation could be achieved by tolerating suffering, then the sick and injured persons suffer a lot. If mere recitation of God's Name could achieve one salvation, then a small bird is always saying "toohee toohee i.e. you". If flying in the sky could get one salvation, then a bird named "anil" is always flying in the sky. If being burnt in the fire could get one salvation, then all widows who are burnt on their dead husband's pyre should get salvation. If staying in the caves could get one salvation, then all the snakes living in their holes should get salvation. (14) (84)

Kou bhaiyo mundiya sanyasi kou jogi bhaiyo kou brahamchari kou jati anumanbo. Hindu Turk kou rafiji imam safi manas ki jaat sabhe ai ke pahichanbo. Karta karim soy rajik Rahim oyi doosro na bhed koyi bhool bharman bo. Ek hi ki sev sabh hi ko Gurdev ek ek hi saroop sabhe ai ke jot janbo. (15) (85)

Some have adopted (Ramanandi) Bairagi cult and some
have become sanyasis, some have become brahamchari and some are appearing as ascetics. Some are Hindus, some Turk, some are Shiya and some are Sunni Muslims. Since all of them are human beings, they should be treated at equal footing. It is the Supreme Lord who is the creator, merciful, sustainer and bountiful. We should not have any doubts and differences in these qualities. (This is to clear the wrong notion of some people who pray to different gods for different specific purposes. The Supreme Being is controlling all powers and we should only pray to Him.) Serve only One God because He is the Guru of everybody. The entire humanity is His form as He is prevailing in everybody. (15) (85).

Dehura maseet soi puja au niwaj oi manas sabhe ek pai anek ko bharman hai. Devta adev jachh gandharb Turk Hindu niare niare desan ke bhes ko parbhau hai. Aike nain aike kaan aike deh aike ban khak bad atis au aab ko ralau hai. Allah abhekh soi Puran au Quran oi ek hi saroop sabhei ek hi banau hai. (16) (86)
Hindu temple and the Muslim mosque are same and Hindu worship and the Muslim Namaz is same. All humans are same but they give the illusion of being diverse. The demi gods, devils, the attendants of Kuber (god in charge of all wealth), celestial musicians, Turks and Hindus look different because of their dress code as they belong to different countries. All have similar eyes, similar ears, similar bodies and similar power of speech. They are all made by mixture of earth, air, fire and water. The Supreme Being as understood by Muslims as Allah and by the Hindus as Abhekh (without any garb) is same. The sacred books like Puranas and Quran also give same teachings of the Supreme Being and their forms are similar. (The selfish interpreters misinterpret them and mislead people to satisfy their ego or for selfish reasons). (16) (86)

Just like one fire produces crores of sparks, they show their separate existence and again merge in the same fire. Just like one dust, produces crores of particles and these again merge into same dust. Just as one ocean produces crores of waves, but all the water waves again merge in the same water. Similarly, all gross and subtle creation is created from One God and it merges in the God. (17) (87)

Kete kuchh muchh kete un kau karat bhachh kete achh vachh hui sapachh ud jahinge. Kete nabh beech achh pachh kau karen bhachh ketak partachh hui pachayi khayi jahinge. Jal kahan thal kahan gagan ke gaun kaha kaal ke banaye sabhe kaal hi chabahinge. Tej jiu atej mai atej jaise tej leen; tahi te upaj tahi mai samahinge. (18) (88)

There are innumerable varieties of tortoise and fish and there are innumerable varieties of animals who devour them. There are varieties of heron (Lord Vishnu's vehicle as per mythology), and
other sacred birds who fly in the sky and devour other birds and many other varieties they will kill, eat and digest them. All the creatures living in water, earth and the sky are born in time and they shall die in time. As the light is absorbed in the darkness and darkness in the light, similarly, all animate and inanimate creation is also born out of God and shall finally merge in God.

(18) (88)


So many roam about crying and so many die while weeping, so many drown in water and so many are burnt in fire. There are so many people residing at Ganges River and so many reside at Medina and Mecca. There are so many who roam about being engrossed in dispassion but still in doubt. There are many who
get themselves cut with a saw at Varanasi and there are many who get themselves buried in earth when alive. There are so many who suffer the pain while sleeping on the bed of thorns. There are many who fly in the sky with the force of their spiritual powers and so many live in water. All these people are devoid of true wisdom; they are burning in the fire and shall die as such.

Even the demi gods who offer scents to God have lost in their efforts to search for God. The demons who opposed the demi gods also could not succeed. The wise ones have not succeeded inspite their wisdom and those performing austerities have also lost. The priests who grind sandalwood and those who
apply high-class scents have also lost. The idol worshippers have also lost. Those who offer sweet halwa (made of sugar, clarified butter and wheat flour) have also lost. Those who roam about in the graves have also lost. Those who worship the graves and monuments as well those who clean the statues have also lost. Those who get themselves stamped with hot irons to show religious symbols have lost. The divine musicians and instrument players have also lost. Brahmins the Hindu priests and those performing austerities have also lost. None of them has been able to attain the Lord. (20) (90)

Tavprasadi. Bhujang Prayat Chhand.

By Your Grace. Bhujang Prayat style of poem
O Lord! You have no special love with anybody. Nor you have any hue, form or outline. You have no attachment with anybody, nor enmity, jealousy, or betrayal and anger with anybody. You have no karma, doubts, birth, caste, friend, enemy, father or mother. (1) (91)
O Lord! You do not have any special love for any body, nor any dwelling, no desires, no abode, no son, no friends, no enemy or a woman. You are indescribable, garbles, and beyond birth. You bestow spiritual powers, (siddhis), and wisdom and are magnificent. (2) (92)


No body can recognise any form or outline of the Lord. Nor any body can find His residence and in which garb he roams about. Nor any body can know His name or the place to which He belongs.. What can I say? He is beyond my understanding. (3) (93)

The Lord has no affliction, suffering, attachment, intoxication, karma, doubts, birth nor any caste or tribe. He is without any enmity, garb, beyond birth and death. I bow to Him Who is Only One. I bow to the Only One. (4) (94)

He (God who is beyond all assessment) is capable of blessing highest wisdom. He is faultless, indestructible, original, and free from duality and is immortal. He has no caste, no tribe, no form or colour. I bow to the One who exists from the very beginning and is beyond destruction. (5) (95)

God has created many crores of attractive insects. He created them, destroyed them, buried them in the earth, again created and destroyed them. God is very sober, beyond fear, from the very beginning, free from enmity and is immortal. He is beyond description, highest and perfectly radiant. (6) (96)


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(308)
God does not suffer from any spiritual or physical disease and is very sober. His magnificence is indestructible. He is the first cause and his excellence is indestructible. He is neither born nor does He die; he has no hue or any disease. He is indivisible, full of glory and beyond any punishment and unmanageable.

(7) (97)

God does not have any attachment, abode, friend or companion. He is fearless, beyond any decoration, very powerful and destroyer of the enemies. He has no caste, brother hood, enemies or friends. He is eternal being present in the past, present, future and is unmanifest. (8) (98)

God is neither a king nor a beggar. He has no form or an outline. He is without greed, suffering, body or garb. He has no enemy, friend, loved one or any abode. He is always present in everybody and loves every body. (9) (99)

He has no desires, anger, greed or attachment. He does not incarnate, is indestructible, first cause, only one and invisible. He is not born nor does he die. He is without any caste and stigma. He has no malady or suffering. He is fearless and beyond any controversy. (10) (100)


Nāma ānā COMMON ARMS. Nāma AHMĀR KĀNTA.
Nāma MANA JĀNTA NĀRTHA NAMAYA.
Nāma EK ROOPA NĀMEK ROOPAṇN." (111) (103)
The God is faultless, without any doubt, without any karma and beyond time. He cannot be divided into parts, cannot be blamed, very powerful and does not need anybody's care. He has no father, mother, no birth or body. He has no attachment, abode, doubts or feelings. (11) (101)

He does not have any form, no ruler over him and no body nor does he perform any actions. He has no fear, no dispute, no secrets nor any doubts. He is eternal, perfect and a wise existence. I bow before the One with only one form. I bow before the One with only one form. (12) (102)

O Lord! You are the master of indescribable glory. From the beginning, you possess majesty beyond words. You are connected with everybody's memory. You are flawless, from the very beginning, faultless and cannot be installed by any body (Like people install idols in temples). O Lord! You own indestructible and always fresh existence, which is timeless, and you are only one. I bow to you. (13) (103)

O Lord! You have no attachment, no abode, no sadness or any relationship. You are beyond imagination, pure, sacred and always independent. You have no caste, brother hood, friend or any council. I bow to you who have only one administration. I bow to you. (14) (104)


न धरमं न भरमं न सरमं न शके।
न चरमं न चयमं न करमं न बाके।
न सतं न मितं न पूजं सरपे।
नवे आदि रूपे नवे आदि रूपे।१५१५५।
कहैं कोंज के मेंज के भरमभूले।
कहैं रक के गज के धरम अलौले।
कहूँ तेस के भेस के धरम धामे।
कहूँ रज के साज के बाज नामे।१५१०६।
ठ पवां ह ववां ह मवां ह महें।
ठ ववां ह चवां ह ववां ह बहें।
ठ मवां ह भिज्जे ह पुज्जे मतुपे।
ठछे आरामे हुपे समे आरामे हुपे।१६१०५।
बबे बॆस हे भम हे चविभ हुले।
बबे देवे हे दम हे पवज अलुले।
बबे देवा हे देवा हे यम यभे।
बबे दम हे मम हे शम ऊले।१७६१०६।

O Lord! You have no religion, no doubts, no austerities and no relations. You have no armour or a shield, no actions and no fear. You have no enemies, no friends, and no son. Such is your existence. I bow to you O existence from the beginning. I bow to you. (15) (105)

O Lord! Somewhere you are like a flower sucking black bee, forgetting everything and hovering around the scent of the lotus. Somewhere you are playing in the character of a beggar or a king. Somewhere you have the abode of a country and a garb. Somewhere you are the decoration of that country and somewhere you are the eagle and somewhere the food of the eagle (killing and eating the flesh). (16) (106)


कहूँ आज के पाह के सिंध साधे।
कहूँ सिंध के बुध के बिख लाधे।
कहूँ उंग के रंग के साग देखे।
कहूँ उंग के रंग के रंग पेखे।१९१०९।
कहूँ धरम के करम के हसम जाने।
कहूँ धरम के करम के हसम माने।
O God! Somewhere you are the master of the sidhis of this or that world and somewhere you are a Sidha Pursha. Somewhere you are a very wise person. Somewhere you are enjoying the company of a female and somewhere you are absorbed in the enthusiasm for a battle. (17) (107)

Somewhere you are the seat of religion and noble actions. Somewhere you think that the religion and noble actions are only an illusion. Somewhere you have beautiful wish somewhere you are like a portrait. Somewhere you are extremely wise one and sometimes you are the king of all. (18) (108)

O Lord! Somewhere You have fallen in love and somewhere You are the affliction of the body. Somewhere You are the medicine expelling the diseases. Somewhere You are the knowledge of gods and somewhere You are words of devils. Somewhere You are acting as the celestial musicians, artists and demi gods. (19) 109)

O Lord! Somewhere You are in Satwa guna, somewhere in Rajas guna and somewhere in Tamas guna. Somewhere You an ascetic working on yoga practices. Somewhere You are taking away the afflictions and diseases and somewhere You joined with yoga wisdom. Somewhere You are seen absorbed in enjoying the goodies of the world (this earth). (20) (110)

वन्दे देव देविभि जय रावणि केषे।
वन्दे नाय शिरिप्रण यते भलदशी केषे।
वन्दे उपानी जय वन्दे उप देविभि।
वन्दे ग्रंथिर वीज ध्यान वीज शिरिप्रण।
वन्दे वीज वीज वायु त्रयो वायु।
वन्दे कोक वी कोक वी कोक सुस्मिता।
वन्दे ब्रह्म शरीर वन्दे हस्त्र लघुद्रेः।
वन्दे भव रसी जय वन्दे हस्त्र लघुद्रेः।

O Lord! Somewhere You are the daughter of a god and somewhere You are the daughter of a demon. Somewhere You are the human being as student of knowledge of demi gods. Somewhere You are daughter of a demi god and somewhere You are the daughter of a human being. Somewhere You are the queen and somewhere you are the king's daughter. Somewhere you are the daughter of the snake god who lives in the under world. (21) (111)

O Lord! Somewhere You are the divine knowledge of the gods and somewhere you are the divine inspiration. Somewhere You are the story of Kok Shastra. Somewhere You are the iron and somewhere You are the gold. Somewhere You are the holy words and somewhere You are abusive language. (22) (112)


कहै वेद विद्या कहूं कावि रूपें।
कहैं चेमटा चार चित्रें समुपें।
कहैं प्रम पूरग को पार पावै।
कहैं वैलि कुरग के गौत गावें।(23) (113)
कहैं सुध सेखं कहूं ब्रह्म धर्में।
कहैं धिख अवस्था कहूं बाल करमें।
कहैं जूआ समुपें जरा रहै देहें।
कहैं नेह देहें कहूं तिघ्र गेहें।(24) (114)
O Lord! Somewhere You are the knowledge of Vedas and somewhere You are the form of poetry. Somewhere You desire beautiful existence and somewhere have grasped the gist of the sacred Puranas. Somewhere You are singing the verses from holy Quran. (23) (113)

O Lord! Somewhere You are a firm Muslim Shaikh and somewhere You are following the Brahmin's dharma. Somewhere You are old in age and somewhere you are like a child. Somewhere You are in youth and somewhere you are free from aged body. Somewhere you are in love with your body and somewhere You have renounced your home like a mendicant. (24) (114)


| Kahun jog bohun kahun seng rang | Kahun seng hara kahun bohun tinajang |
| Kahun raj sajung kahun raj reetung | Kahun pauran puranina kahun jatam jatam 125115 |
| Kahun ariya lohri parasi ho | Kahun pahlavi paimtari samajkina ho |
| Kahun des bhakhiya kahun dev bani | Kahun raj bhitaj kahun rajdhani 126116 |
यहाँ मंत्र विद्वान् यहाँ तंत्र विद्वान्
यहाँ देवा विभाग यहाँ तंत्र विभाग
यहाँ देवा दामन यहाँ देव विभाग
यहाँ पुष्प धूमकेतु यहाँ धनुर धुपाई।
यहाँ आचारिक भेदवेद भेदमी हो।
यहाँ धर्मभंगी धार्मिक शास्त्रभंगी हो।
यहाँ शेष शैक्षणिक यहाँ शेष सशक्त।
यहाँ दम शिशुकान्त यहाँ भानुपाल।

