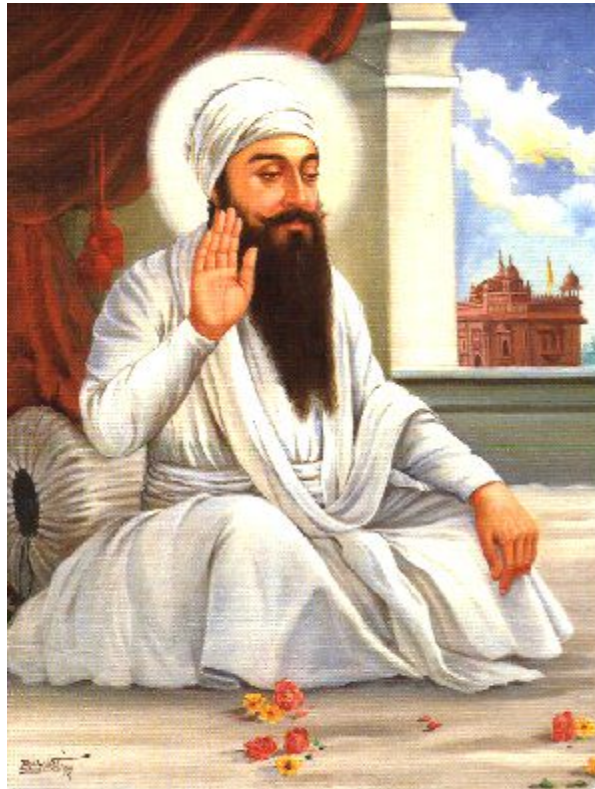


ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

*Japio Jin Arjan Dev Guru
Phir Sengkat Jon Gerab Na
Ayio*

LIFE OF GURU ARJAN DEV JI



The Embodiment of Peace

Publishers:

Sri Guru Granth Sahib Ji Academy

Dedication

Guru Arjan Dev Ji

Guru Arjan is the Supreme Divine Donor. He incarnated out of love for us. He burnt Himself on the burning hot plate out of love for the burning world. He gave Himself away unto us. It was not a halfhearted donation. He gave Himself away and wholly to us.

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A Sri Guru Granth Sahib Ji Academy Publication

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GURDWARA THAM SAHIB, KARTARPUR- When visiting the Jalandhar area, Guru Arjan Dev Ji purchased some land and founded the town of Kartarpur. A sandalwood post (Tham) stands in the Gurdwara, Guru Arjan Dev Ji had stuck it into the ground exclaiming "This shall be the support of our faith." 344

GURDWARA GANGSAR SAHIB- The Gangsar is a well sunk by Guru Arjan Dev Ji and much frequented by pilgrims as a substitute for the River Ganga. 200 meters east of the town is named after the well got sunk in 1599 by Guru Arjan Dev Ji who pronounced it to be as sacred as the River Ganga. The old Manji Sahib near the well was replaced by the present five-storey building raised by the Shiromani Gurdwara Parbandhak Committee in 1975. The sanctum is at one end of a square hall on the ground floor. The other four storeys with the dome on top rise above the sanctum. Within the hall to the right side as one faces the sanctum is a platform dedicated to Guru Hargobind Ji who, according to local tradition, sat here sometimes to address visiting Sangat. The holy bath at Gangsar Tank provides a cure for problems for mentally retarded and other psychic problems too. 345

GURDWARA BARTH SAHIB, GURDASPUR- The ascetic son of Guru Nanak Dev Ji and the founder of the Udasi order Baba Sri Chand lived here deep in the forest for the last part of his life. Baba Sri Chand was visited here by Guru Arjan Dev Ji who told Baba Sri Chand about the hostility of the Guru Ji's elder brother. Baba Sri Chand replied: "This will be his undoing and ruin both in this world and the next". Guru Hargobind Ji also visited Baba Sri Chand here and when Baba Sri Chand complimented the Guru on his chivalry and piety, Guru Hargobind Ji replied with great humility, "It is all the result of your blessing". Guru Hargobind Ji also gave his son Baba Gurditta to Baba Sri Chand as the next leader of the Udasi order. Baba Sri Chand died and was cremated here at Barth Sahib in 1612 at the ripe old age of 118..... 345

SRI HARGOBINDPUR, GURDASPUR- Sri Hargobindpur is situated about 45 Kilometers south of Gurdaspur city. This area was formerly known as "Rohila". Guru Arjan Dev, the fifth Guru of Sikhs founded the town of Sri-Hargobindpur in

1595 AD in memory of his son Hargobind's birth in that year, as the child was the only son born to Guru Arjan Dev Ji after many prayers.	345
GURUDWARA SRI ATARI SAHIB, SULTANVIND- IS SITUATED IN THE SULTANVIND VILLAGE OF AMRITSAR DISTT. AT THIS PLACE GURU ARJAN DEV JI CAME WITH BARAAT OF HIS SON SRI HARGOBIND SAHIB JI ALONG WITH BABA BUDDHA JI, BHAI GURDAS JI, BHAI BHAHLO JI, BHAI SHALO JI, BABA BIDI CHAND JI. GURU JI CAME TO THIS PLACE IN 1661. GURU ARJAN DEV JI HIMSELF PITCHED THE QILA (HITCHING POST), WHICH NOW HAS GROWN AS A TREE.	348
GURDWARA MANJI SAHIB- 200 METRES SOUTH OF ATARI SAHIB, MARKS THE SPOT WHERE GURU ARJAN DEV JI USED TO SIT SUPERVISING THE WORK OF BHAI SANHARI, A SIKH TILLING LAND OF THE PRODUCE OF WHICH WENT TO THE GURU KA LANGGAR. IRRIGATION WELL GOT DUG BY GURU ARJAN DEV JI, THOUGH NO LONGER IN USE, STILL EXISTS. THE PRESENT BUILDING, A SQUARE DOMED ROOM IN THE MIDDLE OF A BRICK-PAVED TERRACE, WAS CONSTRUCTED IN 1980'S BY THE DESCENDANTS OF BHAI SANHARI, WHO MANAGE THE GURDWARA.	348
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A BRIEF INTRODUCTION TO Sri Guru Granth Sahib Ji Academy

“Aayoo sunan paren ko Baní”

The mortal has come to this world to hear and utter the Guru’s word.

In 1708, our beloved 10th Master Sri Guru Gobind Singh Ji, blessed us with an everlasting gift of

life - **DHAN SRI GURU GRANTH SAHIB JI.**

The alphabet, content and the message of the one Almighty was presented to us directly by our Gurus. Sikhs are truly blessed with an original and authentic source.

Gurbani is our Guru. Reading and understanding His message is our first step towards knowing our Guru.

The Sri Guru Granth Sahib Ji Academy Trust was specifically set-up to address this need - to develop a systematic modular method for *Gurmat* Studies that helps bring *Gurbani* to everyone. Today, the Academy brings to you a systematic and comprehensive *Gurmat* education syllabus organized in a modular format, tailored to today’s lifestyle.

The Academy’s programs are designed with the aim of developing learned Sikhs who will be able to read and understand *Gurbani*, have pride in their rich heritage and celebrate the greatness of the Sikh religion.

The Academy currently offers the following courses:

- Learn Gurmukhi in 3-months Course
- Gurmukhi Reading Course
- Gurbani Foundation Course
- Sri Guru Granth Sahib Ji Course

Learn Gurmukhi in 3-months Course

This course is designed for adults. Using speed learning techniques and the phonics method, a beginner with no previous knowledge of the Gurmukhi alphabet is taught to read Sri Japji Sahib over a period of 12 hours. The course is conducted over a period of 12 weekends. This method has been tried and tested and over 1,100 students, with little or no knowledge of Gurmukhi, were able to read Sri Japji Sahib in front of the entire *Sanggat* !!!

Gurmukhi Reading Course

This course is presented to students who have successfully completed the Learn Gurmukhi in 3-months and for those who wish to improve their fluency reading in *Gurmukhi*.

Gurbani Foundation Course

Designed for individuals with basic and intermediate knowledge of *Gurmukhi*, this course is to introduce foundation knowledge for the reading of *Gurbani*. This is an interactive course that works on developing confidence and interest of the participant. The focus will be on the pronunciation of alphabets, practice of *muharni* and understanding Gurmukhi phonics.

With only 12 hours of investment over 6 weeks, the student will be able to read fluently Sri Japji Sahib, Anand Sahib, Kirten Sohila, Dekhni Ongkaar, Vaar (Majh & Ramkali), Bhagat Bani, Sehaskriti and Gatha. In addition, short sakhis from the life of Sri Guru Nanak Dev Ji will be shared with the students.

Sri Guru Granth Sahib Ji (“SGGS”) Course

This course is designed to give students a comprehensive knowledge on the reading and deeper understanding of Sri Guru Granth Sahib Ji as well as an in-depth history of the Bhagats and Gurus.

- **SGGS reading** – provide the essential techniques and knowledge in reading Gurbani with proper pronunciations and punctuations. The delivery adopts a collective interactive method to encourage students to read in a group and thereby improve by listening.
- **Understanding Gurbani** – uses a contemplative learning method to enhance the understanding by describing the word, adding on the line-by-line approach and the entire shabad’s conceptual meaning. Includes learning the historical facts to when Gurbani was recited.
- **Sikh History** – adopts inventive (resourceful) method which emphasises the learning of Sikh history including major milestones that helped shape the course of the Sikh religion. The syllabus contains various authentic historical references.

The course is conducted over 4 years, divided into 8 semesters (17 weeks per semester) = 48 months = 128 weeks = 256 hours only

All these courses provide a means for Sikhs to understand their religion, learn about their heritage and most importantly, connect us with Guru Ji, Our Creator.

Currently, over 1,000 students are pursuing this course at the our Academy Centers

A must for every Sikh who wants to know his Guru and HIS divine philosophy that today stands as an example before the world.

The syllabus is prepared by Sikh Scholars based on universally accepted references within the Sikh Diaspora. To-date the entire syllabus has received accreditation from the Sri Akal Takhat, Amritsar, Takht Sri Harmander, Patna Sahib and by the Head Priest of Sri Harmander Sahib, Amritsar.

These courses are now offered in Australia, India, Indonesia, Malaysia, Thailand and United Kingdom in collaboration with local Gurdwaras and Sikh Societies.

Join the Sri Guru Granth Sahib Ji Academy to read Gurbani, understand Gurbani and learn the History of our Gurus. It is the divine route towards a spiritual enlightened life which gives a precise meaning to life by which the reality of truth is understood through our eternal Guru. This will lead us to a blissful, contented, merciful, faithful and meaningful life.

The entire syllabus is prepared based on globally accepted references within Sikh communities across the globe.

Academy Centres

Malaysia

Currently, over 800 students are attending these courses at the Academy's headquarters in Wisma Tatt Khalsa, Kuala Lumpur and 20 centres all over Malaysia. The age group of the students ranges from as young as 5 to 70-years old. Here you will see families coming together once a week to attend classes, thus encouraging family bonding in accordance to the famous phrase - "*A family that prays together stays together*" (*in this case learns Gurbani together*).

Bangkok, Thailand

December, 2008 saw the Academy branching out to Bangkok, Thailand. We currently have close to 200 students who are currently undertaking the Learn Gurmukhi in 3 months and Gurbani Foundation Course.

Australia

In April 2009, His Excellency Singh Sahib Gyani Gurbachan Singh Ji, the Jathedar of Sri Akaal Takhat Sahib, Amritsar launched the Sri Guru Granth Sahib Ji Academy centres in Melbourne, Sydney, Brisbane and Adelaide.

In September 2009, Mr John Brumby, the Victorian Premier launched the commencement of classes in Blackburn Gurdwara, Melbourne.

We currently have four centers with active classes in Melbourne, Brisbane, Gold Coast and Murwillumbah. The other centers are expected to commence classes soon once the logistic matters are sorted.

Do join the Sri Guru Granth Sahib Ji Academy to develop your spiritual interest. Learn to read *Gurbani* and relate it with the history of our Gurus, in order to have a better understanding of *Gurbani*. It is through *Gurbani* that we learn to live a more virtuous life. It is the divine route towards a spiritually enlightened life by which the reality of truth is realized through our eternal Guru. This is the true path to a blissful, contented, merciful and meaningful life.

All you need to bring along is the thirst for knowledge and your commitment to achieve your goal, for Bhai Gurdas Ji says in his *Kabit 111*:

Charan saran gur aek paindaa jaa-i chal

Satgur kot paindaa aagay ho-i layt hai

Walk even one step towards the Feet of the Guru;

And the True Guru will walk millions of steps to welcome you.

To Know Your Guru, Is To Love Your Guru

PREFACE

“Japio Jin Arjan Dev Guru Phir Sengkat Jon Gerab Na Aiyio - Life of Guru Arjan Dev Ji”

The Life of Guru Arjan Dev Ji aims to provide a detailed narration of life of Guru Arjan Dev Ji – Our Fifth Guru. The contents are based on the authentic and prominent historical references and evidence, which is truly comprehensive.

Whilst there are many English translations available within the community, these are usually available in the form of summarized ‘sakhis’ or analytical works carried out by renowned scholars. This is a first attempt to provide a detailed narration of Guru Arjan Dev Ji’s life in simple English language based on the authentic and prominent historical references and evidence, which is truly comprehensive.

It is hoped that by reading this book, readers, especially those who are more literate in English will have a glimpse of the unparalleled and contented life of our Fifth Guru

We would like to stress that this is a modest attempt to contribute to the Sikh community and whilst every effort has been taken to ensure that the quality and accuracy of the information is of the highest standards, there is still room for improvement. In particular, the language can be further improved and we call upon volunteers who have a strong hold on the English language to further improve this 1st edition.

We also look forward to your valuable feedback so that we can improve this 1st edition. We are a very young group and thus have a lot to learn and improve. It is only with the Blessings of our beloved Guru Ji and HIS beloved Sikhs that we will be able to improvise the current work in the service of Khalsa Panth.