O Lord! Somewhere You keep good physique with yoga practices and somewhere You enjoy the maladies. Somewhere You heal the maladies and somewhere You renounce the enjoyments of the worldly life. Somewhere You have the royal splendour and somewhere You are without any splendour. Somewhere You possess perfect wisdom and somewhere You display pure love. (25) (115)

O Lord! You are the form all the languages of the world. Somewhere You are Arabic, Turkish, Persian, Pahlavi, Pashto and Sanskrit language. Somewhere You are the common person's language and somewhere You are the language of the demigods. Somewhere You are the knowledge of the statesmanship and somewhere You are the seat of the government itself. (26) (116)


कहौं मंत्र विद्वान् कहौं तंत्र सारस।
कहौं ज्ञेय गैरैं कहौं धनुर धाराः।
कहौं हाम पूजा कहौं देव अरुणा।
कहौं पंगुला चारणि गैरैं चर्चा। (29) (119)
कहौं भीम विद्वान् कहौं गान गैरैं।
कहौं मलें भाषिकाः कहौं वेद गैरैं।

(318)
Somewhere You are the knowledge of mystic formulae and somewhere You are the science of charms (magical formulae for attainment of supernatural powers.). Somewhere You are the science of mystical characters and somewhere You are having bows and arrows. Somewhere You are the science of worship with sacrificial fires and somewhere You are knowledge of worship of the gods. Somewhere You are the knowledge of poetical forms and somewhere You are discussing the musical systems. (27) (117)

Somewhere You are the science of the wind instrument used by snake charmers and somewhere You are the science of music systems. Somewhere You are the language of Muslim countries and somewhere You are the language of the Vedas. Somewhere You are the science of dances and somewhere You are science of controlling the snakes. Somewhere You are the knowledge of mystic formulae used for expelling the poison of the snakes. (28) (118)


Namo nath poore sada sidh data. Achhedi achhai adi adwe bidhata. Na trasung na grastung samastung saroope. Namastung namastung tuastung Abhoote. (30) (120)


O Lord! Somewhere You are a beautiful damsel of this world, of the heaven and of the nether world. Somewhere You are the science of brave warriors and somewhere You are the supernatural beauty. Somewhere You are a handsome young man and somewhere You are a sage sitting on a deerskin. Somewhere You are a king sitting under a canopy and somewhere You are the great emperor. (29) (119)

O Lord! You are the Perfect master and bestower of all the spiritual powers. You are faultless, indestructible, first cause, the only One and creator of every thing. You are fearless, beyond reach and all forms are accommodated in You. O Lord with wonderful form! I bow to you. I bow to you. (30) (120).

Tavprasadi. Padhrhi Chhand.

Abuyukat tej anbhau parkas. Achhai saroop adwai anas.

_________________________ (320) ______________________

(प्रसाद) पाथड़ी छंद
अख़बार तेज अनभूत प्रकाश।
अछे सरप्प अछे अनाम।
अनकुट तेज अनकुट भंडार।
दाता दुरंत सरबं प्रकाश।१२१
अनभूत तेज अनछिंज गात।
करना बदल हरता सनात।
आसन अंडोल अनभूत करम।
दाता दुमाल अनभूत धरम।२१२
जिह सत्त मित्र नहीं जनम जात।
जिह पुज्ञ भाव नहीं मित्र मात।
जिह करम भरम नहीं धरम धितान।
जिह नेह गेह नहीं चिवितान।३१२
जिह जाति पाठि नहीं सत्त मित्र।
जिह नेह गेह नहीं चिहति चित्र।
जिह रेंग रुप नहीं रम रेख।
जिह जनम जाति नहीं भरम भेख।४१२

(वृतमा) भयानी हंग
अख़बार तेस अख़बार धवम।
अछे मुख अछे अरम।
अनकुट तेस अनकुट ढबच।
सच्च चुंबच नवबं धवच।१९२
अचूत तेस अचूत बाँड।
बच्च बच्ची बच्च बच्च।
अम्मा अचूत अचूत बचब।
सच्च सच्च अचूत यथय।२२२
सिंच मद मिहू रति मध सरद।
सिंच धृत दुःध रति मिहू भध।
सिंच बधभ बधभ रति मध विषष।
सिंच तेह भोज रति सिंच हिदू।३१२
सिंच भोज भोज रति मद मिहू।
सिंच तेह भोज रति सिंच हिदू।

(३२१)
O Lord! You are without the body with great illumination. You are the light of the Divine Knowledge without the form, with great eminence and experience. You are indestructible, non-dual and without any desires. Your glory is unlimited and your stores are inexhaustible. In every respect, You are a donor without any limits. (1) (121)

O Lord! Your eminence is beyond wonders. Your form is indestructible. You are the creator of everybody and destroyer of the evil. Your seat is unshakeable and actions are wondrous. You are a merciful donor and your code of conduct is wonderful. (2) (122)

O Lord! You have no enemy, friend, birth or caste. You have no son, brother, friend or mother. You have no actions, doubts, faith or meditation. You have no attachment to the abode and are beyond playing tricks and skilfulness. (3) (123)

O Lord! You have no caste, community, enemy or any friend. You have no attachment to the abode, any form or picture. You have no confusion about birth, caste or garb. (4) (124)


Kai kalap jog sadhat durunt. (8) (128)

जिह क्रम भरम नहीं जाति पाति।
रजी नेह गेह नहीं धित्त मात।
जिह नाम शाम नहीं बनर विनाद।
जिह रेंग सोंग नहीं सत्र साध।१५१२४।
जिह त्रास वास नहीं ढेह नाम।

(322)
O Lord! You have no illusions about actions, community, or brotherhood. You have no attachment to the abode, father or mother. You are beyond sarcasm regarding divisions based on name, place or class. You have no malady, sorrow, enemy or friend. (5) (125)

O Lord! You have no fear and your existence never expires. You have no beginning, no end and neither You have any special
form or treasure. You have no malady, sorrow and You do not follow any special yoga practice. You have no fear of your desires not being fulfilled and You have no greed about enjoyments of the world. (6) (126)

O Lord! Your existence is not consumed by the snake of time (death). Your existence is beyond destruction, eternal, and without any faults. The Vedas say "beyond measure, beyond measure" about You. The holy books say that You are beyond reach and knowledge. (7) (127)

O Lord! Your beauty is indescribable and your seat is unshakeable. Your glory is beyond measure, beyond destruction and beyond estimation. The sages have been meditating on You and practicing difficult austerities for ages to have your glimpse. (8) (128)

O Lord! Many people tolerate cold, heat and rain on their bodies. Many people spend many ages sitting in one posture. Many people attempt many yogic sciences to attain You but they cannot find your limits. (9) (129)

O Lord! Many people roam about in many countries with their arms raised. Many people hang upside down in the fire. Many recite Vedas, Shastras and Simritis. Many recite poems and books of sage Kok regarding sex education. (10) (130)

O Lord! Many perform fire worship (hawan) and many survive on air. Many crores survive only on the earth. Many survive on vegetables, milk and leaves. Even then, they are not able to see God. (11) (131)
O Lord! Many sing songs like celestial musicians. Many trust knowledge of Vedas and Shastras. Many perform sacrificial rituals (yagna) and other practices as prescribed by the Vedas. Many people perform fire worship and do religious noble deeds at the places of pilgrimage. (12) (132)

Kayi desi deshi bhakha ratunt. Kayi desi deshi bidiya parhunt.
O Lord! Many people speak languages of many countries. Many people study the knowledge and skills of many countries. Many people study many types of subjects but still they cannot cross the ocean of the worldly mire. (13) (133)

O Lord! Many people are roaming about on the pilgrim places. Many people are performing fire worship and other holy practices. Many people are studying war sciences. Even then, they cannot cross the ocean of worldly mire. (14) (134)

O Lord! Many are following the state rules and many follow yoga practices. Many are performing the holy task of reciting of Simrities and Shastras. Many are practicing yogic practice of neoli exercise and many are donating the elephants. Somewhere people are singing praises of Ashavmedh Yagna (the horse sacrifice yagna). (15) (135)

O Lord! Somewhere people are discussing the Divine Knowledge. Some people are following the yogic practices and somewhere people are performing great noble actions. Somewhere people are singing songs like celestial musicians and demi gods. Somewhere people are offering prayers (Aarti) with lamps and scents and somewhere they are offering water according to Hindu rites. (16) (136)

कहूं पितृ करम कहूं बेद गीत।
कहूं निरत नाथ कहूं गान गीत।
कहूं कल सामान सिस्मिल उचार।
कहूं भजन एक पण निर्माण। (१७) (१३७)
कहूं नेह देह कहूं गेह बाम।
कहूं भ्रमन देस देसन उदास।
कहूं जल नियास कहूं अगनि ताप।
कहूं जपन उर्ध लटकन जाप। (१८) (१३८)
कहूं जयन जोग कलें प्रजन।
नहीं तद्दे तास पायत न आत।
कहूं कलन कोट विदिशा विचार।
नहीं तद्दे दिनांत देखे मुगर। (१८) (१३८)
सिनु भगति सकति नहीं पतल पान।
बहूं कल होम अर जग दान।
सिनु एक नामु एक दिव लीन।
फोकटी मरत धर्मा बिहीन। (२०) (१४०)
बहूं धिरु बकह बहूं बेद बाँड।
बहूं हिंदु रुष्थ बहूं कार बाँड।
बहूं बकह ममतु विहित धुङ्ख।
बहूं दमत हेव्य भवा विह्माण। (१७) (१३७)
बहूं तेर देव बहूं तोय बाम।
बहूं बुध देवे देवर धुङ्ख।
बहूं सन्न धिष्ण बहूं भवति उध।
बहूं सावह धुङ्ख सदैव नध। (१७) (१३७)
Somewhere some people are performing the last rites of their ancestors according to the Vedic practices. Somewhere some people are dancing to the beat of the drummer and somewhere some people are singing songs. Some are reciting Simrities and the Sashtras. Some are continuously meditating while standing on one foot. (17) (137)

Many people love their physical bodies and some love their abodes. Many people are roaming from country to country in dispassion. Many are living in water and many are bearing the heat of fire. Many are hanging upside down and meditating. (18) (138)

Many people are meditating for many ages. Even then, they have not been able to find the limits of the Supreme Being. Many are studying millions of sciences. Even then, they have not been able to have vision of the God. (19) (139)

The God cannot be reached without loving devotion although many are performing fire worships and making generous charities. Except meditating on One Lord’s Name with one pointed mind, all other actions are worthless. (20) (140)

Tavprasadi. Totak Chhand.

(329)
deen jaminu jaman. Jih rachiung sarab makinu makan. (3)
(143) Jih rag na roop na rekh rukhung. Jih taap na saap na sok sukhung. Na rog na sog na bhog bhuyung. Jih khed na bhed na chhed chhayung. (4) (144)

उपस्थिति। तौड़क छंद
जय जंदा हित जुगण जूह जुह।
भी कवब्बिह मेफ पपण भुक।
तप तापस मरब जलेह थले।
धनि उपलं इंद्र कुमेर वले।1918।
अनवंद सरप अभेद आभिः।
अनवंद अभुत अछेद आछेद।
अनाकाल अपाल दिाल असुं।
जिह टौंग मेर आकाम भुक।1915।
अनवंद अमंड पुरंड नरे।
जिह रचों के अंद अंदव चरे।
सम कोनी दीन जमीनु जमाँ।
जिह रचियं सरब मकीनु मकाँ।1913।
जिह गाम न स्प्प न देख स्वं।
जिह ताप न साप न सोक सुखं।
न गोम न सोंग न भोम भुक।
जिह खेत न भेद न छेद छरे।1914।

उद्धुपि। टॉड़क छंद
मै संधिप मुदात मुप सम्भ।
फे बंधीप मेहु धरणु कुरं।
उध उधम सवव मलेवु बलु।
यों दुखवउ संदु भुवव बलल।1918।
अतरवेद मुदुव अवेद आवरं।
अतरवेद मुदुव अवेद आवं।
अतरवेद अवहार दिवार आवरं।
सिद ठीवं भेद आवाम कुरं।1912।
अतरवेद आवेद पुरवेद लव।
सिद चोंवं देव अवेद बल।
एव वोवी वीव लवीव सम्भ।
सिद चोंवं सवव भवोव मव।1913।

_____________ (330) ___________
By Your Grace. Totak Chhand.

All join to pay ovations to the Lord with whose fear the Sumer Mountain (a sacred place in Tibet where sages practice meditations. Guru Nanak Dev also went there and had discussions with the yogis), hills, nether world and the earth shake. All the sages of water and earth perform austerities to attain Him. Great personalities like Indra (the king of gods) Kuber (the incharge of God's treasures) and the king Bali call Him auspicious. (1)

O Lord! You are free from sorrow, beyond discovery and fearless. You are indivisible, beyond the physical elements (like earth, water, fire, air and space) faultless and indestructible. You are beyond time; do not need any bringing up, without pride and gracious. You are holding the Sumer Mountain, the sky and earth in balance and in their proper place. (2) (142)

O Lord! You are the existence which is indivisible, can not be installed (as people install idols in the temples) and have great magnificence. You have created all the gods and the devils. You have created the earth and the sky and are controlling them. You have created all the abodes and those who live in those abodes. (3) (143)

O Lord! You have no special attachment nor any body's form shape or outline resemble that of yours. You suffer from no malady, curse, sorrow or happiness. You have no malady, sorrow or worry about enjoying the pleasures of flesh and earth. You have no fear of sorrow, differences, enmity or destruction. (4) (144)