In the service of Khalsa Panth

Editorial Board

Sri Guru Granth Sahib Ji Academy

1. INTRODUCTION¹

ਜਬ ਲਉ ਨਹੀ ਭਾਗ ਲਿਲਾਰ ਉਦੈ ਤਬ ਲਉ ਭ੍ਰਮਤੇ ਫਿਰਤੇ ਬਹੁ ਧਾਯਉ ॥
 ਕਲਿ ਘੋਰ ਸਮੁਦ੍ਰ ਮੈ ਬੂਡਤ ਥੇ ਕਬਹੂ ਮਿਟਿ ਹੈ ਨਹੀ ਰੇ ਪਛੁਤਾਯਉ ॥
 ਤਤੁ ਬਿਚਾਰੁ ਯਹੈ ਮਥੁਰਾ ਜਗ ਤਾਰਨ ਕਉ ਅਵਤਾਰੁ ਬਨਾਯਉ ॥
 ਜਪੁਉ ਜਿਨ੍ ਅਰਜਓਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥੬॥

(1409-8, ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇਂ ਕੇ, ਮਥੁਰਾ)

Till the time that my pre-determined fate on my forehead was imperceptible, I wandered around lost in many reincarnations, running in all directions for the search of peace. I was drowning in the dreadful worldly materialistic ocean of this Dark Age of Kalyug, and I could not find any remedy to my sufferings. Therefore, I was only left with my regret. O Mat'huraa, consider this as the principal truth that the Almighty has personified Himself in human form to save the world. Whoever recites Guru Arjan Dev Ji's Name, shall not have to pass through the painful womb of reincarnation ever again. ||6||



Guru Arjan Dev Ji, the embodiment of peace who lived, preached and sacrificed for universal equality. His message enlightened many in the past, now in present and the future. The first ever who stood for all and remained in tranquility all through His physical form. An example of the highest degree in devotion, selfless-service, treasure of spiritual knowledge, calmness, fearless, universal love, respect for elders, poet, versatile genius, exceptional merit and sensibility. He substantially contributed towards the welfare of the society. He stood steadfastly for the principles he believed in, sacrificed his own life, and attained a unique and unparalleled martyrdom in the history of

mankind.

Guru Arjan Dev Ji was the first of the Guru's to be born into a Sikh household and received His first blessings from Guru Amar Das Ji who was His maternal grandfather. He was blessed as the ship of Gurbani when He crawled up on the Divine throne. He manifested as a versatile genius, a poet of exceptional merit and sensibility, he composed Gurbani in discursive and exquisitely appealing expressions. On the philosophical and spiritual plane, Guru Arjan Dev Ji is, the most prolific exponent and elucidator of the vision and message of Guru Nanak Dev Ji.

¹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 1) – Churamani Kavi Santokh Singh Ji

Guru Arjan Dev Ji's composition are the articulation of ecstasy of self-realisation and mysticism as envisaged and communicated by the earlier Guru's but the refreshingly creative talent and command over language along with a deep grounding in musical measures and the rules and conventions of the prosody make Guru Arjan Dev Ji one of the pinnacles of aesthetic accomplishment attained in poetry. Himself, a poet of high order, Professor Puran Singh pays rich tribute to Guru

Arjan Dev Ji, "He poured forth His song vitalized all those who came in touch with him by His lyrical power. Nothing in the whole range of the religious literature of India surpasses this simple hymns in their deep sincerity and intense human interest"².

Although, during His Guruship he had His own elder brother opposing Him in utmost enmity but this unpleasant environment did not affect His selfless service in establishing the places of worship where all could go. Free kitchens were started and lands were set apart, the proceeds from which supplied the provisions. Dispensaries were set up to succor the sick and the Guru himself worked hard to relieve the sufferings of the lepers. He restored the dignity of labour and his usual instruction was to trust in Almighty and to keep the hands busy. He understood the language of human distress and declared all classes equal and all occupations sacred. The result was extremely encouraging and his followers took up horse dealing, farming, banking, embroidery, carpentry, trade and all other occupations. He himself worked with his own hands and would not even mind cleaning the shoes of the devoted disciples.

He encouraged His followers to refrain from enmity to love all by serving all as the form of Almighty Himself. He preached the existence of Almighty in the entire Universe in various physical forms. He continued His gratitude towards His elder brother, Baba Prithi Chand setting aside his attempts against Him.

The compilation of (Guru) Granth Sahib Ji, the founding of the Sri Harmandhir Sahib, the establishment of towns and cities and the exposure of the Sikhs to trade and travels gave the community of householders, peasant, traders and the toiling masses a habitation and the identity which distinguished them for their spirit of adventure, strength of faith and the force of shared ideals imbibed from the teachings of the Gurus. The efficient and extensive organization of Masands and Sanggat ensured a steady flow of resources to the center of the religious order and gave the impressions of a kind of self-government representing the principal of equality.

His Guruship of 24 years, 9 months and 2 days, changed the course of history by defending and strengthening the values of humankind whilst facing the turbulence of vengeance, enmity and jealousy. His sacrifice defending the righteousness marked the first ever such victory of the truth, He upheld the virtues on the highest cost ever recorded in the history as His message remained same on the burning hot-iron, boiling water and burning hot sand. There were no torture that could divert Him from His peace and calmness.

² Guru Arjan Dev: The Poet Prophet by Dr. Harbans Lal Agnihotri

2. GURU ARJAN DEV JI

2.1 Family Background

Guru Arjan Dev Ji is the youngest son of Guru Ram Das Ji and Mata Bhani Ji. Guru Ram Das Ji belongs to the Sodhi clan residing in Lahore. They were well known for their tolerance and merciful character.

Mata Bhani Ji was the daughter of Guru Amar Das Ji who is well-known as the only woman whose father (Guru Amar Das Ji), husband (Guru Ram Das Ji), son (Guru Arjan Dev Ji), grandson (Guru Hargobind Sahib Ji), great-grandson (Guru Tegh Bahadur Sahib Ji), great-great grandson (Guru Har Rai Sahib Ji, Guru Gobind Singh Ji) and great-great-great grandson (Guru Har Krishan Sahib Ji) were Gurus.

2.2 Birth



On Tuesday, Vesakh Vadi 7, 1620 (Tuesday, 14th April 1563 A.D.), morning, Guru Arjan Dev Ji was born. He was like the full moon that lighted up the skies that night.

Guru Amar Das Ji named (Guru) Arjan Dev Ji with his blessings.

Most of Guru Arjan Dev's formative years were spent in his maternal home, which was in Goindwal. Guru Arjan Dev Ji grew up and married Mata Gangga Ji who was a peace-loving woman, and

Guru Arjan Dev Ji loved her dearly.

2.3 Siblings

A few years after the marriage, Mata Bhani Ji gave birth to Baba Prithi Chand in the year 1615 (1558 A.D.) who would unfortunately grow up to be a very conniving and conceited man.

Three (3) years later, Mata Bhani Ji gave birth to Baba Mahadev in the year 1618 (1561 A.D.) who would grow up as a sage and remained in his meditation.

They were brought up with a lot of love and attention.

2.4 Character

Guru Arjan Dev Ji is the first of the Gurus to be born into a fully practising Sikh household. From the time of His birth, He was fully immersed in the teaching of the Gurus, tutored by Guru Amar Das Ji himself. From very beginning He was very calm, obedient, respectful, loving, polite, soft-hearted, savvy and generous.

2.5 Guru Arjan Dev Ji's Childhood

Guru Arjan Dev Ji childhood was spent with his parents under the direct supervision of his maternal grandfather, Guru Amar Das Ji. He was exposed to the religious environment of the congregation at Goindwal Sahib, the main centre of Sikh activities during the life time of Guru Amar Das Ji. It was an ideal place for learning the Sikh values of love, humility, service, truthfulness, and other teachings of the Gurus (Gurmat).

2.6 Education

Guru Arjan Dev Ji received His early education in Gurmukhi from Baba Buddha Ji and Sanskrit from Pandit Keso and Gopal at Goindwal Sahib. He participated in oral recitation of Gurbani in well-established tradition in individual and communal settings since the days of Guru Nanak as part of daily discipline. Guru Arjan Dev Ji memorised Gurbani by heart in his young age. Guru Arjan Dev Ji also received his education in Persian language from a Muslim teacher.

2.7 Blessings from Guru Amar Das Ji



One day, Arjan Dev Ji, who was then a child, was playing around the house. In his play, Arjan Dev Ji slowly came into Guru Ji's room and approached Guru Ji, who was sleeping on a bed. The servants were resting at that time as this was considered their rest time.

When Bibi Bhani saw her son near Guru Ji, she ran towards him. Smearing with sand, Arjan Dev Ji was holding one side of the bed. When Bibi Bhani came close to him, he continued to hold the bed and stood there. Seeing this, Guru Ji said, "Do not take him, let him stand here." Guru Ji then held the child in his hands and feeling his heavy weight, Guru Ji said, "This will be a Great Guru of the world, my grandson is a huge ship of bani who will liberate millions of sinners". At that point, Arjan Dev Ji lifted his feet and placed them on the bed. Seeing this, Guru Ji said, "You are impatient to sit on the throne now itself. You will attain this from your father, be patient."

Bibi Bhani was extremely pleased to listen to her father's uttered words of blessings. She placed her child at Guru Ji's feet and then carried him to her room. She took care of all her three sons and performed the sewa for her father. Similarly, the blessed, Ram Das Ji also performed his sewa day and night.

2.8 Marriage

2.8.1 Bilga village

Guru Arjan Dev Ji along with the marriage procession travelled to Mao Village near Phillaur in Jallandar District. They stayed a night in Bilga³, the local Sanggat served them well. Guru Ji dressed himself in new clothes and the old ones were bestowed to the local sanggat there. Till today, Guru Ji's personal belongings are still preserved in Gurdwara Sahib in Bilga.

The local Sanggat came to Guru Ji and told that their lineage can only survive till the 12th generation, as they believed that there was a curse on them. Guru Ji then blessed the village with a boon that the village will grow extensively until there will be twelve (12) gates to the village.

During the reign of Maharaja Ranjit Singh, the Gurdwara was given the exemption of tax and donated 30 Ghumaon (12 acres) of land with 2 wells.

2.8.2 Mao village

It was a local tradition that the groom is asked to pluck out a wooden column buried deep in the ground with a spear while riding on a horse. Guru Ji's sister-in-law, Harha and her friends arranged a tree to be chopped so that it will look as though it is a column. This was done to mock Guru Ji as she was sure that nobody could pluck a fully-grown tree with deep roots with just a spear.

To the surprise of all, Guru Ji uprooted the tree with a spear while he was riding on a horse. The entire village came to ask for forgiveness and Guru Ji then uttered Funhe (Ang 1361) to bless them with enlightenment.

Guru Arjan Dev Ji's marriage was solemnized on the 23rd Harh 1646 Bikrami (first or second week of July 1589 A.D.).



2.9 Children

After 6 years of marriage, Mata Gangga Ji gave birth to Sri Guru Hargobind Sahib Ji on Sunday, 6th June 1596 A.D. At that time Guru Arjan Ji was 33 years old.

³ The famous historical town of Doaba (Bilga) is well known for the fifth Sikh Guru - Guru Arjan Dev Ji. It is famous as the holy clothes of Guru Arjan Dev ji are kept here in the memory of Guru Arjan Dev Ji. At that time Bilga was only in the shape of seven huts. The people of Bilga served Guru Ji heartily. Guru Ji was pleased and blessed them. Guru Ji presented his holy blessings - *Dastar (turban), chola, pyjama, Batva, Dushala, Simrana Mala and Chandan ki chawanki* after taking bath. Every year on the occasion of marriage of Guru Arjan Dev Ji, a great fair on 2nd, 3rd and 4th July is celebrated. On the last day i.e. 4th July, the holy clothes of Guru Sahib are shown to general public before the closing ceremony of Diwan. So all the people are requested to visit this holy place and get blessings of Guru ji.

3. BHAI SANGHARI MAL FROM LAHORE⁴

3.1 Code of Conduct

A Guru is not subjected to Deeds (Karam), as He is the manifestation of Almighty Himself. He has manifested not to repay or earn the returns of previous deeds but to help and liberate the beings in the entire universe. He performs all the deeds for the benefit of others, as He does not have any desire. In order to maintain a healthy and progressive community a proper living style need to be established by which a being is able to benefit from this birth.

One day, while Guru Ji was sitting with his scholars and wise Sikhs, a question was raised pertaining to the code of conduct of a Sikh. Guru Ji replied, “Dear Sikh, you are all my beloved Sikhs and as you have obtained this precious human birth. In order to take advantage of this birth, you must remember Waheguru (Almighty) at all times, even a single breath should not be wasted without His remembrance. By remembering Almighty all the sins attached to the mind for millions of births will be washed away in an instant and you will be liberated from the reincarnation cycle whereby you will not be subjected to birth and death. The mind will remain clean from evil desires and you will be able to serve selflessly and desirelessly by which Guru’s blessings are obtained.’ Guru Ji then uttered the following Shabad (Gurbani) and said, ‘Listen to this Shabad and apply it in your daily life, get rid of all doubts and remember Waheguru.’

ਮਃ ੪ ॥ (੩੦੫-੧੬)

Fourth Mahla:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ; ਸੁ ਭਲਕੇ ਉਠਿ , ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Almighty's Name.

ਉਦਮੁ ਕਰੇ , ਭਲਕੇ ਪਰਭਾਤੀ ; ਇਸਨਾਨੁ ਕਰੇ , ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ; ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

Following the Instructions of the Guru, he is to chant the Name of the Almighty. All sins, misdeeds and negativity shall be erased.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ; ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ; ਸੋ ਗੁਰਸਿਖੁ , ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

⁴ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 15) – Churamani Kavi Santokh Singh Ji

One who meditates on my Almighty, with every breath and every morsel of food - that Sikh becomes pleasing to the Guru's Mind.

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ; ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

That person, unto whom my Lord and Master is kind and compassionate - upon that Sikh, the Guru's Teachings are bestowed.

**ਜਨੁ ਨਾਨਕੁ , ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ;
ਜੋ ਆਪਿ ਜਪੈ , ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥**

Servant Nanak begs for the dust of the feet of that Sikh, who himself chants Almighty's Name (Naam), and inspires others to chant it. ||2||

Upon listening to the Shabad from Guru Ji, the most fortunate Sikhs' hearts turned into gold with Guru Ji's jewel sermons. The jewel of Shabad shines in the True Congregation (Satsanggat), the participants heart are equivalent to a pool which is filled with the pure water of Guru Ji's sermons. Those who earn truthful living are equivalent to the lotus flower which stays on water surface but remains above the water facing the Sun. Similarly although a Sikh lives a family life the focus remains on the Almighty. Guru's Shabad (Gurbani) is a Paras (touchstone) which turns eight types of materials into gold, in the similar manner upon listening to Guru's Shabad the mind is cleaned from all the filth of sins and made to be pure which is united with Almighty. Guru's Shabad is similar to the clouds filled with blessings and whoever listens with a focussed mind he/she shall obtain the ability to perform all types of miracles. However, there are only a few who develop faith and thirst within the Darshan (glimpse) of Guru Ji and are blessed with bliss and all worldly happiness. Doubts, attachments and all the causes of sadness are erased.

3.2 Bhai Sanhari Mal Ji

Guru Ji's uncle (Taya Ji) who lived in Lahore had a son named Sanhari Mal. They were from the 'Sodhi' family. One day he came to visit Guru Ji in Goindwal and brought along some sweets for Guru Ji. He folded his hands and humbly requested before Guru Ji. Guru Ji upon seeing him got up and went to Sanhari Mal and touched his feet. Sanhari Mal then said to Guru Ji, "Dear Guru Ji, please don't do this, you are not only my brother now but have attained the greatest state in the entire Universe (Guruship) from Guru Amar Das Ji's, thousands of people respect and pray to you. I am just a normal person who does not even remember the Almighty".

Guru Ram Das Ji then said, "Dear Sanhari Mal Ji you are my father's elder brother's son therefore, you are my elder brother, thus you deserved to be respected". Both Guru Ji and Sanhari Mal met each other with so much of love and spoke highly of each other. Then Guru Ji asked Sanhari Mal the purpose of his visit, Sanhari Mal respectfully said, "You are the most respected person and your name is praised by the whole world. I am here to invite you to my son's wedding. I have the desires in my heart that the wedding must be done with your blessings."

Guru Ji arranged for a nice place for Sanhari Mal to stay the night there. Guru Ji then started contemplating about the invitation and decided that it was inappropriate for him to go at this time as there were a lot of people visiting him. Guru Ji then went to sleep. The next morning Guru Ji went and sat next to Sanhari Mal. Sanhari Mal folded his hands and told Guru Ji, "Please go and get ready now, this was the reason why I did not send anyone else to invite you, I left all my work behind. Please think of my love and give your nephew your love. By your coming, our house will be blessed. Treat my son as yours, become our protector and give us your blessings".

Upon listening, Guru Ji with a lot of love said, "Dear beloved brother, there are lots of people from all over the world who come to see me and they go after meeting me. I must not disappoint the beloved Sikhs of Guru Amar Das Ji who travel hundreds of miles to come here therefore it will not be appropriate for me to leave this place. Thousands of people come everyday and if I go for the wedding, all of them will come along and then how will you manage the wedding?"

Sanhari Mal agreed with Guru Ji and requested Guru Ji to send his son to solemnise the wedding.

Guru Ji then called his eldest son, Baba Prithi Chand and instructed him "Please go along with your uncle to Lahore for his son's wedding. You will meet all our relatives belonging to the Sodhi clan and stay there for a few days. You may come back after the wedding".

Baba Prithi Chand did not agree to Guru Ji's instruction, as he did not want any of his brothers to take over his duties while he was away. He was also worried that all the wealth that he was managing will be taken over by others along with the Guruship throne. Baba Prithi Chand then bowed to Sanhari Mal and received his blessings. After keeping silent for some time, he then said to Guru Ji, "Dear Father, as you are well aware that I am the only one who is managing the income and expenditure here including purchasing of the groceries for Guru's Kitchen (Langgar), therefore how can I go?" Guru Ji said, "Assign someone else to perform your duties and you must attend the wedding."

Baba Prithi Chand then said, "Dear Father, it is your nature that you do not take any interest in managing the worldly affairs therefore it is not appropriate for me to leave everything behind. Furthermore it will be very difficult to travel in this weather and I do not want to participate in the Baraat (Junj – the group from man side who goes to the girl's place) as I don't agree with their proceedings".

Upon hearing his elder son's refusal, Guru Ji who was knower of all hearts understood his son's true intentions and did not say anything. Guru Ji then called upon his younger sons, Baba Mahadev and (Guru) Arjan Dev Ji.

4. (GURU) ARJAN DEV JI GOES TO LAHORE WITH BHAI SANHARI ⁵

4.1 Baba Mahadev

Baba Mahadev and (Guru) Arjan Dev Ji came and bowed in reverence before Guru Ji. They also greeted Sanhari Mal and in return he blessed them. Guru Ji said to Baba Mahadev, “Go to Lahore with your uncle and attend your cousin brother’s wedding and also meet all our relatives there”. Baba Mahadev was an ascetic who had no attachments with the worldly materials said, “Which relatives? Whose relatives? Why should I go? In reality I am Atma therefore I have no relatives nor want to establish any worldly ties. None of the relatives are going to stay along afterlife. Everyone only thinks about themselves and the wealth therefore, they don’t get close to the poor and always attempt to be close with those who are rich. I don’t feel like going there as I will only get tired unnecessarily travelling.” After saying this, he kept quiet.



4.2 (Guru) Arjan Dev Ji

Guru Ji then looked at (Guru) Arjan Dev Ji whose nature was very polite and calm. (Guru) Arjan Dev Ji never looked at his father face to face in utmost respect and stood before Guru Ji with folded hands.

Guru Ji looked at (Guru) Arjan Dev Ji and said, “Dear son, go along with your uncle and attend the wedding of your cousin brother. Join our relatives and celebrate the wedding. Stay along with them for one month and then proceed to the *dharamsala*. Manage the day-to-day program and motivate them to recite Almighty’s Name. You shall only return upon receiving a letter from me”. Upon listening to Guru Ji – His father, (Guru) Arjan Dev Ji said, while folding hands, “Dear Father, You are very generous to assign me to joyful occasion and an opportunity to serve the community. I am ever willing to be in front to sacrifice my life at your single order without an iota of doubt. I wouldn’t even bother about my life and get there as soon as possible.” After saying this, the calm natured (Guru) Arjan Dev Ji, prepared himself to follow his uncle. Before leaving he went to his mother, Mata Bhanni Ji and told her about His plan to go to Lahore. Bibi Bhanni Ji gave him love and blessings and told Him to sit beside her.

She kissed His forehead and said “My Dear Son! Listen, you must always be obedient and act on your father’s orders, this is for your own good. Always perform the service of Guru’s house selflessly, punctually and obediently. Prithi Chand has an ego character and doesn’t listen to his father’s orders. Mahadev, a reserved person, doesn’t understand anything. I have very high hopes on you. O my son! You are the only one who will be the next guru. O son! Guru Nanak Dev Ji earlier gave the Guruship (*Gurta-gaddi*) to His servant (*sewak*), Guru Angad Dev Ji and my father (Guru Amar Das Ji) got it, by observing and recognising their selfless service (*sewa*) and obedience. I have taken every attempt to advise Prithi Chand but he doesn’t listen and has a lot of ego. Therefore serve your father as a true servant.” Mata

⁵ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 16) – Churamani Kavi Santokh Singh Ji

Bhani had tears in her eyes and said, "My Dear son! Please go and may Waheguru be with you at all times." He listened to his mother's advice carefully and politely bowed His head to take blessings. He received blessings from His mother and came out of the house. Then He greeted His father and went ahead with His uncle. He also took blessings from his elder brothers and left for Lahore.

4.3 In Lahore

They reached Lahore town as they walked further. Sanhari Mal had made all the arrangements for his son's wedding. (Guru) Arjan Dev Ji went there and met all the people. He impressed everyone there. Guru Ji stayed in Sanhari Mal's place till the completion of all the marriage ceremonies. After that, He went back to the *dharamsala*, which used to be his ancestors' house, there all the people who lived in Lahore and nearby areas visited him. There was a large gathering during the early morning and evening as all the participants of the true congregation experienced peace and bliss. However, (Guru) Arjan Dev Ji's mind was always focussed on His father's *charan* (feet) as He waited for the arrival of the letter.

The entire day and night passed in Guru Ram Das Ji's remembrance. (Guru) Arjan Dev Ji preached about the kindness of a Guru to all the sangat. The love increased and He became very eager to meet Guru Ji. He was no more interested in eating, drinking or sleeping anymore. (Guru) Arjan Dev Ji had never disobeyed any orders given to him by His Father but separation from Guru Ram Das Ji was not easy to endure. Months passed without news from Guru Ram Das Ji.

4.4 Baba Prithi Chand

Baba Prithi Chand was with Guru Ji at all times and began to think highly of himself. He thought to himself – "I will become the Guru after my father and will get all the wealth, respect and happiness that I want. I am very fortunate to have all the greatness inherited from my family where all the people will touch our feet." Prithi Chand took advantage of his position to hide all the money for himself and his heart was always filled with pride. The Sikhs and the Masands (Guru's Representatives) respected him as the son of the Guru and a pious person. The Masands who were assigned to different districts and region handed over the collection from the Sikhs to him.

Guru Ji continued to bless everyone and fulfil his or her wishes. Although Guru Ji knew Prithi Chand's abusive character He never said anything against him neither did he said anything good about him. Guru Ji knew it was not appropriate to appoint Prithi Chand as the next Guru. Just like water never stays contained at the peak and flows to the lowest point and stays contained as a pool similarly, although Guru showers His blessings equally on all the blessings stays contained within the most humble ones.

Prithiye, stayed with Guru Ji and yet never realised His greatness. Just as someone stays close to a pilgrimage shrine and develops ego that the place is only precious because of his presence.

4.5 Baba Mahadev

Baba Mahadev was a reserved person. He stayed isolated indulged in his own world and remained quiet. Occasionally, he walked to meet Guru Ji. Guru Ram Das Ji the perfect Guru knew everything.

4.6 (Guru) Arjan Dev Ji

At the same time, (Guru) Arjan Dev Ji lived in Lahore but Guru Ji never called him. He had a lot of love for Guru Ji and it kept on increasing just like rivers get filled when it rains. He remembered Guru Ji with each of his breath and thought. He would always talk to himself, “When will I be able to see my beloved Guru Ji and obtain the bliss.” He sang His praises in Raag and had a lot of love for Guru Ji in his heart. Tears would start to flow as a result of the pain of separation, sometimes he would get goose bumps and his heart beat anxiously. Due to the pain of separation his body turned yellow and would start aching. Whenever he went into the ocean of separation, he would ponder, “Guru Ji has forgotten me and does not remember me. I can’t even go there on my own, as that will be against my Guru’s command. I am only allowed to return upon receiving a formal letter.” Just like a bird, which is captured in a cage, similarly he did not disobey the command. He took very deep breaths at all time and thought “I have been separated from the house”. Sometimes his voice broke when he sang, because he could not see his beloved father. Sometimes in congregation (sanggat) when he sang the praises of Guru Ji, there would be tears in his eyes. He continued to stay in Lahore and remembered Guru Ram Das Ji consistently. However, at times his passion to be with Guru Ji becomes uncontrollable and he would cry and his heart became extremely anxious. He knew of the importance of a Guru to stay contented and obtain happiness.

5. GURU ARJAN DEV JI'S LETTERS⁶

(Guru) Arjan Dev Ji lived the life just as Guru Ram Das Ji lived it. Guru Arjan Dev Ji stayed in Lahore for quite some time now. All the Sikhs who stayed with Guru Ji were very afraid and scared of Baba Prithi Chand. They obeyed everything that Baba Prithi Chand asked them to do. Baba Prithi Chand never thought of (Guru) Arjan Dev Ji.

All the Sikhs only praised and obeyed Baba Prithi Chand. Guru Ram Das Ji on the other hand never asked anyone to go and invite (Guru) Arjan Dev Ji back from Lahore. Guru Ji understood that he had given orders to (Guru) Arjan Dev Ji to stay in Lahore till he was asked to return. In this manner, Guru Ji appraised (Guru) Arjan Dev Ji's determination.

Guru Arjan Dev Ji longed to have the darshan (sight) of Guru Ram Das Ji as if the 'chatrik' bird thirsts for the drop of rain. (Guru) Arjan Dev Ji was very impatient and day-by-day his love increased for Guru Ji.

5.1 The First Letter

Guru Arjan Dev Ji praised and thought of His Father, Guru Ji with so much of love and uttered a hymn (Pauri of a Shabad). Guru Ji wrote it on a piece of paper what he felt from the bottom of his heart.

ਮਾਝ , ਮਹਲਾ ੫ ; ਚਉਪਦੇ , ਘਰੁ ੧ ॥ (੯੬-੧੪)

Maajh, Fifth Guru, Chau-Padas, First House:

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ; ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

My mind longs for the Blessed Vision of the Guru's Darshan.

ਬਿਲਪ ਕਰੇ ; ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥

It cries out like the thirsty song-bird.

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ , ਸਾਂਤਿ ਨ ਆਵੈ ; ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜਿਉ ॥੧॥

My thirst is not quenched, and I can find no peace, without the Blessed Vision of the Beloved Saint. ||1||

ਹਉ ਘੋਲੀ ਜਿਉ ਘੋਲਿ , ਘੁਮਾਈ ; ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜਿਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice; my soul is a sacrifice, to the Blessed Vision of the Beloved Saint Guru. ||1||Pause||

After writing this Shabad, Guru Ji gave this to a Sikh and told him "This letter that I have given you, please deliver and present it humbly before Guru Ji. When Guru Ji had read the letter, listen to His response and then you shall come back to Lahore" The Sikh took Guru Ji's letter, left Lahore and proceeded to Amritsar. After a day's traveling, the Sikh reached

⁶ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 19) – Churamani Kavi Santokh Singh Ji

where Guru Ji resided. With so much of hope and love to meet Guru Ji the Sikh went forward. Baba Prithi Chand who was sitting on the stairs asked the Sikh “Where do you come from?” Who gave you this letter and sent you here?” The Sikh replied politely “I have come from Lahore, this letter is sent by your younger brother, I have come here to present it to Guru Ji. When Guru Ji has read it, I will deliver Guru Ji’s reply accordingly to your brother in Lahore.” Baba Prithi Chand immediately spoke “Give me the letter and I will pass it to Guru Ji. Guru Ji has no time to meet anyone now. Go back to your village.” Baba Prithi Chand opened and read the Shabad. He thought that this was very similar to Gurbani and it is written perfectly just like the Gurbani uttered by the four Gurus’. (Guru) Arjan Dev Ji had shown lots of love to meet Guru Ji. If Guru Ji read this letter then he may issue instruction to (Guru) Arjan Dev Ji to come back and inaugurate him as the next Guru. I should not give this letter, thinking this in his mind he kept the letter in his pocket.