जिह जाति न पाति न मात फिल।
जिह सचौं छजी छत फिल।
जिह सम न रेख न सेग भाग।
जिह दुख न दाग न देख गां ।1414।
जिह अंडया ने ब्रह्मण्ड रचियाँ।
दस चार करो नव खंड सचियाँ।
रज तामस तेज अनेज कीयाँ।
अनभव पद आप पुंछ लीयाँ ।1414।
यिग सिंघु बिंघ निनिंघ नग।
मिँड पंघ गंघ फणिंध भूझ।
रंघ देव अदेव अभेव नग।
नर्पाल निपाल कराल तिंग।1414।
कई कोट पलंग पुजङ्ग नर।
रंघ अंडया सेलज उतुभुंज।
कोट देव अदेव सरध फित।
अन्नबंढ पनाप पुंछ गलं ।8।148।
सिंघ नाखा र थाखा र भाख फिङ।
सिंघ उचींग बढीं बढ़ू फिङ।
सिंघ गजा र केथ र बेजङ बटे।
सिंघ टैंथ र घणा र लेख बाटे।1414।
सिंघ अंबंढ ने खूबंढ लिङ।
सम घण बरी रह घंड भिङ।
उस उभाम देश भेंत बिङ।
अलाक्ष घं भाग भुंघं बोंं।1414।
मिङ सियुं विंग दिबिय रंग।
मिङ लख बोंपुंब बूंपुंब बुंम।
दिंघ देव भेंद भेंद तों।
O Lord! You have no caste, brotherhood, no father or mother. You created the Kashatryas who were having royal umbrellas on their heads. You are beyond attachment, form or outline and nor any malady or suffering. You are also beyond the fault of enmity and curse or suffering. (5) (145)

You created everything from an egg to the whole universe. You created fourteen worlds and the nine continents. You created rajsic (active) and tamsic (passive) qualities; the light and darkness. You created yourself and assumed great magnificence from your own experience. (6) (146)

O Lord! You created the oceans, mountains, Sumer Mountain (where all great sages including Lord Shiva have meditated) and the snakes. You created demi gods, celestial musicians, Sheshnag (the snake god) and all animals living under the earth. You created the gods, devils, Brahma, Vishnu and the mystical Airavat elephant. For sustenance of the humans, you created the righteous kings and fearful animals who walk in twisted manner. (7) (147)

O Lord! You created millions of insects, snakes and humans. You created varieties of eggs, the insects born out of sweat and all the vegetation. You created demi gods, devils and the ceremonies of worship for the departed souls. Your glory is indivisible and of grand magnificence. (8) (148)


प्रभ जाति न पाति न जोति जुले।
जिह तात न मात न प्रात सुले।
जिह जोग न सोग न भोग भुजो।
जिह जंधाहै किंगर जछ जुं जुं । ११६४।
नर नारि नपुंसक जाहि कोए।
गण किंगर जछ भुजें ठोए।
जज बाज रथादिक पाति गनव।
भवं भूतं भवियं भवानतं तुं जुं । १७१४।
जिह अंडज सेतज जेर रजं।
राँच भूगि अकान पताल जलं।
राँच पावक पउन पुचंड बलो।
बैंच जासु कोइं फल पूल कली। १११५।
भूज महं अकान निवास छिल।
राँच रोज इकादस चंड बिलं।
दुसि चंडद दिनीसर दीप टई।
जिह पावक पउन पुचंड मईं १२१५१॥
भुज नाँद संहि न दिनि न नैति मुं।
सिंध उषा संहि स बुद्ध मुं।
सिंध देवा से नेला स देवा ब्रह्मं।
सिंध संघि संहि धरत नाँद मुं । १५८।
सिंध संघि संहि संघि बोधि बोधि।
बाट बिलंड नाँद दुमेंग बोधि।
बास बड़ा बड़ा दिनवन दांगब बांग।
बृंब बृंब बृंब बृंब बुढ़ब बुढ़ब। १७। १५४।
सिंध अंडम मेवस मेंद जमं।
सिंध बुधिम भवसभ बुढ़ब समं।
सिंध बुढ़ब बुढ़ब बुढ़ब बुढ़ब।
बहि समु बोधि बुढ़ब बुढ़ब बुढ़ब। १७१५।
भुज भूज भवसभ बुढ़ब बुढ़ब।
सिंध बृंब संहि संहि बुढ़ब बुढ़ब।

(334)
O Lord! You have no caste, brotherhood but you are connected with everyone with your light. You have no father, mother, brother or son. You have no maladies, sorrows or any anxieties for enjoyment of worldly pleasures. All the demi gods and their attendants worship you. (9) (149)

You created men, women and the trans-sexuals. You created attendants of the gods, the demi gods and the snakes. You created the elephants, horses, the chariots and the foot soldier armies. Only you are present in the past, future and the present. (10) (150)

O Lord! You created the creation from eggs, sweat, womb (placental) and the seed etc. You created the earth, sky, nether lands and the water. You created swift acting fire and powerful air. You created forests, fruits, flowers and the buds. (11) (151)

O Lord! You created earth, Sumer Mountain and the sky and made the earth worth living. You created special dates like Ikadashi (eleventh according to the moon) for the Hindus and the Muslim rituals of fasting on specific positions of the moon. You blessed with the lamps of moon and the sun. You created powerful elements like fire and water. (12) (152)


जिह चंद्र आचंद्र पुचंद कीए।
जिह छत्रत उपाध छिपाध दीए।
जिह लोक चतुरदाम चार रचे।
O Lord! You created the continents and the galaxies. You created the planets and then hid them behind the sun. (The sun is so bright that we do not feel their existence.) You created fourteen beautiful worlds. You created the humans, the demi gods, gods, their assistants, and the devils. (13) (153)
O Lord! You are the pure existence, beyond the five elements and possess unmatched wisdom. You are unapproachable, free from any suffering and exist from the very beginning. Your existence is free from any pain, unknowable, beyond harm. Your ruler ship is in all the fourteen worlds. (14) (154)

O Lord! You have no attachment, colour, shape or malady. You have no sorrow, no enjoyments and no connection with yoga practices. From the very beginning, you have been creating and destroying the earths. All the gods, devils and humans are worshipping you. (15) (155)

O Lord! You created demi gods, the attendants of Kuber (the celestial storekeeper), the musicians and their assistants. You created precious stones, jewels, pearls etc. You have never diminishing glory and never ending story. Even perfectly wise ones cannot reach your limits. (16) (156)


अनक्षंड सरोप अदिंद्र प्रभा।
जै जम्पत बेद पुरान सभा।
जिह बेद छतव अनंत कहे।
जिह भूत अभूत न भेद लङ्के १९१५०।
जिह बेद पुरान छतव जय।
मुन सिंहु अर्थमुख ताप तय।
कई कल्पन लौं तप ताप कर।
नही नैकु किंपानिधि पानि परे १९८०५।
जिह फोकट धरम सभै तज है।
O Lord! Your glory is indivisible and eminence cannot be resisted. All the Vedas and Puranas are paying their ovations. All the Vedas and Muslim holy books are calling you infinite. No body can assess your gross and subtle qualities. (17) (157)

O Lord! All the Vedas, Puranas and Muslim holy books worship you. The moon, son of the ocean is worshipping you with face upside down for ages. Many ascetics have been worshipping you for many ages but they have not been able to get any understanding of the Lord. (18) (158)

Those persons who leave all useless faiths and worship only One Merciful Lord; only those persons are able to cross the ocean.
of the worldly mire. Even by mistake, they do not take birth in a body (they do not take birth again as they are liberated). (19) (159)

Crores of fasting and other such formal rituals except the God’s Name are of no use (for attaining liberation). All the Vedas and the goddess of learning (Saraswati) have stated this. Those who have enjoyed the God’s Name; even by mistake they do not get caught in the net of the time (death). (20) (160)

**Tav Prasadi. Naraj Chhand.**

Agunj adi dev hai abhunj bhunj Janiyai. Abhoot bhoot hai sada agunj gunj maniyai. Adev dev hai sada abhev bhev nath hai. Samust sidhi bridhida sadiv sarab sath hai. (1) (161)

Anath nath hai abhunj bhunj hai sada. Agunj gunj gunj hai sidiv sidhi bridhida. Anoop roop saroop hai achhij tej maniyai. Sadiv sidhi sudhi da pratap patr janiyai. (2) (162)

Na rag rung roop hai na rog rag rekhi hai. Adokh adaag adukh hai abhoot abharm abhekh hai. Na tat mat jat hai na pati chihan burn hai. Adekh asekh abhekh hai sadiv bisuv bharan hai. (3) (163)

Biswaambhar bisuvnath hai bisekh bisav bharan hai. Jimi jaman ke bikai sadiv karam bharan hai. Adwaikh hai abhekh hai alekh nath janiyai. Sadiv sarab thaur mai bisekh aan maniyai. (4) (164)
By Your Grace. Naraj Style of Poetry.

From the very beginning, the God is the destroyer of those who are considered as indestructible and unbreakable. He is the destroyer of those who are considered as gross, subtle and unbreakable. He is the master of all knowledge about the gods, devils, secret and non-secret systems of wisdom. He is the bestower of all the spiritual powers (Sidhies) and is always friend of all. (1) (161)

He is the protector of all the orphans and helpless. He is the destroyer of those considered indestructible. He is capable of giving treasures to those who have none and gives more and more of Sidhies. His beauty is beyond praise and his glory is
unlimited. He is the bestower of pure intellect and certificate of magnificence. (2) (162)

He does not have any attachment, no colour, no form, no malady or any sign of maternal love. He is faultless, blameless, beyond jealousy, free from the five elements and free from doubts and garbs. He does not have any father, mother, caste, brother hood, any religious sign or class. He is invisible, limitless, beyond any creed and is the sustainer of all. (3) (163)

The God is the sustainer and master of all. He takes special care to look after everybody. He is the organiser of all activities taking place between earth and the sky. He is the master of all, free from enmity, garbles and beyond all accounts and limits. (4) (164)

The Lord is beyond control by the tantra, yantras or mantras. Puranas and Quran are only saying that God is limitless. The God is neither involved in any type of action, religion or illusions. Please tell me, how to attain the indestructible God? (5) (165)

His light is prevailing everywhere in between the earth and the sky. His light is constant. It neither increases nor decreases nor does it fluctuate. His light neither increases nor reduces. It is always in its normal position. This light is incomparable illumination in all the abodes and their residents. (6) (166)
He has no body, residence, and caste or brotherhood. He has no counsellor, friend, father or mother. He has no relative, colour, companion or support. He has no faults, blemish, enmity or the body. (7) (167)

He is like neither a lion nor a jackal or a king or beggar. He has no pride, death, relations or doubts. He is neither a demi god, nor a celestial musician or a male or a female human being. He is neither a thief nor a rich moneylender or his son. (8) (168)

Na neh hai na geh hai na deh ko banau hai. Na chhul hai na chhidar hai na chhul ko milau hai. Na tantar hai na jantar ko swaroop hai. Na rag hai na rung hai na rekha hai na roop hai. (9) (169) Na jantar na mantar hai na tantar ko banau hai. Na chhul hai na chhidar hai na chhaiya ko milau hai. Na rag hai na rung hai na roop hai na rekha hai. Na karam hai na dharam hai ajanam hai abhekh hai. (10) (170) Na tat hai na mat hai akhyal akhund roop hai. Ached hai abheda hai na runk hai na bhop hai. Parey hai pwiter hai puneet hai puran hai. Agunj hai abhunaj hai karim hai Quran hai. (11) (171) Akal hai appal hai khyal hai akhund hai. Na rog hai na sog hai na bhed hai na bhund hai. Na ung hai na rung hai na sung hai na sath hai. Priya hai pwitra hai punit hai pramath hai. (12) (172)

न नेम है न गेम है न देव को बनाव है।
न छल है न छिदृ को छल को मिलाव है।
न तंत्र है न मंत्र है न जंत्र को सर्प है।
न गण है न गंग है न रेख है न स्वप है।11a1b1c
न जंत्र है न मंत्र है न तंत्र को बनाव है।
न छल है न छिदृ है न छाड़ा को मिलाव है।
न राग है न रंग है न स्वप है न रेख है।
न कर्म है न धर्म है अजनम है अभेद है।11b1c
न लाल है न माल है अख्याल अखंड रूप है।
अछूत है अभेद है न रंक है न भूम है।
परे है पवित्र है पुनित है पुरान है।
अग्नि है अभेज है करीम है कृष्ण है।11b1c
The God has no fondness for anybody, no abode, no body or any type of form. The God has no deceit or fault and nobody can attain him by any cleverness or deceit. He is not the form of any Tantra, Mantra or Yantra. He has no attachment, colour, no outline or form. (9) (169)

Yantras and Mantras cannot control the God nor can he be created by Tantras. There are no faults or deceit in him nor has any effect of Maya on him. He has no attachment, colour, form or an outline. He has no actions or religion. He is not born and he is free from compulsions of any garb. (10) (170)

The God has no father or mother; he is beyond any thought and his existence is indestructible. He has no faults and is beyond any illusion. He is neither poor nor a monarch. He is not connected with anybody and is pure and ancient. He is beyond
destruction, unbreakable, merciful, so says the holy book of Quran Sharif. (11) (171)

The God is beyond time, does not need any bringing up. He is the focus of thought and his form is indestructible. He has no malady, sorrow or illusions and he is beyond destruction. He has no body, colour, company or companions. He is loving, pure, clean and controls everybody and everything. (12) (172)


न सीत है न सोक है न ग्राम है न ग्राम है।
न लोभ है न मोह है न क्रोध है न काम है।
न देव है न दैत है न नर को सर्प है।
न छल है न छिद्र है न छिद्र की विभूति है।
न काम है न क्रोध है न लोभ है न मोह है।
न देख है न भेख है न दुख है न दोह है।
न काल है न बाल है सदीव दिवाल स्रप है।
अम्बज है अभंज है अभयम है अमृत है।
अछौद छेट है मटा अमंज गंज गंज है।
अमृत भेख है बली अस्प गां रंग है।
न देख है न भेख है न काम क्रोध क्रम है।
न जानि है न पाति है न चित्र चिहन चारण है।
बिजूत है अनत है अनत तेज जानीजै।
The God is not like cold nor heat, shade or sunshine. He has no greed nor attachment, anger or desire. He is neither a god nor devil or the form of human being. He has no deceit, shortcoming or any accumulation of faults. (13) (173)

He has no lust, anger, greed, attachment. He has no enmity, garb, and feeling of duality or deceit. He is not controlled by time or a child and his existence is always merciful. He is invincible, indestructible and is beyond illusions and the five elements. (14) (174)

The God can find fault with those considered faultless and is destroyer of those considered indestructible. Even without the elements, he has powerful existence and he is beyond attachment, colour and form. He has no feeling of duality, nor He belongs to any religious sect any garb and His actions are not like angry persons. He has no caste, brother hood, picture, sign or colour. (15) (175)
O Lord! You are limitless, eternal, and are known for limitless magnificence. You are not earth bound, not affected by anything and your glory is indestructible. You do not suffer from any mental or physical malady and your form is fathomless. You are beyond enmity, faults and are known for your majesty and indestructible existence. (16) (176)

Na karam hai na bharam hai na dharam ko parbhaun hai.
Na jantar hai na tantar hai na mantar ko ralau hai.
Na chhul hai na chhidar hai na chhidar ko saroop hai.
Abhung hai anung hai agunj si bibhoot hai. (17) (177) Na kaam hai na krodh hai na lobb moh kaar hai.
Na adi hai na gadh hai na biadh ko bichar hai.
Na rung rag roop hai na roop rekh rar hai.
Na hau hai na bhau hai na dau ko prakar hai. (18)
(178) Gajadhapi naradhapi krunt sev hai sada.
Sitspati tapaspati banaspati japas sada.
Agast adi se bade tapaswi bisekhiyai.
Biunt biunt biunt ko krun path pekhiyai. (19)
(179) Agadh adi dev ki anadi baat maniyai.
Na jat pat mantra mitar satar saneh janiyai.
Sadiv sarab lok ko kripal khial mai rahai.
Turant droh deh ko anant bhanthi so dahai. (20) (180)

(347)
The Lord has no actions, illusions and no religion has any effect on him. He is connected with no Jantra, Tantra or Mantras. He has no deceit, fault or the form with any defects. He is beyond destruction, body and is eternal existence. (17) (177)

The God does not have any lust, anger, greed, attachment or ego. He does not have suffering or desire to possess anything nor does he have any fear of bad luck. He does not have any attachment, colour, form nor does he have any shape or outline. He does not have any gesture or expression nor any tricks or cleverness. (18) (178)

The master of Airavat Elephant (Lord Indra) and Kuber (master of wealth) are always at the service of the God. The moon (lord of cold), the sun (lord of heat) and air (lord of vegetation) are always serving him. Great sages like August Rishi and other ascetics worship him are seen calling him Limitless! Limitless! Limitless! (19) (179)
The story of the unapproachable and first cause, the God is timeless. He has no caste, brotherhood, and counsel, friend, enemy and beloved. The merciful Supreme Being always keeps all his creation in his mind. With his grace, all types of maladies are immediately destroyed. (20) (180)

Tavprasadi. Rooamal Chhund.
By Your Grace. Rooamal style of poetry.

The God has no form, attachment, outline, and colour. He is free from birth and death. From the very beginning, he is the master, unapproachable, all-powerful and perfect in all duties and actions. No types of Jantras, Mantras and Tantras can control him and he is the first cause and endless. He is present in all creation from elephant to the ant, and is present everywhere. (1) (181)

He has no caste, brotherhood, father, mother, advisor or friend. The God who has no symbol, shape or picture is present in every place. He is the first cause, generous, unfathomable and endless master. His beginning and end are not known and he, the the spiritual guide is free from all types of disputes. (2) (182)

The gods, the Vedas and Muslim holy books do not know his secrets. The lord Brahma and his sons, inspite of their best efforts have not been able to get his estimate. The gods, their
assistants, fish (the animals living in water), birds and snakes etc are also calling him endless. Shiva, Indra and Brahma are also calling him endless (3) (183)

The God who is worshipped in all the seven nether worlds, he is the first cause, unfathomable, magnificent, with timeless glory and without any maladies. He cannot be attained nor controlled with any Yantra, Mantra or Tantra. He is present in all the places and is the perfectly wise ruler. (4) (184)

Jachh gandharv dev dano na brahm chhattrian mahi.

जछ गंधव देव दानो न ब्रह्म छोट्यल माह।
बैसानुं के बिखेरे बिखरे युद्ध भी वह नाह।
गूढ़ गउड़ न भील भी कर ब्रह्म सेन रसूप।
गाँह दिवस न मधु उध न भूमि उकाल अनूप।१५.१५४।
जाति जनम न काल क्रम न धरम क्रम विहीन।
तीरथ जात्र न देव पूजा गोर के न अधीन।
सरङ सप्त पतार के तौर जानिए जिह जोत।
सेव नाम सहसर फ़्रानी नाह नेत पुरन होत।१६.१५५।
सोचि सोधि हटे सभे सूर बिहोश दानब सरव।
गाँड़ गाँड़ हटे गंधव गवाऊं विन्दर गरब।
पह्र गहप ठहके महा कब गहप गाड़ अनल।
हार हार कहिओ सभू मिलि नाम नाम दुरेत।१९.१५.७।
The God is not confined to demi gods, celestial musicians, gods, devils, Brahmans and Kashatryas. He does not live in the Vaishnavs or the Shudras. He is not in the high-class Gaur Brahmmins, frightful Bheels (tribal community), Brahmmins and Shaikhs. The magnificent God is not confined to the night, day, nether worlds, earth or the sky. (5) (185)

The God has no caste, birth, death, actions and he is free from the actions and faiths. He is not bound by the worship of holy places, their visits, worship of gods as well as worship of the graves and cremation grounds. His existence is known in all the seven nether worlds. The celestial snake with thousand heads (Sheshnag) has not been able to recite His all the names. (6) (186)

All the gods lost in their efforts to find the God and the devils have failed in their opposition to the God. The celestial singers
have failed by singing and the celestial musicians have failed by playing their instruments (they have also not been able to find God). Great poets have also failed by composing numberless poems and reciting them. Finally, they have all lost and have accepted that finding the limit of God's name is very difficult. (7) (187)

The Vedas have not been able to find the secret of God and the Muslim holy books have not seen the limit of the God. The gods and demi gods have not been able to see the God and the gods and the devils have proved themselves fools in this effort. The God is the ruler of past, present and the future, He is from the beginning and free from destruction. The God is prevailing in fire, air, water, earth and he is present everywhere. (8) (188)

The God has no attachment with the body and the abode; He is invincible and impregnable. He is the destroyer and the cause of defeat of every body and he is not afraid of anybody. He is the creator, destroyer and also benign to everybody. He has no sign, identification and class nor does he have any caste, brother hood and garb. (9) (189)

The God has no form, outline and colour nor does he have any attachment, form and shape. He is capable to do anything, destroy everybody and is invincible. He is generous, knows
everybody and is sustainer of everybody. He is friend of the poor, compassionate and does not need anybody to take care of him. (10) (190)

He is friend of the poor, completely accomplished, and master of all wealth and creator of everybody. He has no class, sign, identification, face or the body. There is no mention of the God's caste, brother hood, ancestry nor does he have any shape, outline or class. He is the donor of everybody, knows everybody and sustainer of the whole earth. (11) (191)

He is the Supreme Power who kills the evil, destroys the enemies, and crushes the mighty. He is well known in the whole world as the eliminator of the evil, and creator of the universe. He is the indestructible Supreme Power prevailing in the past, present and future. He is the Supreme Power lasting from beginning to the end, timeless, master of all wealth and is indestructible. (12) (192)


धर्म के अन क्रम जेलक कौन तउन पसार।
देव अदेव गंधव भिन्न भर कछ अपार।
भूमि अकास जलस भल महि मानिएं जिह नामु।
दुस्ट हरता पुस्त करता भ्रिमट हरता काम १३४३४३।
The God creates spirituality and all the activities connected with spirituality. He is the creator of all the gods, devils, celestial singers and musicians, fish and tortoise (creatures of water) etc. The praise of His Name is sung on earth, sky, water, deserts etc. His function includes elimination of the evil, strengthening the sages and destruction of the Universe. (13) (193)
He is the destroyer of the evil; sustainer the world and is merciful loving God of the earth. He is the protector of friends, destroyer of enemies, merciful on the poor and bestower of liberation. He punishes the sinners, crushes the evil and he is the death of time. He destroys the enemies, strengthens the good people and sustains everybody. (14) (194)

He is the creator and destroyer of and fulfils the desires of everybody. He blames and punishes everybody and his light is prevailing in everybody. He enjoys everybody and is perfect in all actions and knowledge. He destroys and punishes everybody and all activities are under His control. (15) (195)

He is present in the thoughts of everybody, in all the Simrities and Shastras. He destroys the evil, nourishes the universe and is master of fathomless beauty. He punishes the evil, destroys the mighty and is indivisible first cause. He is being worshipped on the earth, sky, water, and deserts as self-created existence. (16) (196)

It may be carefully understood that all etiquettes and considerations are present in the God. He is the first cause, fathomless, master of all the wealth and destroyer of very bad powerful people. He is the provider of food, bestower of knowledge and pride of all the rulers. He has created crores of Ved Viyas, Indras, and demi gods. (17) (197)
The God knows everything about everybody from immemorial births; he knows about all ritual worships and all religious and etiquette matters. Even the Vedas, Shiva, Rudra and Brahma do not know everything about these matters. Crores of Indras, Upindras, Biyas, Sanak and Sanat Kumars also do not know and they are tired by singing His praise. Lord Brahma is also surprised about this matter. (18) (198)

The God does not have any beginning, middle or end and he does not have any past, present or future. He is presiding over Satya Yuga, Duapar Yuga, Treta Yuga and Kali Yuga, all the four ages. The great sages have tired of worshipping Him and the celestial musicians are tired of singing his praise. All of them are tired as they have not been able know the God. (19) (199)

Great sages like Narda, Ved Vyas and great ascetics, are worshipping Him by undergoing severe punishing austerities and have tired. The celestial musicians have tired of singing and the fairies are tired of dancing. The great gods are also tired but have not been able to know anything about God. (20) (200)

Tavprasadi. Dohre.
sogi kawan kaha dharam ki haan. (9) (209) Ko soora sundar kawan kaha jog ko saar. Ko data gyani kawan kaho bichar abichar. (10) (210)

उप्रामाद। दोहा
एक समे ग्री आत्मा उचिरिलो मति सिउ बैन।
सम प्रताप जगदीस को कह्हु सकल विधि तैन।१२०१।
को आत्मा सरुः हे कहा सीमित को विचार।
क्यूँन धर्म को क्रम हे कह्हु सकल विस्तार।२२०२।
क्यूँन जीतव क्यूँन मरन हे क्यूँन सुरूग क्यूँ तरक।
को सुधार को मूडता क्यूँन तरक अवतरक।३२०३।
को निश्चय जस हे क्यूँन क्यूँन पाप क्यूँन धर्म।
क्यूँन जी जी को भोग हे क्यूँन क्रम अवक्रम।४२०४।
क्यूँन सुरूग का सो क्यूँन दम को कह्हु कह्हु।
को सूरा दता क्यूँन कह्हु तंत को मंत।५२०५।
क्यूँन रंक राजा क्यूँन हरख सोग हे क्यूँन।
को रोगी रोगी क्यूँन कह्हु लुट मुहि तवन।६२०६।
क्यूँन सीमित को पुम्सट हे क्यूँन सीमित को विचार।
क्यूँन ब्रम्हक तो सीमित हे कहाँ सकल विस्तार।७२०७।
क्यूँन क्रम को क्रम हे क्यूँन भर्म को नाम।
क्यूँन चिनन को चेनटा क्यूँन आचेत पुकार।८२०८।
क्यूँन नाम मंजम क्यूँन क्यूँन गिदान अगिदान।
को गो रोगी क्यूँन क्यूँन क्रम क्रम हे हान।९२०८।
को सूर सुंदर क्यूँन क्यूँन जीं को सार।
को दता गिदानी क्यूँन क्यूँन हे विचार अविचार।१०२०१।

सुधारित। देव
देव समे मुूँ भक्तम दूरिविह भक्ति तिनु है।
सम सुधार सतारूस देव दुरू सवर विकष्प टैड।१२०१।
बे भक्तम भक्ति है बुध दिन बिन विचार।
बुध वर्तम देय भक्ति तिनु दुरू सवर विकष्प।१२०२।
बुध सुधार बुध भक्ति है बुध सुधार बुध तिनु।
बे सुधार देव सुधार बुध निज भक्तम।१२०३।
बे निज सम है बुध दुरू धर बुध यह।
बुध देव देव देव दुरू है बुध दुरू धर भक्तम।१२०४।
बुध सुधार बुध तिनु दुरू बुध दुरू धर।

(360)
By Your Grace. Two liner poetry.
(In these twenty stanzas, Guru Ji has raised many questions. The devotee may ponder over these and find the answers by his experience.)

At on time, the Atma (soul) asked from the intellect. Please tell me clearly the majesty of the Supreme Being. (1) (201)

What is the form of Atma and what is the Universe? What are the actions of devotion? Please tell me in detail. (2) (202)

What is life and what is death? What are the heaven and hell? Who is wise and who is a fool? What is logic and what is illogic? (3) (203)

What is vilification and what is praise? What is sin and what is virtue? What is Yoga and what is enjoyment? What are noble actions and what are ignoble actions? (4) (204)

Who is an ascetic? What is suppression of senses? Who is a brave warrior? Who is a generous person? What are Tantra and Mantra? (5) (205)

Who is a beggar and who is a king? What is anger and what is sorrow? Who is sick? Who is clinging to worldly enjoyments? Please tell me the truth about all these things. (6) (206)

Who is a satisfied person? Who is powerful? What is the concept about creation of the universe? Who is insensitive? Who is polluted? Please tell me all this in detail. (7) (207)
What actions are worthwhile to be performed? How can the delusions be destroyed? What is contemplation? What is desire? What is the light of carefree Lord? (8) (208)

What is pious resolution? What is continence? What is knowledge and what is ignorance? Who is sick and who is sorrowful? Where is the moral and ethical code harmed? (9) (209)

Who is a brave fighter? Who is beautiful? What is the gist of Yoga? Who is the creator? Who is a learned person? Please tell me the concept and wrong notions about these matters. (10) (210)

Tavprasadi. Diragh Tribhangi Chhand.