Baba Prithi Chand did not give the letter to Guru Ji, he hid it from all. The Sikh messenger spent the night there and the next morning he went forward to meet Guru Ji, Baba Prithi Chand saw the Sikh and called him and said “ Satguru Ji had read your letter and he is very happy, inform (Guru) Arjan Dev Ji that everyone is fine and very happy here. Guru Ji wants (Guru) Arjan Dev Ji to stay in Lahore and serve the local people with divine knowledge. Now you go back, there is no work for you here” said Baba Prithi Chand to the Sikh. The Sikh then left for Lahore.

Upon reaching Lahore the Sikh went to (Guru) Arjan Dev Ji folded his hands and said “I met Baba Prithi Chand at the doorstep of Guru Ji’s darbar, he took the letter to Guru Ji, Guru Ji has read the letter and everyone is fine and very happy.” (Guru) Arjan Dev then thought that by staying far, perhaps Guru Ji’s love towards me have decreased now compared to those who are staying there with Him. Guru Ji has read the letter but did not reply. Does this mean that he does not love me? How could Guru Ji the Antarbani (the knower of all hearts) not recognize my love for him? I thirst for his sight (darshan) day and night, my eyes filled with tears thinking of him, when will he call me back and bless me?

5.2 The Second Letter

(Guru) Arjan Dev Ji thought that how lucky are those who stay with Guru Ji, those who receive his darshan everyday, by hearing Guru Ji’s words which will fulfill their hearts’ desires. He felt so unlucky for not enjoying the darshan of Guru Ji for quite some time already. (Guru) Arjan Dev Ji then wrote another shabad (padh) and read.

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜਿਉ ; ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥

Your Face is so beautiful, and the Sound of Your Words imparts intuitive wisdom.

ਚਿਰੁ ਹੋਆ ; ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥

It is so long since this rainbird has had even a glimpse of water.

ਧੰਨੁ ਸੁ ਦੇਸੁ , ਜਹਾ ਤੂੰ ਵਸਿਆ ; ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜਿਉ ॥੨॥

Blessed is that land where You dwell, O my Friend and Intimate Divine Guru. ||2||

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ , ਘੁਮਾਈ ; ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜਿਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice; I am forever a sacrifice, to my Friend and Intimate Divine Guru. ||1||Pause||

Guru Ji sent the Sikh again to Amritsar, The Sikh reached at Guru Ji's door, but Guru Ji had returned to His house and Baba Prithi Chand came out of the house and saw the same Sikh. Seeing the Sikh Baba Prithi Chand knew that his younger brother had sent another letter. The Sikh then took out and gave the letter to Baba Prithi Chand. Baba Prithi Chand opened the letter and read, he was so sad to know how much love (Guru) Arjan Dev Ji had for Guru Ji. He thought to himself that his younger brother has started to write Gurbani and this can make him close to Guru Ji. He writes Gurbani just like Guru Ji. If Guru Ji sees this, he will love him.

Baba Prithi Chand made the necessary arrangement for the Sikh to stay a night there and told him that he will pass the letter to Guru Ji. The next day he told the Sikh that Guru Ji had read the letter and Guru Ji is very happy, please go back to Lahore and inform (Guru) Arjan Dev Ji to continue serving the local people persistently. The Sikh then left for Lahore.

Baba Prithi Chand now started calculating the balance period of Guru Ram Das Ji's Guruship, as he was well aware that Guru Amar Das Ji blessed Guru Ram Das Ji with extended age of 6 years, 11 months and 20 days along with the Guruship throne. He was seriously contemplating on how to stop his younger brother's message from reaching Guru Ji as 6 years and few months had passed and the time was coming closer for the inauguration of the Fifth Guru. He did not have any love and care for Guru Ji other than taking over the throne for the wealth and respect. All he wanted was Guru Ji's attention and love. He really hoped that his younger brother (Guru) Arjan Dev Ji would not come back. He wished to be the next Guru and everyone had to obey his instructions including (Guru) Arjan Dev Ji. Baba Prithi Chand had all these thoughts in his mind.

5.3 The Third Letter

The Sikh reached Lahore and told everything to (Guru) Arjan Dev Ji and said "I do not know if Baba Prithi Chand Ji had given the letter to Guru Ji, I do not know whether he is telling the truth. I think I know him now. He did not even let me see Guru Ji and immediately asked me to go back.

Guru Arjan Dev Ji then wrote the 3rd shabad;

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ; ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

When I could not be with You for just one moment, the Dark Age of Kali Yuga dawned for me.

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ; ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

When will I meet You, O my Beloved Almighty?

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ , ਨੀਦ ਨ ਆਵੈ ; ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜਿਉ ॥੩॥

I cannot endure the night, and sleep does not come, without the Sight of the Beloved Guru's Court. ||3||

ਹਉ ਘੋਲੀ , ਜਿਉ ਘੋਲਿ ਘੁਮਾਈ ; ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜਿਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice; my soul is a sacrifice, to that True Court of the Beloved Guru. ||1||Pause||

Now (Guru) Arjan Dev Ji sent the Sikh again and said “Go and meet Guru Ji personally when Guru Ji sits in the Sanggat, and do not give this letter to Baba Prithi Chand. Do bandna for me and place your head on Guru Ji’s feet”

6. (GURU) ARJAN DEV JI FROM LAHORE⁷

6.1 A Humble Prayer

(Guru) Arjan Dev Ji bowed his head while remembering Guru Ram Das Ji and gave the letter to the Sikh messenger. (Guru) Arjan Dev Ji focussed his concentration on Guru Ji's feet and bowed before Guru Ji and said "I have a great yearning for you Guru Ji, why have you not been merciful unto me? Dear Guru Ji, you are always merciful to the poor, dear bestower of blessings and giver of happiness; I don't feel like eating or drinking anything during the day or night, I can't sleep. You have forsaken me because I am useless and without any abilities. I am always thirsty for your glimpse even if it is only for a split second.

Guru Ram Das Ji knew the yearnings and love of (Guru) Arjan Dev Ji. Guru Ji was appraising his youngest son on his ability to stay within the command (Hukam), obey undoubtfully the will as uttered by a Guru.

6.2 Reaching to Guru Ji

The Sikh with the letter from Lahore left with the thoughts of when he could meet Guru Ji and on the way to Amritsar he started planning on how to meet Guru Ji without having to go through Baba Prithi Chand. The Sikh planned his arrival by stopping over at an adjacent village for the day and when it was 3 hours before dusk, the Sikh headed towards Amritsar. He proceeded very carefully to avoid being seen by Baba Prithi Chand. The Sikh headed towards the darbar where Guru Ji was seated. He folded his hands and bowed his head before Guru Ji. Then he gave his salutation to Guru Ji from the Sanggat of Lahore. Then he took out (Guru) Arjan Dev Ji's letter and placed it before Guru Ji and delivered the message and plea on behalf of (Guru) Arjan Dev Ji. After listening to the Sikh, Guru Ji took the letter and opened it.

As Guru Ram Das Ji was reading the letter, He acknowledged (Guru) Arjan Dev Ji's love and thirst for His glimpse. (Guru) Arjan Dev Ji does not have peace of mind in this yearning condition. He is so much in love and he is extremely sad due to the separation. After reading the letter and understanding (Guru) Arjan Dev Ji's pain of separation, Guru Ram Das Ji's eyes had tears and He could not even speak. Guru Ji knew that from his three (3) sons, (Guru) Arjan Dev Ji earned the understanding and characteristics required for Sikhi. He will be able to sit on the throne of Guruship. He will be able to tolerate what is intolerable. He does not have any ego. Now, I will not allow him to go anywhere else. The poetry in his letter is so beautiful. He will narrate Gurbani for the salvation of mankind. Although the separation was intolerable for him he still obeyed my orders and stayed in Lahore. He did not go against my will. Guru Ram Das Ji, then called upon Baba Buddha Ji and said, "Dear Bhai Buddha, Arjan my son has wrote a letter which is filled with utmost love in every word. He has delivered this letter through a Sikh, who I have thoroughly read through. He has written it in a beautiful poem. It has been a long time since he was assigned to go Lahore and I did not even ask for him. Now he is yearning to come back, please go to Lahore to bring (Guru) Arjan Dev Ji back with love."

⁷ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 20) – Churamani Kavi Santokh Singh Ji

6.3 Baba Buddha to Lahore

The next morning Baba Buddha Ji started his journey to Lahore and stopped over for the night at a midway town. The next day, Baba Buddha reached Lahore and proceeded to the Dharamsala where (Guru) Arjan Dev Ji stayed. Upon learning that Baba Buddha Ji was coming, (Guru) Arjan Dev Ji accompanied by several Sikhs walked barefooted to receive Baba Buddha Ji. (Guru) Arjan Dev Ji bowed before Baba Buddha Ji in reverence and met each other with lots of love. Baba Buddha then told (Guru) Arjan Dev Ji that he had come to fetch him and go along with him to Amritsar. These words were like nectar that (Guru) Arjan Dev Ji drank with his ears and his state of bliss was beyond description. It was like the tree in heaven (Kelapthar) is obtained at home. The night in Lahore was the most blissful one for (Guru) Arjan Dev Ji. The next day (Guru) Arjan Dev Ji met Bhai Sanhari Mal and the other relatives to wish them farewell. The Sikhs in Lahore were very sad that (Guru) Arjan Dev Ji was leaving Lahore and they gathered in a big group to get his glimpse. Looking at the Sikhs in Lahore (Guru) Arjan Dev Ji said, “May Almighty bless all of you with happiness. Please do come to the “pool of nectar” at Amritsar and enjoy Guru Ji’s glimpse and remain in bliss.” (Guru) Arjan Dev Ji together with Baba Buddha Ji and other Sikhs travelled continuously for nine (9) hours before reaching Amritsar.

6.4 Reunion of True Love

Upon arriving in Amritsar, (Guru) Arjan Dev Ji bowed his head and he was overjoyed to meet his beloved father. His eyes were full of tears, which then started to flow down his cheeks. As the group was approaching nearer to Guru Ji’s court, (Guru) Arjan Dev Ji saw Guru Ram Das Ji from a distance and fixed his eyes on Guru Ji. (Guru) Arjan Dev Ji walked slowly towards Guru Ji and he held Guru Ji’s feet tightly with both hands. With the utmost love for Guru Ji, tears were flowing down from his eyes, which washed Guru Ji’s feet. Recognising his son’s love, Guru Ram Das Ji held his arm and raised him before hugging him. Guru Ji then said, “Dear Son, you have retained the honour of the Sodhi clan and now you are ready to carry the responsibility of a Guru. You shall be the epitome of patience to serve the entire world.”

Guru Ji then asked a Sikh to bring the letter sent by (Guru) Arjan Dev Ji, which reached Guru Ji (the third letter). Guru Ji read through the letter again and said, “Listen Son, since you were assigned to Lahore, you have only sent one letter. Why didn’t you send more letters since you were there for a long time? The recent letter, which I have received, has a stanza number of three (3)? If this is the first stanza then it should be denoted as one (1)?” Guru Ji asked this question in his court, which was filled with Sikhs and devotees. (Guru) Arjan Dev Ji with folded hand said humbly, “Dear Guru Ji, although it is not appropriate to speak before you as you are the knower of all hearts and there is nothing which is hidden from you, however, obeying your orders I shall attempt to narrate the incident that took place. Actually there were two (2) letters delivered earlier to you containing the first two stanzas of this Hymn (Shabad). The third stanza has reached you therefore the number three is denoted as the third stanza.” Upon listening to his son, Guru Ji said, “The two (2) letters did not reach me. Through whom did you deliver the letters? Who received the letters and hid them from me? Are the letters lost on the way here? Fortunately, the Sikh who delivered the letters was sitting close to Guru Ji, he folded his hands and said, “Dear Guru Ji, I am the one who delivered the letters and your eldest son (Baba Prithi Chand) is the one who received the letters from me. He took the letters from me and went to his house. I was left outside and then he came out to tell me to deliver a message to Guru Ram Das Ji, from (Guru) Arjan Dev Ji that everything is fine here.

He did not allow me to have your glimpse and ask me to leave immediately. Therefore I was not aware that the letters did not reach you.”

Upon listening to Baba Prithi Chand’s false statements and Guru Ji wished to expose Baba Prithi Chand’s true character. Guru Ji asked, “Where is Prithi Chand now? Oh Sikhs, please call him here immediately.” One Sikh who was sitting in the court said, “Due to the hot season, he is taking a bath at the well.” Guru Ji said, “Go and call him without any delay.” The Sikh ran to the well where Baba Prithi Chand was having a bath assisted by many servants. Some were pouring water on his body, some were rubbing soap and some were waiting with his clothes and shoes. Some were even standing there praising him. The Sikh approached Baba Prithi Chand and said, “The True Guru has called upon you, please come immediately without any delay to the Guru’s darbar (court).” Upon listening to Guru Ji’s orders from the Sikh he immediately dressed himself and with enthusiasm he walked towards the Guru Ji’s darbar escorted by a group of Sikhs.

7. LETTERS OBTAINED FROM PRITHI CHAND ⁸

(Guru) Arjan Dev sat close to his father. Baba Prithi Chand from a distance was gazing upon (Guru) Arjan with a lot of jealousy. Baba Prithi Chand said to himself, "Arjan Dev is sitting too close to Guru Ji, he has no respect for Guru Ji. The way he is sitting seems as though he is claiming to be of the same level. He is trying to show off to the people and is seeking for respect." With so much of anger he came towards his father and bowed. At that time he sat far away from his father. Respecting Baba Prithi Chand as his elder brother (Guru) Arjan Dev Ji with his folded hands greeted Prithi Chand. Prithi Chand accepted the greetings.

7.1 Guru Ji's Patience

Guru Ji looked at his elder son and said, "Hey wise Prithi Chand listen, before this there were two letters sent by (Guru) Arjan Dev Ji, they were written in poetry form. A Sikh gave the letters to you. The letters must be with you. Why didn't you show it to me? Why did you hide them from me? Bring the letters to me now."

After listening to Guru Ji, Baba Prithi Chand said harshly, "When the letters were sent, how should I know whom they were for? I was not aware. Why should I hide them? What can I do with those letters? I am not going to convert them into a kite and fly it." Guru Ram Das Ji then said calmly, "Try to remember, you must have kept them somewhere, find and bring the letters to me. You complete all your chores well, usually you never forget. Don't lie, you have those letters with you."

7.2 Baba Prithi Chands Anger

Listening to Guru Ji said, Prithi Chand became very angry, then in a loud tone he said, "Why should I hide the letters, they are not worth millions that I should hide them. Maybe the Sikh lost the letters, being afraid; he is putting the blame on me. Guru Ji, if you are so eager to read the poems, why don't you ask (Guru) Arjan Dev to rewrite, he is just sitting beside you. Well he does not have any other chores to do that will cause any hindrance.

Baba Prithi Chand spoke very rudely. As the knower of all, Guru Ji whispered in the ears of the person who was sitting close to him, "Quickly go to Prithi Chand's house now and tell his wife that Prithi Chand has taken a bath he needs his pajamas as he wants to go and visit his father." Taking instructions from Guru Ji the Sikh proceeded to Prithi Chands's house. Guru Ji repeated again, "Prithvi if the letters are of no concern to you then why don't you hand them over. Why are you so stubborn? Try to remember where you placed the letters. Guru Ji repeated this three times but Prithvi kept on denying. With anger Prithvi spoke, "You think I am lying, I promise to you that I have not seen the letters." Baba Prithi Chand was ignorant about the greatness of his father. Upon reaching Prithi Chand's house the Sikh asked for the pajamas. Being unaware of the incident Prithi Chand's wife Karmo instructed the servants to get the pajamas. The Sikh took the pajamas and hid it in his clothes. As soon as the Sikh reached the Darbar Sahib (Guru's Court) he gave Guru Ji the pajamas in which the letters were kept. Guru Ji then called Mahadev. There were many learned people in the darbar. Some were looking at Guru Ji's face and some were studying the expression of Prithi Chand.

⁸ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 21) – Churamani Kavi Santokh Singh Ji

Guru Ji said, "Try to understand what I am saying, hand over the letter. If you give now you will not lose anything, by refusing you will not gain anything. Sometime small issues cause big problems. Why are you doing this without pondering the consequences?" Baba Prithi Chand still did not understand. He kept on defending his fraud by speaking arrogantly, "by keeping those letters with me which kingdom will I conquer, what can I attain from it?" After listening to him Guru Ji uttered, "you are not worth any praise, you are of no use".

7.3 Letters Obtained

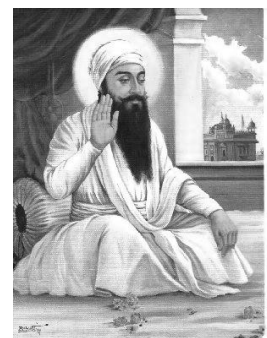
Guru Ji then said, "Son, look at this pajamas carefully, do they belong to you". Prithi Chand looked at them and said, "Yes they're mine, who brought them from my house?" Guru Ji then while looking at Baba Buddha Ji and other Sikhs said, "Search the pajamas pockets. Now with your hands pull out the letters." Prithi Chand tried to explain, "I did not put the letters there, where did they come from?" Guru Ji again asked him to pull out the letters from the pajamas pocket. Being embarrassed and fed up he put his hands into the pockets, there were a lot of papers. He took all the papers out and handed them over to Guru Ji. Seeing the two letter the Sanggat was very surprised. Holding the letters in his hand Guru Ji said, "The elder is very stubborn and useless. I disown you and your children. You have embarrassed yourself."

Listening to Guru Ji, Baba Buddha Ji said, "Look at him, he dares to speak lies before his father, he never knew the greatness of his father and attempted to hide these letters. He never had faith in his father instead always thought himself to be of the same level as the Guru." The Sanggat became very surprised. "Why did he do it?" When Baba Prithi Chand realized that everyone knew his lie, he felt embarrassed and never uttered a single word. He sat quietly with his head down and tolerated everybody's comment.

It was known to all that (Guru) Arjan was the real diamond and Baba Prithi Chand the false one. Guru Ram Das Ji then took both the letters and read them with lots of love. The letters were full of love and the poem was worded very beautifully. Reading the letters Guru Ji was very happy. Guru Ji handed over the letter to Baba Buddha Ji and told him, "read these letters and see how perfectly they are written." Baba Buddha Ji read the letters to all. After listening to the letters everyone was in so much bliss and said, "Dhan Dhan (Guru) Arjan Dev Ji". Baba Prithi Chand became unhappy listening to the praises, but he could not do anything. He wanted the Guruship throne through evil means but never served his father selflessly as a Sikh. Being arrogant he never listened to his father. He was very intelligent in carrying out the worldly duties but to attain the Guruship he did not have any good qualities.

7.4 Selection of the Fifth Guru

Guru Ji said to Baba Buddha Ji, "You are the beloved of Guru Nanak Dev Ji, you have also served Guru Angad Dev Ji and Guru Amar Das Ji. Has (Guru) Arjan Dev Ji reached the level of tolerating the intolerable? If you feel right, after me may I give the Guruship to (Guru) Arjan Dev Ji? There is nobody like him. I want to do this with your agreement, tell me truthfully what you think." Listening to this Baba Buddha Ji said loudly, "I have seen all the qualities of a Guru in (Guru) Arjan Dev Ji, he is of that level. Who can be a greater servant (sewak) than him, who lives in your will without an iota of doubt? For two years he suffered so much pain being away from you, now



he has come with love to have your darshan.

8. (GURU) ARJAN DEV BECAME GURU ⁹

Upon listening to Baba Buddha Ji's agreement Guru Ram Das Ji asked for a coconut and five-paisa coin. All the Sikhs were called to the Darbar Sahib (Guru's Court) and crowds were surrounding Guru Ji from all directions. Guru Ram Das Ji stood up and while holding the coconut and five-paisa coin, He walked around Guru Arjan Dev Ji three (3) times and bowed till His forehead touched Guru Arjan Dev Ji's feet. Then with Guru Ram Das Ji's permission, Baba Buddha Ji got up and inaugurated Guru Arjan Dev Ji as the Fifth Guru Nanak by placing the tilak (mark made of sandal wood) on Guru Arjan Dev Ji's forehead.

Guru Ram Das Ji then made an announcement, "Dear Sikhs, you are my most beloved, Guru Arjan Dev Ji has been inaugurated as the Fifth Guru. He is the saviour of both the worlds and the liberator from all pains. He will accomplish great tasks for the benefit of the entire world without any discrimination of caste and creed. Raise everyone and prostrate before him." Upon listening to Guru Ram Das Ji everyone who was present came forward with folded hands and prostrated before Guru Arjan Dev Ji.

Mata Bhani Ji was very delighted to hear that her youngest son has been inaugurated as the Fifth Guru.

8.1 Composing the Fourth Stanza of the Shabad

Guru Ram Das Ji then said to Guru Arjan Dev Ji, "Please compose the fourth stanza of the shabad in order to complete the shabad, by reading which millions shall fill their lives with happiness." Baba Buddha Ji with folded hands said, "It is very appropriate to complete the shabad for benefit of all." Guru Arjan Dev Ji then composed the fourth pauri of the shabad;

ਭਾਗੁ ਹੋਆ ; ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥ (੯੭-੨, ਮਾਝ, ਮਃ ੫)

By good fortune, I have met the Saint Guru.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ; ਘਰ ਮਹਿ ਪਾਇਆ ॥

I have found the Immortal Almighty within the home of my own self.

ਸੇਵ ਕਰੀ , ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ; ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥

I will now serve You forever, and I shall never be separated from You, even for an instant.
Servant Guru Nanak is Your slave, O Beloved Master. ||4||

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ , ਘੁਮਾਈ ; ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥੧॥੮॥

I am a sacrifice, my soul is a sacrifice; servant Guru Nanak is Your slave, Almighty.
||Pause||1||8||

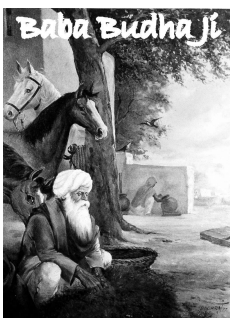
⁹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 22) – Churamani Kavi Santokh Singh Ji

Guru Ram Das Ji was very pleased and said, “You have instantly composed perfectly and during your Guruship, you will compose enormous hymns which will be the one of the greatest composition ever composed. You have composed in utmost humbleness therefore, whosoever read and contemplates shall get rid of his/her ego and evil desires.”

Guru Arjan Dev Ji with folded hands, in utmost humbleness bowed before Guru Ram Das Ji and said, “You are the cause of all causes and the one who does everything. I am always in your command.” As soon as the inauguration ceremony was over everyone bowed before Guru Arjan Dev Ji and started to leave the Darbar Sahib.

8.2 Baba Prithi Chand's Anger

Baba Prithi Chand saw Baba Buddha Ji and angrily said “Listen Budhe! I know you now. All these while I have highly respected you knowing you as great as Guru Nanak but now I have no respect for you at all. Although you knew very well that I was the one who has served my father by assisting him all this time and more over I am the eldest son who deserves to be the next Guru but you never considered these facts. You are already old therefore your intellect strength has weakened. My father was just a Guru for the namesake but I was the one who was managing everything. Without due consideration you stood quickly and placed the tilak of Guruship on my younger brother's forehead. What will you do when I proclaim myself as the next Guru? Where will your honour be then? Never before has a younger son replaced the father in the presence of the elder son. As a wise man, it was your duty to advise my father when he was angry with me. It was my birth right to be inaugurated as the next Guru. Now I have understood your actions. I will proclaim my rights.”



Upon listening to Baba Prithi Chand's unpleasant words, Baba Buddha Ji said, “Why are you angry? How will Guru Ji select you as the Guru without being pleased with you? If you were qualified, definitely Guru Ji would have assessed you accordingly. Guruship will only be blessed to the most humble one and no one can proclaim the Guruship by claiming it legally. You have failed to obey your father's orders therefore, you were not selected as the next Guru. You are very fortunate to be the son of a Guru. Please abandon your anger and you shall obtain all happiness. Do not question your father's decision as he is the owner of the entire universe.” Baba Buddha Ji did not say anything after that.

Baba Prithi Chand could not control his anger; he went to Guru Ram Das Ji and said, “What have you done? You have given my rightful Guruship to the youngest. No one has done such a thing before. You have done injustice to me. What have I done wrong? You shall see now what I will do to obtain the Guruship forcefully. I have a lot of wealth with me now and I shall use this wealth to gain the support of the present rulers. Now I will torture both of you (Guru Ram Das Ji & Guru Arjan Dev Ji). Now you shall have no choice but to inaugurate me as the Guru.” In this manner Baba Prithi Chand spoke very rudely to his father. In reply Guru Ram Das Ji uttered the following shabad;

ਸਾਰਗ , ਮਹਲਾ ੪ ; ਘਰੁ ੩ , ਦੁਪਦਾ (1200-10)

Saarang, Fourth Mahl, Third House, Du-Padas:

ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (1200-10)

One Universal Creator Almighty. By The Grace Of The True Guru:

ਕਾਰੇ ਪੂਤ ; ਝਗਰਤਹਉ ਸੰਗਿ ਬਾਪ ॥ (1200-11, ਸਾਰੰਗ, ਮਃ 4)

O son, why do you argue with your father?

ਜਿਨ ਕੇ ਜਣੇ , ਬਡੀਰੇ ਤੁਮਹਉ ; ਤਿਨ ਸਿਉ ਝਗਰਤ , ਪਾਪ ॥੧॥ ਰਹਾਉ ॥ (1200-11, ਸਾਰੰਗ, ਮਃ 4)

It is a sin to argue with the one who fathered you and raised you. ||1||Pause||

ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤਹਉ ; ਸੋ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥ (1200-12, ਸਾਰੰਗ, ਮਃ 4)

That wealth, which you are so proud of - that wealth does not belong to anyone.

ਖਿਨ ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ; ਤਉ ਲਾਗੈ ਪਛੁਤਾਪ ॥੧॥ (1200-12, ਸਾਰੰਗ, ਮਃ 4)

In an instant, you shall have to leave behind all your corrupt pleasures; you shall be left to regret and repent. ||1||

ਜੋ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ; ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥ (1200-13, ਸਾਰੰਗ, ਮਃ 4)

He is Almighty, your Lord and Master - chant the Chant of that Almighty.

ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ; ਜਉ ਸੁਨਹੁ , ਤਉ ਜਾਇ ਸੰਤਾਪ ॥੨॥੧॥੨॥

(1200-13, ਸਾਰੰਗ, ਮਃ 4)

Servant Nanak spreads the Teachings; if you listen to it, you shall be rid of your pain.

||2||1||7||

Guru Ji said, “Dear Son, listen, do not be proud of worldly wealth. You shall regret your actions in the end. You are not ashamed to argue with you father. Remember Waheguru at all times as only this will help remove all pains and the disease of greed will never come again.

Baba Prithi Chand became very irritated and said in a loud voice, “After taking the rightful Guruship from me and giving it to my younger brother and now you are telling me to sit quietly and recite Waheguru after dishonouring me before everyone. Now you want me to become the servant of my younger brother.” Upon listening to Baba Prithi Chand, Guru Ji knew that his elder son will not refrain himself from the envy. Guru Ji uttered another Shabad;

ਸੂਹੀ , ਮਹਲਾ ੪ ॥ (733-12)

Suhi, Fourth Mahl:

ਤਿਨੀ ਅੰਤਰਿ ਹਰਿ ਆਰਾਧਿਆ ; ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰਾ ॥ (733-13, ਸੂਹੀ, ਮਃ 4)

They alone worship and adore the Almighty deep within, who are blessed with such pre-ordained destiny from the very beginning of time.