तुप्रमादिः दीघर निभानी छट
दुर्जन दल दंडण असुर बिहंडण दुस्त निकंदण आदि बिने। चच्छासुर मारण पतल उधाण नक निवारण गृह गते।
अछे आछांडे नेजः पुछिंडे खुंडः उदंडः आलशः मने।
जै जै होसो महिखासुर मरदन रंग कमत्तन छह बिने।
असुरो बिहंडण दुस्त निकंदण पुस्त उदंडण रूप अने।
चंडासुर चंडण मूंड बिहंडण ध्रुव बिहुंदण महिख भले।
दानव प्रहरन नक निवारण अथर उधाण उर्ध अथे।
जै जै होसो महिखासुर मरदन रंग कमत्तन आदि बिने।
तुप्रमादिः दीघर निभानी छट
चुमल एक रंगपत असुर बिहंडण दुस्त निकंदण आदि बिने।
चंद्रमासुर भवत्त पद्मर धूपवत नव निचवत बुध बते।
अछे आछांडे नेजः पुछिंडे खुंडः पुछिंडे आलशः मने।
जै जै होसो महिखासुर भवत्त रंग चंद्रसुर बुध बिने।
The next twenty stanzas are in praise of Goddess Durga the consort of Lord Shiva. She has been responsible for destroying mighty devils that were troubling the sages. Since she was very brave and fearless fighter, Guru Ji has written about her to give a good example of bravery as a lesson and encouragement to his forces.

The Goddess punishes the armies of evil, destroys the devils and uproots the scoundrels from their roots. This is his practice from the very beginning. Her speed of killing Jichhar devil and redemption of the sinners and save them from the hell is very thoughtful. She is indestructible, unbreakable, having powerful splendour, the destroyer of the proud, having deep thought and the killer of devil Mahikhasur. O Goddess! Having beautiful knot of hair on your head and having royal umbrella on the head; I applaud your victory. (1) (211)

You kill the giants; uproot the devils, having very powerful and strong arms. You are the killer of devil Chandan, destroyer of devil Mund, eliminator of Dhoomar Lochan and breaker of the forehead of Mahikhasur; destroyer of all the devil armies, saviour from the hell, liberator of the sinners, prevailing in the earth, sky and the nether worlds, killer of Mahikhasur, having beautiful knot of hair on her head, I applaud your victory. (2) (212)


(363)
The two-sided drum (dawroo) of the goddess Durga gives the sound of dum dum, her lion roars and her very powerful arms quiver. Her flying flag bearer is going ahead of her decorated with all the arms as if he is the messenger of death for finishing the army of the devils. The weapons and the ornaments are shining in eight hands as if eight white snakes are hissing at the enemies. I applause your victory. O Goddess! You are the killer of the devils and tying a beautiful knot of hair on the head! (3) (213)

You are the killer of devil Chund; destroyer of devil Mund and you cut those mighty warriors into pieces that cannot be cut into pieces. You shine like lightening, have flying flags and your arrows streak like snakes. You conquer the mighty warriors, make rain of arrows and kill the powerful enemies by dragging. You please your heroes and crush the tyrannical. You are the killer of Mahikhasur and you are prevailing on earth, sky and nether worlds. I hail your victory. (4) (214)
Your laughter is like a streak of lightning. You are extremely beautiful and you spread light on the earth. Your speed is very composed. You drink the blood of the devils and encourage your brave heroes. You eliminate the tyrannical, drink the blood, throw fire from your mouth and possess religious temperament. You are the conqueror of magic powers, wearer of the sword and killer of Mahikhasur. You are the destroyer of sins, establisher of faith; I hail your victory. (5) (215)

You are the destroyer of all the sins. You burn all the sinners
and emancipate the world. You have pure mind and have hissing
snakes around your neck and the roaring lions with you. You
have saintly temperament and display all the ancient weapons
with your eight hands. You wear a shield, keep your promises
and have unmeasurable glory. You prevail on all the earth, sky
and Nether worlds. O killer of devil Mahikhasur! I hail your
victory. (6) (216)

Chachar chamkaran Chichhur haran Dhoom dhukaran drup
mathe. Darhavi pradunte jog jayante manuj mathunte goorh
kathe. Karam pranasan chund prakasan sooraj pratejani
asatbhuje. Jai jai hos Mahikhasur mardan bharam binasan
dharam dhuje. (7) (217) Ghunharu ghumankan sashtr
jhamankan faniar funkaran dharam dhuje. Ashtat prahasan
srisit niwasan dusat prnasan chakr gate. Kesari prawahe
sudh samehe agam athahe ek brite. Jai jai hos Mahikhasur
mardan adi kumari agadh brite. (8) (218)

In the battlefield, you shine your arms; killed demon
Chichhur and cut demon Dhumarlochan into pieces. You crush
the pride of your enemies; your teeth are beautiful and shining like grains of pomegranate; you defeat those who deploy magical powers in the battlefield and have very sober temperament. You destroy the negative fruits of actions (karmas), you have brightness of the moon and your light is more powerful than the sun. You have eight arms, you are the killer of demon Mahikhasur, and you are the original female and possess unfathomable tendencies. I hail your victory. (7) (217)

In the battlefield, you rattle the tinkling bells of your feet; you shine your arms; your snakes hiss and you carry the flag of faith. You laugh with explosive sound; you live in the mundane world, destroy the evil and prevail in all the fourteen directions. You ride on a lion, your shield is very powerful and you have stable temperament. You are the killer of demon Mahikhasur; you are the original female and possess unfathomable tendencies. I hail your victory. (8) (218)


You receive greetings from the gods, humans and sages. You destroy the evil persons and finish the corrupt. You are the daughter of Kawroo (Kamroop-Assam now known as Guwahati)! You crush even the death. You liberate the humble and save them from the hell. You possess this temperament from the beginning; you have jingle bells on your waist, you attract the gods and humans; you ride the lion and you have access to the second underworld. You prevail in air, sky, fire and the underworld. I hail your victory. (9) (219)

You destroy the suffering of and emancipate the humble; you have great brilliance and have sharp temperament. You burn the maladies and suffering; you sparkle like fire and are renowned as unfathomable, faultless and without beginning from times immemorial. You bestow purity; counter the arguments, possess great brilliance and give life to your devotees. You display your weapons and your form is original, above estimation, unfathomable and are fearless. I hail your victory. (10) (220)

turangi khund asurung. Jai jai hosi Mahikhasur mardan adi anadi agadih urdang. (12) (222)

Your eyes are restless, the strands of your hair like snakes, you are sharp like an agile horse and your arrows are sharp. You wear an axe; you save people from the hell and liberate the sinners. Your arms are long, your glow is like lightening and your waist is slim like a lion. From the very beginning, you have been terrible and hard tempered. You killed Rakatbeej, cut Sumbh into pieces and crushed Nishumbh. I hail your victory. (11) (221)

Your eyes are like lotus; you destroy anxiety and sadness; finish the worries and wear a shield. Your laughter is like lightening and your nose is like a parrot. You strengthen the good tendencies and finish the evil. Your body is beautiful like lightening, your knowledge is like that of the Vedas; your movements are active like a very fast mare and you destroy the demons. You are killer of Mahikhasur and you are the first cause, eternal, unfathomable and always progressing. I hail your victory. (12) (222)

(369)

The jingle bells tied to your waist make simultaneous sound and destroy the doubts and fear. Even the cuckoo is shy of the beauty of the jingle of the bells. With the jingle, you destroy the sins and generate peace in the heart. You kill the armies of evil; you generate love in the body and mind and never leave the battlefield due to fear. You are the killer of Mahikhasur; you tore Chund devil into pieces and you are being worshipped from the times immemorial. I hail your victory. (13) (223)
You have excellent weapons. You oppose the evil forces and stop them with vigour. You have hard temperament and you killed devil Dhumar Nain. With your fast action, you create doomsday. You cause destruction of the world. You have pure mind and you conquered Jalpa Mountain. You destroy the enemies, burn the evil and you have high intoxication to achieve your purpose. You are the killer of Mahikhasur and your story is unfathomable from the very beginning. I hail your victory.

(14) (224)

Your arrows are like those of the Kshatriyas. You do not accept any fear, you are indestructible, and having existence is without form and with unfathomable features. You killed Brirhlachh demon, punished Chichher demon, having powerful glory and have such features from the very beginning. You nurture the gods and the humans, liberate the sinners, destroyed of the evil and pardoned the sins. You killed Mahikhasur demon, you destroy and again create the universe. (15) (225)

Your brightness is that of lightening; your nose is high and long and your face is shining. Your power is immeasurable. You molest the armies of demons in the battle and you shower rain of the arrows. You frighten the wicked and have reach upto the second underworld. You display eight types of weapons; you keep your word; shelter the saints and have sober temperament. You are the killer of demon Mahikhasur and your disposition is unfathomable from times immemorial. I hail your victory. (16) (226)


You destroy the maladies and faults; protect the attendants and you reveal yourself to the saints. Your arrows are sharp, you wear sword and armour, and you burn the evil, crush the armies of the enemy and destroy the suffering. You destroy the pride; you have limitless devotees, you are the underwriter for the saints at their last time and you prevail from the beginning to the end. You are killer of demon Mahikhasur and you manifest yourself to the sages. You destroy the evil. I hail your victory. (17) (227)

You are the doer of all actions, destroyer of pride and your light is more than the sun. Your mind is very sharp, you display eight weapons and your weapons glitter. Your shine like lightening and have this temperament from the beginning of time. You play the double-sided small drum (damroo) with your hand; make your lion roar and your arms quiver with energy. Your actions are pure. You are killer of Mahikhasur and your thinking is same from the beginning of time. I hail your victory. (18) (228)

You killed demon Chichhar; you save from hell; you liberate the sinners and possess unmatched power. You destroy the sins, punish the evil, destroy the indestructible and pardon the death. Your face is brighter than the moon, you pardon the punishment of hell; liberate the sinners and are the eliminator of demon Mund. You killed demon Mahikhasur, destroyed demon Dhoomarlochan and your story is same from the beginning of time. (19) (229)

You killed demon Rakatbeej (The demon whose each drop of blood dropping on the earth would create a demon. Then Kali drank his blood and did not allow any drop of blood to fall on the earth. Then he died), cut demon Chund apart, crushed the armies of demons and killed demon Birhal. You shower the rain of sharp arrows, frighten the evil, possess unlimited anger and are known as the flag bearer of faith. You destroyed demon Dhoomarlochan and drank the blood of demon Rakatbeej. You killed demon Sumbh and crushed demon Nisumbh. You killed demon Mahikhasur and your story is innumerable and unfathomable from time immemorial. (20) (230)
Tavprasadi. Padhari Chhand.

Tum kaho dev sarbung bichar. Jim kiyo aapi Karte pasar.
Jadapi abhoot anbhai anunt. Tau kaho jatha mati train tunt.
(1) (231) Karta karim kadir kripal. Adwai abhoot anbhai
diyal. Data durant dukh dokh rahat. Jih net net sabh Bed
kahit. (2) (232) Kayi ooch neech kino banau. Sabh vaar
paar ja ko prabhau. Sabh jeev junt janunt jahi. Mun moorh
ku na sevunt tahi. (3) (233) Kayi moorh patar pooja krant.
Kai sidh sadh sooraj sevunt. Kayi palat sooraj sijda karayi.

Prabhu Ek roop dwai kai lakhayi. (4) (234)

|upalabd| Pashodi \|e\n\| tum kah\| dev sarbung bichar. Jim kiyo aapi karte pas\r
\| jadapi abhoot anbhai anunt. tau kah\| jatha mati train tunt. (1) (231) karta karim kadir kripal. adwai abhoot anbhai diyal. data durant dukh dokh rahat. jih net net sabh bed kahit. (2) (232) kayi ooch neech kino banau. sabh vaar paar ja ko prabhau. sabh jeev junt janunt jahi. mun moorh kiu na sevunt tahi. (3) (233) kayi moorh patar pooja krant. kai sidh sadh sooraj sevunt. kayi palat sooraj sijda karayi.

Prabhu Ek roop dwai kai lakhayi.

By Your Grace. Padhari style of poetry.

O angel! Please tell me after careful thought, how the Universe was created by the Creator? (The angel replies.)

Although He is beyond the elements, fearless and unfathomable; yet with my limited wisdom; I am describing the details. (1) (231)

The God is the creator of everything; He is merciful; He is
omnipotent; He is benevolent; He is only One; beyond the five elements; fearless; kind and fathomless donor. He is beyond the worldly maladies and sorrows and all the Vedas call Him infinite. (2) (232)

He has created many high and low creations. He controls everything on this side of the world and beyond. He knows the mind of everybody. O my foolish mind! Why do you not remember Him? (3) (233)

Many fools worship Him with leaves of sacred plants (like Tulsi leaves). Many siddhas and saints worship the sun. Many salute and pray to God towards west (opposite side of sun). When God is One, then why should He be considered as two (and worshipped in different ways)? (4) (234)


Karuna nidhan kamil kripal. Dukh dokh harat data diyal.