ਤਿਨ ਕੀ ਬਖੀਲੀ ਕੋਈ ਕਿਆ ਕਰੇ ; ਜਿਨ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਹਰਿ ਕਰਤਾਰਾ ॥੧॥ (733-13, ਸੂਹੀ, ਮਃ 4)

What can anyone do to undermine them? My Creator Almighty is on their side. ||1||

ਹਰਿ ਹਰਿ ਧਿਆਇ ਮਨ ਮੇਰੇ , ਮਨ ਧਿਆਇ ਹਰਿ ;

ਜਨਮ ਜਨਮ ਕੇ ਸਭਿ ਦੁਖ ਨਿਵਾਰਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥ (733-14, ਸੁਹੀ, ਮਃ 4)

So meditate on the Almighty, Har, Har, O my mind. Meditate on the Almighty, O mind; He is the Eliminator of all the pains of reincarnation. ||1||Pause||

ਪੁਰਿ ਭਗਤ ਜਨਾ ਕਉ ਬਖਸਿਆ ; ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰਾ ॥ (733-15, ਸੁਹੀ, ਮਃ 4)

In the very beginning, the Almighty blessed His devotees with the Ambrosial Nectar, the treasure of devotion.

ਮੂਰਖੁ ਹੋਵੈ , ਸੁ ਉਨ ਕੀ ਰੀਸ ਕਰੇ ; ਤਿਸੁ ਹਲਤਿ ਪਲਤਿ ਮੁਹੁ ਕਾਰਾ ॥੨॥ (733-16, ਸੁਹੀ, ਮਃ 4)

Anyone who tries to compete with them is a fool; his face shall be blackened here and hereafter. ||2||

ਸੇ ਭਗਤ , ਸੇ ਸੇਵਕਾ ; ਜਿਨਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥ (733-16, ਸੁਹੀ, ਮਃ 4)

They alone are devotees, and they alone are selfless servants, who love the Almighty's Name.

ਤਿਨ ਕੀ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ; ਸਿਰਿ ਨਿੰਦਕ ਕੈ ਪਵੈ ਛਾਰਾ ॥੩॥ (733-17, ਸੁਹੀ, ਮਃ 4)

By their selfless service, they find the Almighty, while ashes fall on the heads of the slanderers. ||3||

ਜਿਸੁ ਘਰਿ ਵਿਰਤੀ , ਸੋਈ ਜਾਣੈ ; ਜਗਤ ਗੁਰ ਨਾਨਕ ਪੂਛਿ , ਕਰਹੁ ਬੀਚਾਰਾ ॥ (733-17, ਸੁਹੀ, ਮਃ 4)

He alone knows this, who experiences it within the home of his own self. Ask Guru Nanak, the Guru of the world, and reflect upon it.

ਚਹੁ ਪੀੜੀ ਆਇ ਜੁਗਾਦਿ , ਬਖੀਲੀ ਕਿਨੈ ਨ ਪਾਇਓ ; ਹਰਿ ਸੇਵਕ ਭਾਇ ਨਿਸਤਾਰਾ ॥੪॥੨॥੯॥ (733-18, ਸੁਹੀ, ਮਃ 4)

Throughout the four generations of the Gurus, from the beginning of time and throughout the ages, no one has ever found the Almighty by back-biting and undermining. Only by serving the Almighty with love, is one emancipated. ||4||2||9||

Guru Ji uttered sermons that the ones who are blessed from the beginning are able to concentrate on Almighty's Name. Almighty himself who is the ultimate creator of the entire universe always supports Guru Arjan Dev Ji. Who can ever harm such person who is protected by Almighty himself? The ones are fools who try to alter the reality and try to imitate the great souls. Such ones' faces will be blackened in two worlds. Bhagat and servant are those who love Almighty's Name, slanderers shall gain nothing. Only dust shall rest on the head of such ones. The ones who are focussed in Almighty only those know the greatness of a True Guru (Satguru). Guru Nanak Dev Ji, Guru Angad Ji and Guru Amar Das Ji the root of happiness. The Guruship of Guru Arjan Dev Ji shall prevail forever and shall never come to your hands as your intellect is overpowered by your ego. You have acknowledged yourself as the greatest and the Guru as incapable. You have lied by hiding the letters and spoken lies, even after numerous reminders. Although I knew the truth, I still gave you the opportunity to

correct yourself but instead of correcting yourself you have spoken as though the Guru is incapable of making the decision. Without humbleness one can never perform service (sewa) as the root of selfless sewa is undoubtful faith. Love is like a grape fruit, which is, strengthened by peel of selfless sewa.

9. SRI GURU RAM DAS JI LEAVING FOR GOINDWAL ¹⁰

9.1 Baba Prithi Chands Rudeness

Hearing Guru Ji's words, Baba Prithi Chand became very egoistic and full of anger. He spoke very rudely to Guru Ji. He said "What a way to value someone's sewa, he, Guru Arjan Dev, who stayed in Lahore for 2 years and did not think of his father or either he thought of home. He did not even want to find out or care about the wealth and offerings that comes and goes. All the responsibilities, he doesn't know anything. He happily stayed there, what has he done there? I am the one who did everything. Thousands of Sanggat came and went. Some gave offerings and some ask for things. I kept everyone happy. I took care of the welfare of the representatives (masands) assigned to various regions; I did the free kitchen service (langgar sewa). No one bothered to know about all the work and I am the one who took care of everything."

He spoke very rudely to Guru Ji, his words were very hurting. Even the composer of Suraj Perakash Granth, Bhai Santokh Singh Ji could not write such words used by Baba Prithi Chand. The blissful Guru Ram Das Ji did not curse his son due to his spiritual state. Guru Ji just told him "wake up and please do not stay here and do not come in front of me anymore, you and your mind are attached only to wealth". Baba Prithi Chand hearing this said "if you are leaving me then you also should not come in front of me anymore, you have left me and I leave you too. I will seek for revenge and I may find peace then. I will create trouble for both of you, father and son".

With so much of stupidity and full of emotion Baba Prithi Chand left that place. While going off Baba Prithi Chand still talked loudly and said things to Guru Ji.

9.2 Guru Ji Leaves to Goindwal Sahib

Guru Ji then said, "My arguments with him are useless and all this may create more misunderstandings, this evil minded person will not stop." The days for Guru Ji to merge with His formless form (Jothi-Jot) had come. Guru Ji said, "Just as Guru Amar Das Ji's words (bachan), as how it was described it happened. If Baba Prithi Chand is not on my side then I should just leave, as he is going to create a lot of problems, and there would be no solution here. I should go to Goindwal, Guru Amar Das Ji's son Baba Mohan Ji and Mohri Ji are there and they are very wise. They will give support to Guru Arjan Dev Ji".

Guru Ji then called his wife Mata Bhani Ji and told everything. Said Guru Ji "let's go to Goindwal, lets go and meet your family and Baba Buddha Ji. Get prepared we shall leave in the morning." The next morning Guru Ji asked Mata Bhani Ji and Guru Arjan Dev Ji to leave first and sent some Sikhs with them. After some time Guru Ji and some Sikhs left Amritsar, leaving Baba Prithi Chand Ji behind. No one informed Baba Prithi Chand about anything.

9.3 In Goindwal Sahib

Guru Arjan Dev Ji was presented the throne in the month of Bhadro Sudhi Ekam. Tilak was put on Guru Ji's forehead. When Baba Mohri Ji got to know that Guru Ram Das Ji is in Goindwal, he came to meet Guru Ji and when he met Guru Ji both were very happy to meet

¹⁰ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 23) – Churamani Kavi Santokh Singh Ji

each other. Later Baba Mohri Ji invited Guru Ji to his house; Guru Ji then met the whole family. Meeting the family Mata Bhani Ji was sad thinking of Guru Ram Das Ji who was going to leave His physical form soon and the arguments created by Baba Prithi Chand.

Mata Bhani Ji said, “The words uttered by Guru Amar Das Ji is turning into reality, it was my request for the Guruship to remain in the family. But there are arguments within the family disputing the decision of the Guru by my the eldest son.” Mata Bhani Ji said in a very sad voice to her relatives and all the ladies gave her encouragement and listened to her.

Baba Mohan Ji came to Guru Ji followed by a lot of other Sikhs, all came and sat next to Guru Ji. Baba Buddha was also there. All of them heard the news about the arguments created by Baba Prithi Chand. Guru Ji said, “Baba Prithi Chand is silly and fighting with all, we have come here and now Guru Arjan Dev Ji will sit on my throne and I would like to merge into my formless form.”



Hearing this both Baba Mohan Ji and Baba Mohri Ji became very sad and said, “He is not wise, we have noticed earlier as how much he was attached to wealth.”

Everyone there started talking about the incident. Everyone then went back home and all had their meal (langgar) and went to bed. Guru Ji stayed in Lahore for quite some time now therefore, all were very happy meeting Guru Ji after a long time. All the elders in the family gave their blessings to Guru Arjan Dev Ji.

9.4 Guru Ram Das Ji's Sermons

Baba Buddha Ji and some Sikhs talked to Guru Ji all night long, no one slept, and all knew Guru Ji was going to merge in his formless form. After midnight, Guru Ji then called Bibi Bhani Ji and all other Sikhs and all sat next to Guru Ji.

Guru Ji then took his bath in the Baoli Sahib and then sang Almighty's praises (Kirten) started by Asa Dhi Vaar and other shabads. All sat in the true congregation (sadh Sanggat) and enjoyed the melodies and inspiring kirtan while Guru Ji sat in semadhi (meditation).

All the other people came after hearing about Guru Ji; Asa Dhi Vaar was completed by dawn. Guru Ji folded his hands bowed and said “My dear Sikhs, listen, you are all the beloved Sikhs of Guru Nanak, do remember Waheguru at all times and get liberated, my days have arrived and I shall merge into my formless form. Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji and the fourth-physical form was mine. The fifth Guru, is Guru Arjan Dev Ji, think of this five Gurus as one form although the physical form changes. The Guru will always be with you in this world as well as the next world and He will carry the weight of all. Whoever thinks of harming a Guru will be entangled in pains throughout the entire life and after.”

Then Guru Ji spoke to Baba Mohan and Baba Mohri Ji, “You are the most wise ones in understanding the principals of the Guru and have always obeyed your father's orders. Think of Guru Arjan Dev Ji as me. Give him the support and be with him. Remember him always and do not forget him.” Hearing this Baba Mohri Ji held Guru Arjan Dev Ji's hand and put on

his head and said “When Guru Amar Das Ji ordered me, I have obeyed all. You are Guru Ram Das Ji, the most respected and now whoever that you place on the throne to take care of the world, we shall all praise him just as how we all have praised you, I have this faith”

Guru Ram Das Ji said, “Dear Mohri Ji, you are great.” Guru Ji then looked at Guru Arjan Dev Ji and said “The Pool of Nectar (Amrit Sarowar) is my body, please continue and complete the construction full heartedly, this Sarowar will become very famous in the world and this Sarowar will liberate and visitors will be blessed with all happiness without any discrimination. This was the advice given to me by Guru Amar Das Ji and this advice is the cause of happiness for all of us. Construct steps in the pool of nectar at all four sides and keep it clean at all times. The pool should be clean so that it may look like a mirror from the sky. This is how the house of Almighty should look like. Keep this advice in your mind and please give priority to the construction of this place” Guru Arjan Dev Ji hearing this folded his hands “the doer and all is within your command, I will always make sure and be involved in the construction, till my last breath I shall perform this service, with your blessing I shall keep serving the world, please give me the support and always bless me.”

Guru Ram Das Ji was so happy to hear this and said, “You will be very suitable for all this service (sewa).” After saying this Guru Ji prepared himself to merge with his formless form.

10. MERGING OF GURU RAM DAS JI¹¹

10.1 Mata Bhani Ji



Knowing her husband, Guru Ram Das Ji's preparation to merge with his formless form, Mata Bhani Ji with folded hands came to Guru Ji and said humbly, "Dear donor of happiness and capable of all, only those with your blessings are able to know you. You are protector in this world and next world as well. You are able to perform as you wish, please allow me to follow you as I won't be able to live without you in this world. This world is filled with attachment, envy, sadness and happiness. Our elder son is creating arguments and I am very sad. I have lived in bliss in your company for my entire life." Upon listening to his wife, Guru Ji said, "Dear Praiseful and fortunate one, there is no other woman as great as you. Your father, Guru Amar

Das Ji was very pleased with your selfless sewa (service), I as your husband have always been very pleased with you and now your wise son, Guru Arjan Dev Ji who has proved to be the most qualified person is the next Guru. Your birth is fruitful and you have completed all the tasks but you have to live to complete your predetermined breaths in accordance to your fate (Pralbad). Then you shall merge into my form, the attachments, envy, sadness and happiness shall not affect you at all."

10.2 Merging into Formless Form

Guru Ji then looked at Baba Buddha Ji, Bhai Gurdas Ji and Guru Arjan Dev Ji and lay down on a bed and covered his body with a white blanket. While being observed by everyone around Him, He merged into His formless form. The sky was enlightened and the entire world was applauding "Great Guru Ram Das Ji."

Everyone rushed to have the glimpse of Guru Ram Das Ji while praising Guru Ji. The wise Sikhs were contemplating Guru Ji's virtues and remembering Guru Ji's sermons not to be sad upon his merger in his formless form. Guru Ji told everyone to sing Almighty's Praises and recite Almighty's Name.

10.3 The Final Rites

Mata Bhani Ji was sitting next to Guru Ji's body together with her brothers, Baba Mohan Ji and Baba Mohri Ji. Baba Buddha Ji then stood up and said, "Let us now perform the greatest service by performing the last rites of Guru Ji's body. We need to prepare all the materials to cremate Guru Ji's body at the bank of Bias River where Guru Amar Das Ji's body was cremated." Upon listening to Baba Buddha Ji, Baba Mohri Ji stood up and took along a group of Sikhs with him to organise the necessary task.

¹¹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 24) – Churamani Kavi Santokh Singh Ji

Baba Mohri Ji, Baba Buddha Ji and Guru Arjan Dev Ji then bathed Guru Ji's body with the assistance of some Sikhs. Guru Ram Das Ji's hair was washed with yogurt and the body was cleaned with clean water. New clothes were prepared for Guru Ji, which were put on his body carefully. A beautifully decorated platform was brought to carry Guru Ji's body, which was filled with flowers. Guru Ji's body was carried and placed on the platform and a beautiful blanket was placed, on Guru Ji's body. Sikhs were showering flowers on Guru Ji's body while uttering "Great Great Greatest Guru Ram Das Ji." Guru Arjan Dev Ji carried the platform from the front and the other prominent Sikhs carried from all the other three sides. All the way towards the cremation place flowers were being presented to Guru Ram Das Ji. Chor was also being swung above Guru Ji's body. Almighty's praises were being sung.

Upon arrival at the cremation place of Guru Amar Das Ji at the bank of River Bias, everyone's eyes were filled with tears. A pyre of sandalwood was prepared and Guru Ji's body was respectfully placed on the pyre and Guru Arjan Dev Ji lighted the pyre.

Baba Buddha Ji reminded everyone not to mourn as Guru Ji ordered not to cry and remember Almighty's praises by which salvation is obtained. Everyone was talking about Guru Ram Das Ji, that His physical form was totally for the benefit of the world just as the clouds which showers rain without any condition nor reason and after showering the rain the clouds disappear. In the same manner Guru Ji served His entire life selflessly for others. On the third day Guru Ji's remains were collected and scattered them in the River Beas.

11. RETURNING TO AMRITSAR¹²

11.1 The Successor

In the month of Bhadro, 1638 (1581 AD) when Guru Arjan Dev Ji visited the cremation ground of Guru Ram Das Ji, Guru Ji said, “Guru Ram Das Ji was my support and a true Guru. I am sure everybody will miss the glimpse of His physical form.” Upon listening to this Baba Mohri Ji said, “Guru Ji is in His complete form at all times but it is only visible to those who have faith, wherever the support of the Guru is needed He is always present. And now you are the Guru with all the powers to protect your devotees at all times.” They then collected the remains of Guru Ram Das Ji’s physical form and the remains were rested in the river Beas.

This news reached Baba Prithi Chand in Amritsar that Guru Ram Das Ji has merged into His formless form after residing in Goindwal Sahib for one (1) night and Guru Arjan Dev Ji solemnised the cremation ceremony. Baba Prithi Chand was very annoyed and he urgently departed with his wife, Karmo and younger brother, Baba Mahadev Ji to Goindwal Sahib.

Upon reaching, he cried loudly and said, “Guru Arjan Dev Ji obtained the Guruship and within two (2) days he killed his father, Guru Ram Das Ji in order to have possession over all the gifts given by Sanggat. He has committed a great sin as I was supposed to be the next Guru. Even Baba Buddha Ji supported Him. Baba Mohri Ji said, “Why are you getting angry without any reason? Join us and sing the praises of the Guru.”

Baba Buddha Ji, Baba Mohri Ji and all the other Sikhs decided to have the turban ceremony for Guru Arjan Dev Ji as Guru Ram Das Ji himself has inaugurated Him as the next Guru. However, when the turban was presented to Guru Arjan Dev Ji, He immediately took it to Baba Prithi Chand and said very humbly, “You are my respected elder brother and I always need your support. Please abandon your anger and enmity towards me. Know me as your own and love me as your younger brother. Kindly accept this turban and abandon your enmity towards me forever and raise me as your younger brother.” Baba Prithi Chand was very delighted and took the turban and wore it on his head. He assumed that he was the Guru now.

Guru Arjan Dev Ji was a peace loving, egoless, deep minded and without an iota of joy and sorrow. Upon observing these virtues, He was made a Guru by the Guru himself, Guru Ram Das Ji. Although Baba Prithi Chand proclaimed himself as the Guru, the sanggat refused to accept him as they continued to respect and present gifts to Guru Arjan Dev Ji. Baba Prithi Chand was very upset and left Goindwal Sahib.

11.2 Baba Prithi Chand and Sulhi Khan

Baba Prithi Chand met Sulhi Khan in Malwa. He was a well-respected general in the army of Jahanghir. Baba Prithi Chand presented valuable gifts to Sulhi Khan and said, “I am the successor of Guru Nanak Dev Ji’s Guruship and you are the owner this country.” Sulhi Khan said, “Guru Nanak was a great saint. I shall have my desires completed through you. Please tell me what can I do to serve you?” They continued to meet for three (3) days.

¹² Sri Gur Pertap Suraj Granth (Raas 2, Ansu 25) – Churamani Kavi Santokh Singh Ji

Thus, Baba Prithi Chand narrated the whole incident deceitfully in order to have Sulhi Khan on his side. So that he can obtain the Guruship by force.

12. RETURN OF BHAI GURDAS JI FROM AGRA¹³

Guru Arjan Dev Ji possessed great powers as He had the nine treasures and all the 18 miraculous powers before Him at all times. There was no one as great as Him in the entire universe. He could perform anything without any obstruction. He could make a beggar into a King and a dead to alive.

After staying in Goindwal Sahib for a few months, Guru Arjan Dev Ji decided to return to Amritsar. Guru Arjan Dev Ji began to attend congregation and started to bless Sikhs with His sermons in Amritsar.

12.1 Bhai Gurdas Ji



Bhai Gurdas Ji was the son of Baba Isher Das who was the younger brother of Guru Amar Das Ji. Bhai Gurdas Ji was assigned as a preacher to Agra. Upon learning that Guru Ram Das Ji has merged into His formless form, He together with the sanggat of Agra decided to pay a visit to Guru Arjan Dev Ji in Amritsar. The entire group came by singing Gurbani in outmost love.

When they reached the banks of Beas River, the water current was very strong and there was no boat to ferry them across the river. They decided to stay overnight and wait for a boat in the morning. But they had no food with them and everyone was exhausted. Whole

contemplating on the present situation, Bhai Gurdas Ji heard a Sikh reading the following Shabad;

ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜਿਅ ਨਾਲੇ ॥

gur kaa bachan basai Jia naalae |
The Guru's Word abides with my soul.

ਜਲਿ ਨਹੀ ਡੁਬੈ ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ ॥੧॥ ਰਹਾਉ ॥

jal nehee ddoobai thasakar nehee laevai bhaahi n saakai jaalae |1| rehaao |
It does not sink in water; thieves cannot steal it, and fire cannot burn it. ||1||Pause||
(Ang 679)

Upon listening to the above Shabad, Bhai Gurdas Ji contemplated in his mind that, Guru said that one who takes the support of the shabad shall never be drowned. With this faith in Guru's word, Bhai Gurdas Ji said, "Dear Sanggat, I am a fool who do not have the wisdom of understanding the Shabad. Guru's Shabad is able to ferry us across the dreadful worldly ocean and what is this tiny river? Why wouldn't the Shabad ferry us across this river? Have faith in Guru's Shabad and I am sure we will walk through this river in no time."

Upon saying this, Bhai Gurdas Ji uttered 'Satnam' and proceeded towards the river. The river water maintained at knee level throughout. Observing Bhai Gurdas Ji, the entire group

¹³ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 26) – Churamani Kavi Santokh Singh Ji

followed him by saying Satnam. Surprisingly, the water level did not even reach waist level of anyone crossing the river. In this way everyone was able to cross the river and they reached Goindwal Sahib. Everyone had faith in Gurbani.

Upon reaching Goindwal Sahib, they saw a group of children belonging to Guru Amar Das Ji's family were playing in a field. While the children were playing they repeatedly said "This is possible if it pleases the Guru." Upon listening to this, Bhai Gurdas Ji contemplated that this children accepts the Guru's will. Therefore, they are equally great as the Guru. Bhai Gurdas Ji with his hand folded bowed to the children and said, "Great, Great are all of you who are enlightened with the Guru's wisdom."

Bhai Gurdas Ji stayed one night in Goindwal Sahib and met Guru Amar Das Ji's family. He was told about Baba Prithi Chand's betrayal. Bhai Gurdas Ji thought to Himself, that he will have undoubted faith on Guru Arjan Dev Ji, if Guru Ji narrates the event with the children in Goindwal Sahib.

Bhai Gurdas Ji along with the sanggat reached Amritsar and went straight to the Guru's court where the congregation was being held. Everyone in a single file bowed to Guru Ji and presented their gifts. When Bhai Gurdas Ji came before Guru Ji, Guru Ji asked "you were right Bhai Gurdas by bowing before the children in Goindwal Sahib. Can you explain what have you learn from their conversations?" Bhai Gurdas Ji was overwhelmed and praised Guru Ji and said, "The light within all the four Gurus is clearly visible within you and you are the house of mercy. You are the sole owner of everything and what can I narrate to you as you are the knower of all." Guru Ji then blessed Bhai Gurdas Ji by saying, "You are a great Sikh and you have obtained Guru's wisdom by His blessings. You are always connected to the supreme one as you have the undoubtful faith on Gurbani. Therefore, you shall never face any obstruction in life. Dear loved one, please stay with me now and you shall serve the Guru's house by composing poetry which shall enlighten Sikhs with Guru's wisdom." Bhai Gurdas Ji said, "Please allow me to visit Goindwal Sahib and I shall come back as fast as possible"

13. BHAI GURDAS JI AND THE CHICKPEA BREAD¹⁴

After visiting Goindwal Sahib, Bhai Gurdas Ji came back to Amritsar and visited Guru Arjan Dev Ji. Chickpea bread was served as lunch to Bhai Gurdas Ji. He was very surprised as the chickpea bread was the cheapest bread. He told Guru Arjan Dev Ji that in worldly relationship, he is related to Guru Arjan Dev Ji as an uncle (Mama Ji) and he is also a Sikh. Therefore, he should be served a better lunch. Guru Arjan Dev Ji smiled and said, "One receives whatever is fated. If you want something better then you should visit your sister (Mata Bhanni Ji)."

Bhai Gurdas Ji washed his hands and went into the kitchen. Mata Bhanni Ji greeted Bhai Gurdas Ji and invited him to sit down. While inquiring each other's well-being, Bhai Gurdas Ji asked why the chickpea bread is served in Guru's langgar as this was never served before." Mata Bhanni Ji said, "Dear brother, we have been consuming such food since Prithi Chand started collecting all the donations from the sanggat and he sends the sanggat here for langgar. Therefore, we are running out of funds to maintain the langgar and at times we don't even have food for ourselves. To maintain the langgar, we have sold all our household things."

Bhai Gurdas Ji was very sadden by Baba Prithi Chand's cruelty and started to think on how to restore the glory of Guru's house.

¹⁴ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 27) – Churamani Kavi Santokh Singh Ji

14. BHAI GURDAS JI'S ENCOURAGEMENT TO THE SANGGAT¹⁵

Bhai Gurdas Ji knew that Guru Arjan Dev Ji being an embodiment of peace would never say anything although Baba Prithi Chand's cruelty is beyond limit. Some sanggat were ignorant and started to acknowledge Baba Prithi Chand as their Guru without knowing the true Guru is Guru Arjan Dev Ji. Bhai Gurdas Ji also knew that the prayers offered to Baba Prithi Chand would never bear fruits and thus the faith of the Sanggat towards Guru Nanak's house would be broken.

Bhai Gurdas Ji discussed with Guru Arjan Dev Ji about the present situation and Guru Arjan Dev Ji said, "Baba Prithi Chand wants to collect wealth and contentment can only be obtain with Guru's blessing. Guruship has nothing to do with wealth. Guru's duty is to vanish the vices within His devotees. The remaining work to construct pool and Harmandir Sahib shall be completed with Guru Nanak's blessing. However, if you wish to be a benefactor, you shall strive and Almighty shall support you.

Bhai Gurdas Ji started preaching to the oncoming sanggat by camping twelve (12) kilometres outside Amritsar. The sanggat were enlighten on the present situation and guided to Guru Arjan Dev Ji directly.

In this manner, the sanggat started coming in bigger groups to Guru Arjan Dev Ji and ignored Baba Prithi Chand.

¹⁵ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 28) – Churamani Kavi Santokh Singh Ji

15. THE FAMILY GATHERING AND BABA MEHARBAN'S BIRTH¹⁶

Langgar resumed as usual and whenever Sanggat from a new region used to come, Bhai Gurdas Ji used to advice the Sikhs that the true Guru is Guru Arjan Dev Ji. Bhai Gurdas Ji used to collect all the gifts from the Sanggat and then used to tell the Sikhs where the true Guru is. Later on, Bhai Gurdas Ji will present those gifts to Guru Arjan Dev Ji. Guru Ji's congregation resumed.

Both Baba Prithi Chand and Baba Mahadev used to regret as no one used to visit them. They also used to curse Bhai Gurdas Ji because of him the Sanggat was not giving them any money. Hearing Baba Prithi Chand's expletive words, Bhai Gurdas Ji approached Baba Prithi Chand with his folded hands and said, "If I am doing anything wrong, then I shall receive the fruits as well. If I am doing it to fulfil my greed, then I shall go through the pains. If I am acting in an appropriate manner, then all your cursing shall be useless. I am only delivering what is truly deserved by the Guru by halting others imposing their ownership. Then all that I do shall be a merit."

Baba Prithi Chand strived hard to mislead the Sanggat by claiming himself as a Guru but all his attempts were in vain. He concluded that he will not be successful in his evil attempts and he thinks of migrating elsewhere and become the local Guru. He quietly prepared his departure without telling anybody. Bhai Gurdas Ji became aware of this and he wrote reminders to all the Sanggat residing abroad to be cautious of the self-proclaimed Guru. Bhai Gurdas Ji later travelled abroad to preach and enlightened the Sanggat. Baba Prithi Chand again failed to convince anybody about his proclaimed Guruship.

After failing all the attempts, Baba Prithi Chand and Baba Mahadev told Guru Ji that they have the right over the wealth, as they are also the sons of Guru Ram Das Ji. After discussing with Bhai Gurdas Ji, Guru Ji gave the returns of all the properties leasing in Amritsar to both of his brothers. However, Baba Prithi Chand never halted from his attempts to harm Guru Arjan Dev Ji.