अन्निज् नेज् अनम्बे प्रकास्। दाना दुरंत अदृज्ञ अनमस्।
सभ रोग सोंग ते रहन सूप। अनम्बे अकाल अछू सरस।(5) (235)
करुणा निधान कामिल क्रिपाल। दुःख दोख हत दाना दियाल।
अन्जन बिहीन अनभूत नाथ। जल थल प्रभों सत्संग साथ।(6) (236)
जिह जानि पाति नहीं भेद भाम। जिह रोप नहीं एक धर।
जिह ससु मिल दोउ एक सार। अछू सरस अविचाल आयाप।(7) (237)
जानि न जाह जिह रुप रेख। कहि वासु तासु कहि कदु भेख।
कहि नाम तासु है कहन जानि। जिह ससु मिल नहीं धर भाम।(8) (238)
आंतविंक देव अस्त्रै धूलम। चूंच चूंच एउटै अरम।
सह बेदा मेदा दे चुड़ दुध। अस्त्रै अस्तरै अहै सत्साह।(4) (234)
बहुता नियम वार्मिल विभाग। चूंच देख चूंच चुड़ दिसिएल।
अभिनव बियोह आर्तिक रूप। सह बहु भूरवै मवबस्तु मध।(6) (236)
The God has indestructible glory and He is self-illuminated. He is unlimited donor; only One and Eternal. His existence is beyond maladies and sorrows. He is beyond fear, beyond time and indestructible. (5) (235)

He is the treasure of mercy and perfectly benevolent. He is very kind and destroys maladies and sorrows. He is very benevolent. He is beyond Maya and limitless master. He controls waters and the earth and He prevails everywhere. (6) (236)

He has no caste or brother hood. He does not have any doubts nor does He differentiates between people. He has no form or colour. He treats the friends and enemies alike ie He has only one way of dealing with everybody His existence is indestructible, unlimited and permanent. (7) (237)

Nobody can know His colour or form; or where does He live or what is his garb? What is His name and and caste? He has no enemy, friend, son or brother. (8) (238)
He is the treasure of benevolence and first cause of the Universe. He has no outline, diagram, form or colour. He has no sorrow or discrimination and He is beyond time and action. He takes care of all the humans and other forms of life. (9) (239)

He is beyond ego and form of benevolence. His wisdom is beyond limits. He is unparalled warrior. He has no form, outline, attachment or enjoyment. His glory is eternal, indestructible, unaffected and beyond blemish. (10) (240)

He is the king of waters and earth. He prevails in all the bodies and forests. He is called endless day in and day out. No body can find His limits (other end). He is very generous and removes the maladies, sorrows of the humble, and sufferers. (11) (241)

Many crore of Indras serve Him (to fill water is a proverb used for service). Many crore Rudras (Shivas) are attending at his door. There are many Ved Vyamas and Brahmans who are calling Him endless. (12) (242)

**Tavprasadi. Swaiye.**

Deenan ki pritpal karai nit sant ubar ganeeman garai. Puchh pasu nug naag nradhip sarab samai subh ko pritparai. Pekhat hai jul mai thul mai pul mai kali ke nahi karam bicharai. Deen dayal dayanidhi dokhan dekhat hai pur det na haarai. (1) (243) Dahat hai dukh dokhan kau dul dujan

(378)
The God takes care of the humble and the sufferers. He elevates the saints and destroys the tyrannical. He is looking after the birds, animals, mountains, snakes and the kings all the time. He nourishes the lives in water and on the earth in a moment and does not consider the past actions of people whose minds are living in Dark Age. He is very generous to the humble and is ocean of mercy. He does not hesitate to give even after noticing one's faults. (1) (243)

He burns the sorrows and faults of the sufferers and destroys the armies of the evil in a moment. He eliminates those who are invincible; attacks those with very fast speed of movement. He honours and reciprocates to honest love. Even Lord Vishnu could not assess Him and all Vedas and Muslim holy books call Him
unfathomable. He sees all our secrets but, yet He does not stop our means of livelihood in anger. (2) (244)


God has created insects, birds, deer, snakes, past, present and future. The gods and demons were destroyed because of their ego. None of them could discover God's secret and they were lost in delusion. The holy books like Vedas, Puranas, Muslim holy books and Quran did lot of calculations but could not attain anything. Who has attained God with honour without perfect love? (3) (245)
God is the first cause of everything. He is unlimited, unfathomable, without rancour and is fearless in past, future and present. He has no end. He is without physical body, without blemish, without enmity, without any weakness and is eternal. He is the creator and destroyer of people. He nourishes all lives in water and earth. He is kind to the humble, mine of mercy, master of His creative and illusive powers and beautiful Lord. (4) (246)


God has no lust, anger, greed, attachment, sickness, sorrow, enjoyment or fear. Although He has no body, yet He loves all
the bodies. He is free from attachment, without an abode and beyond destruction. He gives to the living as well as inert bodies. He gives to those living on the earth and to those living in the sky. Why are you wavering? The God is looking after you. (5) (247)

The God saves us from maladies, sorrows and from animals of water in many ways. The enemy may make any number of attacks but none would injure our body. He saves us with His hand upon us and even the sins cannot touch us. What to say of other things, He even saves us in all ways in our mother's womb. (6) (248)

O God! The demi gods, snakes, demons, gods etc. all worship you as being beyond any limits. All living objects, living on the sky, underworld, hell, demi gods, snakes etc bow to you. Nobody has been able to assess your glory. Even the Vedas have declared You as limitless. All the searchers and gods got tired of searching You; but they have not succeeded. (7) (249)

Sages like Narda, Brahma, Romharsan sage; all have sung God's praise. The readers of Vedas and religious books of other faiths have not been able to see Him. All have failed in their efforts. Lord Shiva could not reach His limits. All the sages, yogis and sons of Brahma have meditated on Him. Remember the Lord in your mind as His unlimited glory is prevailing all over the world. (8) (250)


वेद पुराण कलेब कुंगन अमेष निपाण सभेपरिहारें। भेद न पाह संक्षेप अभेद को खेदत है अभेद पुकारें। राग न रूप न रेख न रंग न साक न सोग न संग न जिहारें। आदि अनादि अभेद अमेष अद्वैत जयश्रे तिन ही कुल तारें। नीरं निकट की इतनात दीये दृश दान महा ब्रज धरे। देश फिरिं कर भेंस तपोधन केस धरे न मिले हार फिरिं। आसन कीि करे अस्तों धरे दृष्टियास करे मुख करे। दीन दोआल अकाल भजे बिनु अंक को अंक के धाम फिदं। श्रेष्ठ धुन्तर विदेश तुबंत अभेद निपाण मैं पदन्वें। श्रेष्ठ न प्रिपि निर्विद अभेद भे श्रेष्ठ भै अभेद पुकारे।

(383)
The Vedas, holy books of Muslims, Quran and the kings tried hard to find secret of indistinguishable God and got tired. After having lost in their efforts, they worship the blemishless God. God has no attachment, form or outline, colour, relations or sorrow. Such God is with you. Who so ever worships God who is the first cause, eternal, unfathomable, garbless, and without enmity; he shall liberate his entire dynasty. (9) (251)

Some seekers take bath at crores of pilgrim places, give lot of charity, take lot of vows and roam about in many countries dressed as a mendicant with matted hair; yet they are not able to attain the loving God. Some perform crores of postures (yogic asanas); follow eight fold yoga; renunciate many things, blacken their faces but without meditating on the merciful, eternal God; they go to meet the god of death. (10) (252)

**Tavprasadi. Kabit.**


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(384)
उप्रसाद। कविता
अत्र के चल्या छिल छत के धर्या
छत्रधारी के छल्या महा समन के माल हैं।
दान के दिव्या महा मान के बढ़या
अवसान के दिव्या है कट्या जम जाल हैं।
जुङ के जितया उठ बिस्थ के मिट्या
महा बुध के दिव्या महा मान हूँ के मान हैं।
मिलान हूँ के मिलाता महा बुधिता के दाता देवता
काल हूँ के काल महा काल हूं के काल हैं॥१॥२५३।
पपसी न परे पावे हिसुला हिमाले हिसुलाई
गोर गठंज़ी गुन गाये तैरे नाम है।
जोके जोग सारे पुन साधना किवने बाथे
आरत के आरती आरते तैरे नाम हैं।
पयं के फिरें माले कंधारे कुदसी जाने
पत्त के पछती पत्तने निज काम हैं।
महद्वा मधुले तैरे मन गो तपामा कारे
दिड़िने निलंगे पहचाने धर्म धाम हैं॥२॥२५४।

उप्रमाण। कविता
अत्र के चल्या बिल्व बड़ु के पत्ता
बड़ुकारी है बड़ु के बढ़ा
बड़ुपाहर के बड़ुपाहर के बढ़ा
बड़ु बड़ु के बढ़ा
बड़ु के बढ़ा
बड़ु के बढ़ा
बड़ु के बढ़ा
मात्र है तन।
(385)
O God! You wield all weapons. You are adorning the umbrella of the earth; you charm the emperors and conquer powerful enemies. You are a generous donor; you bless the honourable persons with honour; you bless everybody with senses and eliminate the threat of death. You are the winner of battles and end the opposition; you provide the intelligence and you are the honour of the honourable. You are the knower of all the knowledge and bestower all the wisdom to the wise. You eliminate the fear of death and kill the god of death (mahakaal).

(1) (253)

The people of the Eastern countries have not been able to reach your secret. The residents of Hinglaaj (Makraan area) and the Himaliyas worship you. The people of Gore and Gurdej sing your praise. The Yogies perform yogic and pranayam practices to please you. The Arabs meditate on your Name. The French from France and the residents of Kandhar and the Qureshis also worship you. The residents of Western countries also consider that it is their duty to worship you. The people of Maharashtra and Magdha worship you with their mind. The residents of Dravidian and Tilungana areas worship you with full faith.

(2) (254)


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बंग के बंगाली फिरंगिये के फिरंगा वालो दिलों के दिनवाली तेली आपिखा में चलते हैं।
रोह के सहेले माघ देेंके मंगले और बंगाली बुंदेले पापा पुंज को मलते हैं।
गोलय गुल गाबे चीन महीने के सीस नुपाबे निदिली धिँधाली देख देख के दलने हैं।
जिने मोही धिघाओ लिने पूर्ण प्रताप पाइयो सब धान धान फल फुल सो फलन हैं।

dev देवनाथ की सुरेश दानबान की महेश गंग धान की अभेद कहींत है।
रंग में रंगीन राग रूप में पुनर्भो के और कांसे पै न दीन साध अधीन कहींत है।
पाईये न पारु तेज पुंज में अपार सर्व जितुम के उदार हैं अपार कहींत है।
हाथी की पुकार पल पाछे पहुँचत नाहि चोटी की फिंगर पहले ही सुनीत हैं।

बेंगाल बे बंगाली दिवंगता बे दिवंगता बहसी फिसली बे सिकदरी उली भविष्य के चलते हैं।
बेंग बे बुखारे भथ देम बे भथेहे बीठ बेंगाली खुदेहे बछु खुस बे भस्त हैं।
बेंग खुस बाबै बीठ भरोहे बे मीम सप्तहे दीक्षित फिंगर के बेंग बे चलत हैं।

लिने भिंग फिंगरतिहिन बिसे पुख्त पुख्त बरसि मवत पल पभ दल हुल में दलत है।

देव देवउत्तरे मुखें सूरतर बे भोग बेंग यरं बे भक्तम बहस्त है।
बेंग में बंगाली को धुप में पुलिव बों बखुं धै न बों यह भय अधीक कहींत है।
पुस्तिये न पुस्त देम पुस्त में अधीक मवत बिच्छिना के हुच्छत हैं अधीक कहींत हैं।

उसी पुख्त पल पाछे पुख्त जगह चोटी की फिंगर पहले ही सुनीत है।

The Bengalees from Bengal, the Firangis from foreign countries, and residents of Delhi etc all follow your orders. The
warriors of Ruhelas from Rohelkhand, the Maghelas from Magadh province, and the Bundhelas from Bundelkhand; while meditating on your Name, destroy the armies of the sinners. The Gorkhas sing your praise; the residents of China and surrounding countries bow to you. The people of Tibet also destroy their body diseases by worshipping you. Those who have worshipped you have received your grace and blessings; their homes are full with abundance of all types of wealth, flowers and fruits (all blessings). (3) (255)

O God! You take the form of Brahspati to teach the gods; Indra to kill the demons and that of Shiva to bring Ganges river on the plains. Nevertheless, you are still without form. You are the hue of the colours; perfect in arts and crafts and are not under the control of anybody. Nevertheless, you are under the control of the saints. Nobody knows you limits. Your glory is unlimited. You are the generous master of all knowledge and wisdom. Everybody calls you as unfathomable. Your attention to the cry of the elephant may be delayed, but you first attend immediately to the prayers of the ant. (4) (256)


केन्द्र दुआर केंद्र ब्रह्मम मुखचार
केंद्र ज्ञिि अस्तार केंद्र सम कहीजनू है।
O God! Many Indras, four headed Brahmans, Krishan avatars, and Ram avatars are standing outside your door. Many moons and their zodiac signs, many light giving suns, many udasis and yogis are sitting at your door with their sacred fires. Many merciful
Mohammads, many wise Vyasas, many Kubers, many high class pure ones and many demi-gods are waiting at your door. All of them are investigating about you; but they have not succeeded. This is why you are called unfathomable and without support. (5) (257)

O God! You have no support; You are perfect incarnation. It is not possible to reach Your limits. You are limitless. You are non-dual, eternal, superior and with perfect illumination. You are the treasure of beauty and indestructible. You have no form, no caste, You follow no magical formula for glory, no magical diagram for statecraft. You have no magical formula for power to control others. You attract everybody towards you. (6) (258)

O God! You are a great tree of lustre and dynamic pool of statecraft. You are the house of purity and the essence of all the spiritual powers. You are the mine of desires, glory of meditations, and temperament of dispassion and have generous wisdom. You have beautiful form, you are the king of kings, and you are the source of beauty and destroyer of evil thinking. You give to the humble and are the eliminator of the enemies. You are the protector of saints and mountain of attributes. (7) (259)

You are the form of liberation. You are treasure of wisdom. You destroy anger; you are immortal and are indestructible. You
are the doer of all actions. You bless distinctions and honours and are the destroyer of the enemies. You glorify lustre. You are the death of the death and tormentor of the enemies. You strengthen the friends and are a mine of evolution. You are the Yantra of Yoga; you are Tantra of lustre; Mantra to control minds and perfect illumination. (8) (260)


रूप को निवास है कि बुद्ध को प्रकाश है
कि सिद्धता को बास है कि बुद्ध हूँ के घर है।
देवन को देव है निरंजन अभेव है
अदेवन को देव है कि सुधार को सर है।
जान को वचन है इमान को धवन है
जमजम को कंठ है कि कामना को कर है।
तेज को प्रवंध है अखंडण को खंड है
महीपण को मंड है कि इससे है न नहूँ है १६२८।
विसु की भूम है कि अपदा को हरन है
कि मुख को करन है कि तेज को प्रकाश है।
पाई न पार पारवार हूँ को पार जा को
कोजन विचार सु विचार को निवास है।
हिंगुला हिमाली गाये अकस्री हलवी धियावे
घड़ी न पार पावे आमा ने अनाम है।
देवन को देव महादेव है के देव है
निरंजन अभेव नाथ अदै अविनास है १०१२८।

(392)
O God! You are the home of beauty and light of wisdom. You are the abode of spiritual powers and all wisdom resides in you. You are the God of all the gods. You are beyond Maya, and beyond intelligence. You save the lives of the saints and bless them with faith. You stop the messenger of death and fulfil the desires. You enhance the effulgence and destroy the indestructible. You establish the emperors and you are neither woman nor man. (9) (261)

You nourish the whole world and expell the calamities. You are the source of happiness and light of effulgence. It is not possible to know your limits and the other end. If we think, we shall find that You are the source of all the thoughts. The people of Hinglaj and Himalayas sing your praise. The blacks and people of Iran worship you. The people of East have not been able to know your limits. You are beyond all types of desires. You are the God of the gods and the God of Mahadev (great god, Shiv Ji is also remembered as Mahadev) too. You are the master beyond Maya, beyond mystery, non-dual, and indestructible. (10) (262)
Anjan biheen hain Niranjan prabeen hain ki sevak adheen hain katuya jum jal ke. Devan ke dev Mahadevan hun ke Dev Nath bhoomi ke bhujaya hain muheeya maha bal ke. Rajan ke raja maha saj hun ke saja maha jag hun ke jag hain dharuya drum ehhal ke. Kamna ke kar hain kubudhita ko har hain ki sidhta ke sathi hain ki kaal hain kukal ke.

(11) (263) Chheer kai si chheerawadhi chhachh kai si Chhatrancer chhapakar kai si chhabi Kaalindri ke kool kai. Hansini si Seeharoom hira si Husainabad Ganga kaisi dhaar chali saat Sindh rool kai. Para si Plaugarh roopa kaisi Rampur sora si Surangabad neeke rahi jhool kai. Champa si Chanderi kot chandni si Chanda garhi keerti tihari rahi mult si fool kai. (12) (264)

अंजन बिहीन है निरंजन प्रबीन है
कि सेवक अधीन हैं कट्टा जम जाल के।
देवन के देव महादेव हूं के देव नाथ
भूमि के भुजया है मुहीया महा बाल के।
राजन के राज महा साज हूं के साजा
महा जोग हूं के जोग है धर्म द्रम छाल के।
कामना के कर हैं कुबुधिता को हर है
कि समाधि के माथिं हैं कि बाल हैं कुचाल के।
चीर कैसी छीरवधि छाल कैसी छानैँर
छापकर कैसी छवि कालईँट के कूल के।
हंसनी सी सोहा रम हीरा सी हुमेनाबाद
गंगा कैसी धार चली सात सिंध रूल के।
पारा सी पलाउँगठ रूपा कैसी रामपुर
सोंग सी सुरंगावाद नौके रही झूल के।
चंपा सी चंदेती कोट चाँदनी सी चौदागड़ि
कोरित तिहारी रही मालती सी फूल के।
(12) (264)
अमल प्रबोध है दिलक्षण पृष्ठस छै
वि मेंढ़ा अपोल है वरना सभ सम्ब छे।
एढ़ब वे एढ़ अपेए घुं वे एढ़ रघुष
भूभिवे बुनजा है भूमिजा भमाण बस्ते।
उमन वे उमम भमां समं घुं वे ममा।
हम सेतु छू ले सेतु देंगे पदवा दूसर ढाँचा लें।
बधमा लें बध लें बुझावा लें बज लें
बिन मिष्टी लें मयूर फूल लें बज लें। ११२६६।
होंठ बैंगी ढोंगचाँग बढ़ बैंगी ढोंगचाँग
ढल्चाँग बैंगी ढांघ वर्सदिक ले बुझ ले।
केमली मी गीता बुझ जीवा मी गुम्मकुआफ
लंगा बैंगी पल पला माछ मिल दूसर लें।
पणा मी भजनमुखार बुझ बैंगी बनभुव
तेंद्र मी सुबवाफस तोंडे लोटी ढूल लें।
केंपा मी चेंदेवी बैंट बैंटलो मी चंपानालिक
बीजदेव हिववी एली आनजी मी ढूल से। २६३।

You are perfect without blemish and Maya. You are under
control of your servants and save them from the messenger of
death. You are the God of the gods and the God of Mahadev (Lord
Shiva) too. You enjoy everything on the earth and win hearts of
most beautiful beings. You are the king of the kings and source
of all most beautiful ornamentation. You are the yogi of the great
yogis and wear the clothes made of skin of the trees. You fulfill
desires of everybody and remove evil thinking from the mind.
You are the master of all the sidhies (spiritual powers) and
destroyer of all evil actions. (11) (263)

Your praise is pure like milk in the the ocean of milk; in
Chhatarpur it is like butter- milk; on the bank of Jamuna River
it like the beauty of moon; in Seeharoom town, it is like a female
deer; in Husainabad it is like a diamond putting all the seven seas
to shame. It is like flow of Ganges River; like mercury at
Plaugarh, like silver at Rampur; like potassium nitrate at
Surangpur. Your bright glory is spreading everywhere steadfastly.
It is like champa tree bearing fragrant flowers in the fort of
Chanderi and like moon light in Chandagarh. Your praise is
spreading everywhere like fragrance of malti flowers. (12) (264)

Fatak si Kailas Kamaugarh Kasipur seesa si Surangabad
neekai sohiyat hai. Hima si Himalai har haar si Halbaner
huns kaisi Hajipur dekhe mohiat hai. Chandan si Champawati

(395)

फटक ती कैलाम कमाऊंगढ़ कारीपुर
सीसा ती सुरंगाबाद नीके सोहीआँत है।
हिमा ती हिमाले हर हर सो हलवानेर
हंस कैसे हाजिपुर देखे मोहीआँत है।
चंदन ती चंपाकरी चंदना ती चंदामिर
चंदनी ती चंदनड़ जुन जोहीआँत है।
गंगा सम गंग धारे बकानि ती विलंबाबाद
कौरि तिहारी को उज्जिआरी सोहीआँत है।

(13) (265) प्रवासी फिंगी प्रवासी के दुरंगी
मकरान के मिरंगी तेरे गोर गाईआँत है।
भक्ति कंधारी गोरे ग़खरी गर्देजापरी
पूने के अहारी तेरे नामु थिरीआँत है।
पूर्व पलाउ कामरूप अट्ट कमाऊ
सरव ठुरे मे बिरङे जहा जहा जाईआँत है।
पूरन पतानी जंग्र मंत्र ते अतापी नाथ
कौरि कोहारी के न पार पाईआँत है।

(14) (266) दरब से बैठभा वभुधाव कसीपुर
भोग से बंदवारणी रीबे हैथपियुँ है।
विभा से विभारे वर जो निरिलौं
रंग बैती नमीपुर देथे संगियुँ है।
चंपल ती चंपलडी चंपल सी चंपलबिद
चंपली ती चंपलाणु सूल नंगीयुँ है।
जंगल मं जंगल याँहि वर्गत सी स्नानस्याणि
बंकड़ निजाबी जी धीनविभाण संगीयुँ है।

(396)
O God! Your praise in Kailash Mountain, Kamaugargh, and Kashipur is white like alum. Your praise shines like a mirror at Surangabad. It is like snow at Himalayas, at Halab it is like the garland of white snake of Shiva; like a swan at Hajipur and being so beautiful, it wins over just by seeing it once. It is like sandalwood in Champawati; like moon in Chandragiri; and white like moon light at Chandagarh. It is pure like flow of Ganges water and it is shining like herons at Bilandabad. (13) (265)

The Parsis from Iran; Europeans, French and the black and brown, and the residents of Makran all sing your praise. The Bhakris, Kandharis, Goris, Gakhris and residents of Gurdej and those surviving on air worship your Name. In the East, Plau, Kamroop and Kumaun regions, wherever we go, we find that You are prevailing everywhere. You have perfect eminence and beyond the effect of Jantras and Mantras. Nobody can assess your activities. (14) (266)

Tavprasadi. Padhari Chhand.
Jah tah maheep bun trin praful. Sobha basant jah tah prajul.
Bun tun durant khag mrig mahan. Jah tah praful sundar sujan. (2) (268)
You are non-dual, beyond destruction, with unshakeable existence. You are free from duality, without an end and have unmeasurable praise. You are eternal and implicit Master. You have destroyed Ajanbahu (one with strong arms) and other demons. (1) (267)

You are the king of whereever there is growth of forests, plantations etc. Wherever we look, we find that you are bright like spring season. You prevail in all the vegetation and wild animals. Your beautiful existence is present everywhere (2) (268)


The crown of the dust of seeds on fully blossomed flowers decorates your head. It appears as if cupid is waving the whisk over your head. Your nature is wonderful. You are merciful, provider of livelihood, storehouse of kindness and your grace is perfect. (3) (269)

Wherever I see, you are becoming and beautiful. You have
long arms, unmatched strength and you attract everybody. You are free from anger and storehouse of mercy. O beautiful and sagacious God! You are prevailing everywhere. (4) (270)


You are the Lord of all the forests and vegetation and supreme in water and earth. Your praise as treasure of mercy is spread everywhere. You are perfect in glory and Your fame is shining everywhere. You are being worshipped in the sky and on the earth. (5) (271)

The net of your mercy is spread over all the seven skys and the seven underworlds. (6) (272)

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Zaffarnama

Zaffarnama is a Persian word meaning a letter of challenge. In some copies of Shri Dasam Granth Sahib, it is written as "Jungnama". This is written in the form of a letter to Aurangzeb, the then emperor of India. He had committed lot of tyrannical crimes against the Hindu community. He beheaded Guru Teg Bahadur Sahib, the ninth master and father of Guru Gobind Singh. In the battle of Anand Pur, he had promised not to attack Guru Ji if he vacates the fort. Although he had taken a vow of Quran Sharif, but he went back on his word and his forces attacked Guru Ji. In the battle that followed, very important literature was lost and Guru Ji's family was separated. His mother and two youngest sons went with the cook. The two youngest sons Sahibzada Zorawar Singh and Sahibzada Fateh Singh were buried in a brick wall. His wives went to Delhi and he with his two elder sons went to fortress of Chamkaur where there was a fierce battle and both the sons gave their lives fighting the enemy.

This letter was written from village Kangar in Malwa region and was sent to Delhi through Bhai Daya Singh and Bhai Dharam Singh. Aurangzeb had sent his two generals accompanied with a Qazi with a proposal that if Guru Ji accepts his defeat, then no harm would be done to him. This was also a promise on oath of Quran. Since, Guru Ji was cheated earlier with the emperor's oath on Quran at Anand Pur; he was sceptical of this oath too.

This letter mentions unfair practices adopted by the emperor and contains a loving advice given by him to Aurangzeb. The first 12 stanzas are in praise of the Supreme Being and the 99 stanzas mention the ill doings of his generals. The letter curses Aurangzeb that he was responsible for his generals unfairly going back from their promises. The letter also mentions that apart from
many innocent people, he killed his father and his younger sons. This only shows that he had no faith either in God or in Hazrat Muhammad Sahib. He should therefore change his ways and do justice to his subjects. Guru Ji further told him though he had his four sons killed but he was still alive to kill him.

This letter was written in a manner that Aurangzeb was very much impressed and he realized his wrong doings. He therefore instructed the governors of Lahore and Sirhand to treat Guru Ji well. Some historians mention that the letter made Aurangzeb feel so much guilty that he died due to his repentance.

Ik Oankar Hukam Sat Sri Waheguru ji Ki Fateh
Zaffarnama Shri Mukhwak Patishahi 10.
The God is one, both un-manifest and manifest. His command is true. Victory is to Sri Waheguru.

Zaffarnama by Auspicious the 10th Guru Sahib.

O Lord! You are perfect in performing miracles, immovable, merciful, bestower of happiness, provider of livelihood, bestower of liberation and bestower of compassion. (1)

You are bestower of faith; you hold the hand of the weak. You pardon the sins and mistakes; you are the provider of life and are very attractive. (2)

O Lord! You are the king of the kings. You are the bestower of all the good qualities; you are without any colour, without any sign and unparalleled. (3)

The Lord does not have any decorative items, any eagle, any army or carpets (signs of sovereignty). However, he can bestow all the comforts, worldly materials and liberation. (4)

He is unpolluted by worldly impurities, omnipotent, omnipresent, bestower of honours and is prevailing everywhere. (5)


Shnasindye ilim alam amir. (12)

अता बख़्स ऑ पाक परवरिदगर। रहीम असतो गेज़ी दिलो हर दियार। (6) कि साहिब दियार असतु आज़म जरीम। कि हुसनुल जमाल असतु गज़क रहीम। (7) कि साहिब शावर असतु आज़ज़ निउज़। गृहीबुल प्रसतो गृहीवुल गुदाज। (8) शारिअल प्रसतो फ़ज़ीलत मज़ब। हकीकत शहासो नवीउल फ़िनाब। (9) कि दानाश फ़ियूखसतु साहिब शावर। हकीकत शनाससतु जाहर ज़हूर। (10)
He is the bestower all the boons, He is pure, provider of livelihood, merciful and blesses all the countries with resources to sustain life. (6)

He is Master of all the countries, higher than the highest, has all the qualities of beauty and goodness, bestower of livelihood and merciful. (7)

He has most superior wisdom, takes care of the poor and helpless, nourishes the moneyless, and is the destroyer of the enemies. (8)

He is protector of faith, treasure of all the tributes, understands the factual state, and bestows holy books to the messengers of God. (9)

He is the judge of wisdom, master of all the wisdom, recognises the factual state and prevails everywhere. (10)

He knows all the knowledge of the world, opens the difficult knots of all the problems and has organised the whole universe in perfect order. (11)

He makes all the activities of the world function. He is extremely great, understands all the knowledge and is the commander of the Universe. (12)

All the next stanzas are addressed to Aurangzeb.

Dastaan

Mara etbare barin kasam nesat. Ki ezad gawahsatu yazdan yakest. (13) Na kartah maraa etbare brost. Ki bakshi wa diwan hamah kizabgoshat. (14) Kase kauli Quran kunad

Story

O Aurangzeb! I do not have any faith on your oath. God is one and is a witness between both of us. (13)

I do not have even the slightest trust on your promise on oath because all your army generals and the ministers are liars. (14)

Whosoever trusts your oath on Quran, he is distressed at the end. (15)

Anybody who comes under the shadow of huma (A mythical bird whose shadow is supposed to bring good luck); then the crow cannot harm such a person. (It means that persons like Aurangzeb can do no harm to them who are protected by God.) (16)

If one is standing behind the back of a lion, then goats, sheep and deer can do no harm to him. In fact, they cannot even pass by him. (17)

Kasam musahafe khufiyah gar in Khuram. Na fauje azin zor sum afkunam. (18) Gursanah chi kale kunad chihal nur. Ki
If I had not trusted your false oath on Quran; I would not have got my dear army harmed (become lame) (18)

What could my forty hungry soldiers do when your ten-lakh soldiers suddenly attacked them? (This refers to the battle of the fortress of Chamkaur where Guru Ji's two sons fought very bravely and became martyrs.) (19)

Your soldiers who broke your promise, suddenly attacked with swords, arrows and guns. (20)

At that stage, I came to the battlefield and defended the attack with my arrows and guns. (21)

When all other means become ineffective, then taking a sword in the hands is justified. (22)
What faith should I have on your oath on Quran? Now you tell me why I should not have adopted this path (of battle). (23)

I did not know that your men are crooked like a fox. Otherwise, I would not have adopted this path under any circumstance. (24)

Any person, who is protected by an oath of Quran, he should never be arrested or killed. (25)

In contrast with this, your soldiers in black robes suddenly attacked like flies. They were shouting and attacked in one lot. (26)

My arrows killed every one of your men who came out of the protection of the wall. (27)
Those men who remained hidden behind the wall, they did not receive my arrows and were saved. (28)

When I noticed that your general Nahar Khan came to fight, I quickly gave him the taste of my arrow and killed him. (29)

In the end, all those Pathans (men from Afghanistan) who were bragging of their bravery also ran away from the battlefield. (30)

Then another Pathan came to fight like flood or like an arrow or the bullet of a gun. (31)

He made many attacks with great bravery. Some of the attacks were very clever but some were like that of a mad person. (32)


Zimi gashat hum chun gule lalah rung. (37) Base hamlah kardah base rakshah bram jm jin mardood. (38) Ki aan jummaah mardood saayah deewar. Nayamad ba mittan ba mardanewa waar. (39)

Ismooli kardah base rakshah bram jm jin mardood. (40) Ki aan jummaah mardood saayah deewar. Nayamad ba mittan ba mardanewa waar. (41)

He made many attacks and received many injuries. He killed two of my men and then he died. (33)

Like a coward, Khawaja (Zafarbeg) remained in the shadow of the wall, and he did not come in the open field. Nor did he make even a single attack befitting a brave man. (34)

It is sad that I did not see his face. If I had seen his face, I would have blessed him with one of my arrows and killed him. (35)

In the end, many soldiers from both sides were killed after receiving injuries from the arrows and guns in a short time. (36)

There was heavy rain of arrows and gunshots. As a result, the earth became red like red poppy flowers. (37)


Shahe shub bramad hamah jalwah josh. (42)

The battlefield was full of heaps of human heads and feet as if it was a full of balls and sticks with crooked grip (like hockey stick) (38)

With the rustling sound of the arrows and the twang of the bows, it seemed as if the whole world was full of ha-hoo noises. (39)
Then the killing sound of the arrows made the brave soldiers mad and destroyed their senses. (40)

After all, what can bravery of the men achieve when innumerable army falls on mere forty men? (41)

When the lamp of the world (sun) went down, the moon came out with lot of brightness. (42)


Na paima khudash paisho pasti kunad. (47)


God blesses with His guidance to all such persons who take oath in the name of Quran. (43)

Such persons do not suffer even slightest damage (even their trestles of hair are not ruffled) and their bodies are not harmed. The God saves them by killing their enemies. (44)

I did not know that this man (Aurangzeb) was the one to break his promise, a worshipper of wealth and weak in his faith in God. (45)

This man does not follow his faith, nor does he accept the rules of his faith. He knows nothing about God and he has no faith in Muhammad. (46)
Any person who follows his faith never goes back from his promise. (47)


This man (Aurangzeb) cannot be trusted at all though he swears in the name of Quran and claims that he believes in One God. (48)

If he now swears by Quran a hundred times, I shall not trust him. (49)

If you had faith in Quran, you would have girded up your loins and faced me directly. (50)

Because you had sworn by Quran, it is your duty to fulfil your promise. (51)

O Emperor! If you were standing in front of me, then you would have known all facts of matter in your heart. (52)

Now it is your duty to carry out works as per promise. Think about it. (53)

You shall receive written communication as well as oral message. (We have received your written and oral message). It is desirable that whole matter is resolved amicably. (54)

A person should be trustworthy. One should not say something and mean something else. (55)

I am agreeable to what Qazi has told me. If you are truthful, then you yourself come here. (56)

In case, you want agreement for oath on Quran, I can send the same to you. (57)
(O Emperor!) If you come to Kangar Town, then we can meet. (58)

(O Emperor!) You have no fear of danger in coming as whole of Brar tribe is under my command. (59)

If you come here and we both talk face to face, I shall show all the courtesy to you on your face. (60)

You bring one horse worth one thousand rupees and I shall give you this part of the country. (61)

I am the slave and servant of the emperor of the emperors (the God). If He orders me, I am prepared to offer everything including my life. (62)

If I receive orders from the God, then I shall come to you in my body and life. (63)

If you worship God, then you should not show any laziness and delay to do what I have told you. (64)

You should understand what God desires and do not trouble anybody on the advice of others. (65)

You are the leader of your subjects and are the master of the throne. However, your justice is weird and your qualities are strange. (66)

Your justice is strange and your religious conduct is quaint. I am sad on your leadership. I am sad a hundred times. (67)

Your judgement based on Muslim law is strange, very strange. To say something other than truth is harmful. (68)

You should not wield your sword cruelly to kill somebody, as one day, your own blood will also flow with God's sword. (69)
O man! Do not be unmindful of the reality. Recognise God, He is very carefree and He does not want any body to flatter Him. (70)

The God is fearless and He is the emperor of the emperors. He is the true ruler of the earth and the sky. (71)

He is the master of the earth and the sky. He is the creator of every individual and the place. (72)


He (the God) nurtures every body from an ant to the elephant. He is the strength of the weak and destroyer of the negligent. (73)

His name is protector of the helpless (ajiz niwaz). He does not desire any flattery or offering. He is very carefree. (74)

He has no colour or any sign. He is the guide and holds your hand on the way. (75)

You have the obligation of the oath of Quran on your head. Therefore, you should fulfil your promise. (76)

(O Aurangzeb!) You should make use of your power of
discrimination and complete all the pending works at hand with determination. (77)


You killed my four sons. It does not matter. However, the coiled snake (Guru Gobind Singh is referring to himself) is still alive. (78)

There is no manliness in extinguishing the sparks. This will only inflame the fire more. (79)

The sage Firdausi has beautifully said that anything done in hurry is the act of Satan. (80)

O respected! When you come to me, you will know the factual state. (81)

If you forget it, then even God will forget you. (82)

You killed my four sons. It does not matter. However, the coiled snake (Guru Gobind Singh is referring to himself) is still alive. (78)

There is no manliness in extinguishing the sparks. This will only inflame the fire more. (79)

The sage Firdausi has beautifully said that anything done in hurry is the act of Satan. (80)

O respected! When you come to me, you will know the factual state. (81)

If you forget it, then even God will forget you. (82)
hami tu badaulat azim. (86) Agar sud Quran ra bakhurdi kasam. Mara etbare na een zarah dum. (87)

अगर कार है वर तू बसती कमर। खुशालद बाशद तुगा बहरह बर। 83।
कि हैं कार नेकअस्तु दों पतवसी। वु यज्ञो शनासी वाजी वसवजी। 84।
तुग मन न दानम कि यज्ञो शनास। बरामद जि तू कारता दिल खुशाल। 85।
शनासद हमी तू न यज्ञो क्रोम। न खुशालद हमी तू बढ़ीलत अजीम। 86।
अगर सद कुणो रा बढ़ीदी कसम। मगा ऐतिहाय न है जरह दम। 87।
अल्लाह बरह शों वह दु बमडी बनग। अशक्तवें बकरे दुचा बधू बढ़ 13।
वि यंग बन देवभाषु शों भक्तबी। दु जससंग समणो वसं बढ़वी। 13।
तुग हर ह रणवध वि जससंग स्रोत। बधहें वि दु बधू बधू विदत अवध 13।
समझें गली दु र जससंग बनी। न मयूर हमी दु बनेंड अमध। 13।
अल्लाह मह तुरं द बस्दकी बमग। भग देवनगे न हीं सवव सह। 13।

If you get determined to do this work, God shall bless you with good reward. (83)

To follow religious ethics is the noblest policy. If you recognise God, you shall become an exalted person. (84)

I know that you do not recognise God as you have committed many crimes where you have broken many hearts. (85)

The merciful Lord recognises you worth nothing. He does not consider your kingdom and wealth worth anything. (86)

Even if you swear by Quran a hundred times, I shall not trust you. (87)

Hazoori na ayan na een rah shawam. Agar shah bakhwahad mun aaj jay rawam. (88) Khushash shahi shahan Aurangzeb.

Khudawand bakshindhe mulko mal. (92)
हज़रः न आयम न हैं रह श्रवम। अगर शह बख़वाहद मन आं जा श्रव। 88।
खुशाल शाही शहान औरंगजेर। कि चालक दस्तु असतु चालुक रक्षव। 88।
वि हस्मुल जमालसतु श्रीकृ जयमीर। खुशालद मुलक असतु साहिब अमीर। 89।
कि नसीव दानश व नदवीर तेख। खुशालद देगो खुशालद तेख। 89।
I shall not come in your presence nor shall I walk on your path. Wherever God wills, I shall go in that direction. (88)

O Emperor Aurangzeb! You are lucky because you got the kingdom. You are very agile and a good horse rider. (89)

You have handsome form, grandeur, good conscious, owner of the country and master of the rich. (90)

You have sharp intellect and expert in swordsmanship. You are the master of provisions (deg is a cauldron to cook food in large quantity in free kitchens) and the sword. (91)

You have good conscious and handsome form. You are the master of the lands and wealth. You grant pardon. (92)

You are bestower of great boons. In the battle, you are firm like a mountain. Your attributes are like gods. Your glory is tall like sky. (93)

O Aurangzeb! Although you are the emperor of the world and ruler of the time; but you are far from the true religion. (94)

I am the killer of the hill rulers because they are idol worshippers and I am the breaker of the idols. (95)

See the fickleness of the time. Anyone who has unfavourable time, he suffers. (96)

See the nature of the pure and noble God, who gets ten lakh persons killed by one or two persons. (97)


Haran kus ki o rasat bazi kunad. Rahime bare raham sazi kunad. (101) Kase khidmat ayad base dilo jaan. Kudawand bakhshid bur wai aman. (102)

If kind God is one's friend, no enemy can harm one. The God is always merciful. (98)

He (the God) is the liberator from bondage. He is the guide and shows the correct way. He blesses the tongue with the quality to praise God. (99)

He blinds the enemies to prevents them from doing evil
deeds. He frees the orphans from the enemy's siege without any harm. (100)

Anyone who indulges in honest labour and is truthful, God is always merciful to him. (101)

Whosoever serves God with full faith, God blesses him with all the boons. (102)


One who is blessed with God's mercy, the excuses of the enemy cannot succeed. (103)

Even if one-lakh men attack one person, the Merciful God would protect him. (104)

If you are looking up to your army and the wealth, I am looking up to thanking the Supreme Lord. (105)

If you are proud of your army and wealth, I look up to the protection of the Lord. (106)

You do not be careless. This world is like an inn. The world and the time are constantly passing over every body's head. (107)

You notice the circle of fickleness of the time. It is passing over all the houses and those who live in them. (108)

If you are very powerful, then do not harm the poor and helpless. Do not remove their skin with the adze (carpenter’s tool for removing the splinters) of your oath of God. (109)

If one has the powerful friend in the God, then the enemies cannot harm him. The enemy may try hundreds of inimical tricks. (110)

If the enemy attacks with thousands of men, he cannot do the slightest harm even like ruffling the hair. (111) (1)
APEAL

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 30-09-2016 A.D.) Pingalwara has about 1775 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*
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, rather panacea for clean environment 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.
PINGALWARA, A BIRD'S EYE VIEW

**SHELTER AND CARE**
- Accommodation for about 1600 Residents
- Medicines
- Media & Information Centre
- Clinical Laboratory
- Operation Theatre
- Ambulance & Trauma Vans
- Prosthetic Centre
- Physiotherapy Centre
- Dental Care
- Ultrasound Centre
- Eye Centre
- Rehabilitation Centre
- Sensory Room
- Old Age Home
- Play Room

**AWARENESS**
- Printing Press
- Library
- Seminar and Workshops
- Visits
- Books and Pamphlets

**ENVIRONMENT**
- Nursery
- Water Treatment Plant
- Tree Plantations
- Natural Farming
- Awareness Campaign
- Fruit Garden
  (Amrit Fal Vatika)

**FREE EDUCATION**
- Bhagat Puran Singh Adarsh School, Manawala (Amritsar)
- Bhagat Puran Singh Adarsh School, Buttar Kalan (Gurdaspur)
- Bhagat Puran Singh School for Deaf, Manawala (Amritsar)
- Bhagat Puran Singh School of Special Education, Manawala (Amritsar)
- Bhagat Puran Singh School of Special Education, Palsora (Chandigarh)
- Bhagat Puran Singh Balwari, Panj Peer in Slums, Amritsar
- Bhagat Puran Singh Vocational Centre, Amritsar

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