15.1 Meharban's birth

After some time, Baba Prithi Chand was blessed with a son who was named Meharban. After a few months, the baby was brought to Guru Arjan Dev Ji. Guru Ji loved him very much and used to put him on his laps. Meharban used to come to Guru Ji very often as Guru Ji used to love him very much and give him many gifts. Observing this, Baba Prithi Chand told his wife Karmo, "The Guruship will eventually be ours as Guru Arjan Dev Ji has no son to be his successor. This is the reason for him to love our son, Meharban so much."

¹⁶ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 29) – Churamani Kavi Santokh Singh Ji

16. BHAI KALYANA'S MEETING WITH THE KING OF MANDI¹⁷



Bhai Kalyana was one of the followers of Guru Arjan Dev Ji. When Guru Ji commenced the construction of Sri Harmandhir Sahib (Golden Temple), He offered the Sikhs to contribute their selfless service. Bhai Kalyana stood before Guru Ji with folded hands and said, "My Lord, if it pleases You, I shall go to the hill Rajahs in the North to preach the Guru's word and offer them this opportunity to contribute in whatever manner towards this remarkable effort towards building a common house to all mankind." The Guru agreed and Bhai Kalyana set out for Mandi. On reaching there, Bhai Kalyana found the place so pleasant that he decided to stay there and tell people about the Guru's way of life. He sent their contribution to the Guru and received permission to stay a little longer.

The king of Mandi and his subjects used to celebrate a special festival of religious worship every year. Everybody in his kingdom was required to join in the celebrations by order. That year the order read - "All the people will keep one day's fast. Nobody will sleep at night. The following day all must go to the temples and break the fast by drinking water from which the idols have been washed. Those who do not obey these orders will be punished by law."

All the people obeyed the king's order. Bhai Kalyana was the only one who did not keep the fast and so did not join in the celebrations. When the king learned about this, he was extremely angry. At once he gave orders for Bhai Kalyana's arrest. So Bhai Kalyana was brought before the king. Burning with anger, the king said, "Who are you? What is your religion? Why did you not obey my orders?"

"Sir," said Bhai Kalyana very humbly, "My name is Kalyana. I am a Sikh of the famous Guru Arjan Dev Ji, the fifth in the line of the great Guru Nanak. Like all his followers, I recite only hymns in praise of Almighty and have no faith in stone idols, which neither see nor hear nor speak. I wonder how a stone can be pleased and what we can gain from it! Almighty is the life within our life. He is ever merciful to all of us. Yet that Almighty you supposed to be a stone. How can Almighty be pleased with you when you regard him as no better than a stone that lies around everywhere and is kicked by our feet."

¹⁷ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 30) – Churamani Kavi Santokh Singh Ji

17. BHAI KALYANA & THE KING TO AMRITSAR¹⁸

The king was mad with anger. At once he ordered Bhai Kalyana to be put into prison. The next day, Bhai Kalyana was again ordered to come and bow down to the idol. But Bhai Kalyana refused and said, "My idol is living. He is the great Guru Arjan Dev Ji, the king of holy men. I will bow only to him and to no one else."

Red with anger, the king ordered that one leg of Bhai Kalyana be cut off and that he should be dragged out of the kingdom by the other leg. After giving these orders, however, the king fainted so the punishment was delayed. Doctors came and tried their best to cure the king but it seemed as if he was dead. Some wise men said, "This is all due to the unfair punishment given to the holy stranger. Instead of punishing him, the king should have shown respect to him."

One of the king's officers at once went to the jail and requested Bhai Kalyana to come to the king's bedside. Bhai Kalyana came and said, "I am very sorry for the king, but I have done nothing to him. I have no power to help him either. All such power lies with Almighty. I can only say prayers and that too, only if you promise to make the king believe in Almighty instead of a stone." The wise men and the ministers standing there promised to do that.

Bhai Kalyana stood up, folded his hands, asked the others to join him and prayed to Guru Ji, "Dear Guru Ji, Please save the king as he is now in your refuge. Please Guru Ji forgive him from his mistakes." As soon as Bhai Kalyana had finished the prayer, the king rose up as strong as before. He bowed to Bhai Kalyana and said, "O holy man, please pardon me."

Saying this he fell at Bhai Kalyana's feet. He then ordered his men to get his horse ready and to tell his queens to dress up quickly. When all were ready he requested Bhai Kalyana to lead them all to the Great Guru Arjan Dev Ji as quickly as possible.

The king, the queens, and many of his officers, set out to see the Guru in Amritsar. On the way, hundreds of other people joined them. Bhai Kalyana was leading them and they were all singing hymns in praise of Almighty.

They camped outside the town and Bhai Kalyana went first to meet Guru Ji. Bhai Kalyana with his hands folded and prostrated before Guru Ji. Seeing him the all-knowing Guru Ji asked him the reason of his arrival and Bhai Kalyana told the whole incident which happened in Mandi and that the king and many other people were there. He also said that they have brought their contribution for the construction of Sri Harmandir Sahib.

¹⁸ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 31) – Churamani Kavi Santokh Singh Ji

18. THE KING DREAMED OF BEING BORN IN A BUTCHER'S HOUSE¹⁹

The next day, Bhai Kalyana went back to the King and brought him along with all his ministers and warriors. The King walked humbly on foot and when he arrived, he folded his hands and bowed down to Guru Ji and said, "Dear Guru Ji, I have heard about your greatness and now I am in your refuge." After saying this he sat among the Sanggat.

At that time Guru Arjan Dev Ji was holding a Gutka (the book which contains Gurbani) and was uttering Dakhni Oangkar in which came a line saying that 'destiny cannot be changed.'

Listening to this line, the King with his hands folded asked a question, "If destiny cannot be changed, so what is the point of having a Guru?" Hearing to the King's question, Guru Ji replied, "Although karam cannot be erased, but a Guru will make them into honourable and distinguish deeds. The pre-determined destiny (Paralbhad Karam) cannot be changed but the affects/cause can bear good action."

Hearing to Guru Ji's answer, the king did not understand and he asked again, "How can bad karam bear honourable action. Therefore, if one is fated to bear the fruit of his previous Karam in this life-time, then how can the knowledge departed by the Guru help?"

Then Guru Ji said, "Stay here for 3 days, you will see how this is possible. After that, become a Sikh and remove all your doubts." The King accepted the Guru's proposition and after bowing down to Guru Ji, he went back to his tent.

After having langgar, he went to sleep and dreamed that he became an old king and died. He was then born into a butcher's house. His father used to love him a lot and when he was 10, he got married. After some time, he had many children and grandchildren. He died after some time and he saw his whole family weeping over his dead body and then they buried him.

The King was very surprised of his dream and started thinking why he got this weird dream. While he was thinking, a Sikh came to him and told that Guru Ji wants him to go for horse riding in the jungle. The King immediately got ready and sat on his horse and went where Guru Ji was. Guru Ji and the King with his soldiers started riding together on their horseback.

After riding for some time, they reached in the depth of the jungle where the King saw a deer. Upon observing the deer, the King started chasing the deer and at last managed to kill it. By this time, he was away from Amritsar by 24 kilometers. The King was very thirsty and no one was around him including his warriors. After some time finding a place to rest and to overcome his thirst, he saw a village nearby. Near to the village there was one big tree which had a shade, where the exhausted King came down from his horse and sat below it. Also near to the tree was a pond in which the king washed his feet and drank the water to quench his thirst.

The King then took out a blanket and spread it so that he can lie down as he was very tired and it was quite sunny outside. He thought to himself that he would get back on his horse when it gets less sunny and meet his soldiers.

¹⁹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 32) – Churamani Kavi Santokh Singh Ji

Guru Arjan Dev Ji and the soldiers were coming behind. The King's servants were getting anxious because they couldn't find the King.

19. GURU JI IN THE KING'S DREAM AND THE KING'S FAITH (SHARDA)²⁰

It was a long time already since the King sat below the tree, when his son from his butcher's dream saw him.

The child was very surprised that how can my father be out here as we have already buried him. Upon observing this, he ran back to his house and told everyone there that, "Why are you all crying? My father has cheated us, as he is still alive. If you all don't believe me, then follow me and see it with your own eyes."

Hearing this, his mother and other relatives followed the child to the tree. When they reached there, his mother saw the King and said, "What have you done? You have given pain to all of us and I can't even sleep, as I am so sad. You didn't even come and ask about my well-being."

The whole family gathered there and the King started pondering that this was the same family in his dream. His wife, children were all identical to his dream. The King was very surprised with the situation and was stopping them from coming forward as he was afraid that they might touch him as they were from a low caste and he is from a high caste. Seeing the King backing from them, the wife of the butcher said, "You are my husband and these are all your children. What has gone into you? Just because you are wearing good clothes and weapons, you are running away from us. You have cheated us by leaving all of us behind and how did you manage to get so much of wealth? Why aren't you carrying your son and why aren't you meeting your own family which you used to do?"

Many other villagers flocked to the spot where the King was standing. According to his dream, all those who were surrounding him were his relatives. Seeing all the villagers, the King said, "I am not your relative but I am the King of the Sivalik Hills. Stay away from me as you all are from a low caste. Why are you all making me your relative?"

While this argument was going, Guru Arjan Dev Ji with the King's army reached the village. Guru Ji calmed the tensed situation and asked the villagers to explain what is going on. The villagers said, "He is our relative, this is his family. He has cheated us. He is exactly like us and everyone has recognised him. We are not going to leave him and if he wants to leave, he would have to bring his family with him. Where would he go, after giving us so much pain."

The intelligent Guru Ji replied, "The one which passed away, was your relative and he is buried in a grave. Unravel the grave and see it for yourself. After digging the grave, bring the corpse here and know it for yourself that the King is not your relative. If you don't see the corpse there, then we will accept that the King is your relative."

Hearing to Guru Ji's statement, everyone agreed and they went to the graveyard and unravel it. They all saw the buried corpse and they were astonished. They never came near to Guru Ji to argue. Then Guru Ji and the King sat on the horse and went back to the city. The King was very surprised by the incident and was thinking what has happened to me. While pondering on this matter, he thought if he should tell Guru Ji about this strange matter.

²⁰ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 33) – Churamani Kavi Santokh Singh Ji

The next day, the King got ready and brought his ministers and soldiers with him to visit Guru Ji. They folded their hands and bowed before Guru Ji and sat in front of Guru Ji. Guru Ji asked the King, "Dear King, why are you so worried?" Hearing to Guru Ji he related the whole incident and said, "Dear Guru Ji, you are the only one who can remove my doubts. Please tell me if my dream was true or not."

Hearing to the King, Guru Ji replied, "Whatever is destined can never be altered. Almighty has helped you. You were destined to be born in a butcher's house and this was going to happen. Since you came to the house of Guru Nanak with faith, Almighty has helped you by overcoming your birth in the butcher's house in one dream. You have doubts that no one can alter the destiny and thus seva would not help. Almighty will help those who keep faith in him and becomes a true Sikh."

Hearing this, the King was delighted and placed his forehead onto Guru Ji's feet. Then the King said, "Dear Guru Ji you are great and I am your servant, so please save me from the cycle of birth and death. Please make me your Sikh."

Seeing the King's faith, Guru Ji requested for water and washed his feet and the water was given to the King and his wife. Thus, the King became a Sikh. Then Guru Ji called Bhai Kalyana and said, "Since Bhai Kalyana has brought you here, you will be his Sikh and you shall worship him." The King agreed to Guru Ji and said, "I will bring Bhai Kalyana Ji with me to my palace and I will serve him full heartedly."

The King stayed with Guru Ji for a few days and when he was leaving, he gave large sums of money to Guru Ji for the construction of Sri Harmandhir Sahib Sarowar. He then left with Bhai Kalyana to his capital. He kept Bhai Kalyana for a few days, and when Bhai Kalyana was leaving, the King again gave large sums of money.

When Bhai Kalyana came with the wealth, Guru Ji ordered Baba Buddha Ji and Bhai Gurdas Ji to find a suitable area for the construction of the Amrit Sarowar.

20. FOUND A HERMIT IN THE LAKE OF SANTOKHSAR²¹

Guru Arjan Dev Ji remembered his father, Sri Guru Ram Das Ji's words and wanted to re-start the construction of the Harmandir Sarowar, which Sri Guru Ram Das had initiated. It has been some time now since Guru Ram Das Ji initiated the construction of the Harmandir Sarowar after which the work was stalled. Because of that, the Harmandir Sarowar was filled with sand and water, there were trees and bushes growing and covering of the then partly constructed Sarowar that it was difficult to ascertain where the Harmandir Sarowar was initially constructed. All that was left was a small pond.

Guru Arjan Dev Ji went to the place, standing under a tree where Guru Ram Das Ji had sat and overseen the construction of the Amrit Sarowar. He then said to the sanggat that had gathered, "Sri Guru Amar Das Ji had instructed my father, Sri Guru Ram Das Ji to construct the Amrit Sarowar at this place. It can be seen from the signs that this is the place where the pond and the tree is still in existence." On hearing Guru Arjan Dev Ji, the sanggat responded and said, "Your words are the Truth and who else will know of the actual place than You." The sanggat then saw signs where the Amrit Sarowar had been dug.

On seeing this, the sanggat under the instruction of Guru Ram Das Ji started re-digging and constructing the Amrit Sarowar under the supervision of Guru Arjan Dev Ji. The labourers were also called. There were many people who then took part in the construction. Some were blessed Sikhs who worked on the construction of the Amrit Sarowar for the love of the Guru, and some were labourers who received remuneration for their hard work. There were countless people working on the Sarowar. Day by day the numbers grew. The news of Guru Arjan Dev Ji's reconstruction of the Sarowar had reach far and wide. Many came on hearing from others, some came on the invitation from Guru Ji as he had also sent out notice on the construction of the Sarowar.

Some took on the task of digging the ground and taking out the sand. Others collected the sand and brought it outside.

Countless came, some came and went back, some stayed. Some came with the hope of doing seva and obtaining divine knowledge, some came with the hope of getting happiness, some wanted their inner wants of having a child, desire of having a life partner fulfilled.

As the day starts, everyone would go to the site where the construction was carried out and the work was carried out throughout the day until evening. Then they will go back to Guru Ji's place. After dinner, they will spend the night there and rest. In the morning, after nitnem and breakfast, they will all come back to the construction site.

Some Sikhs brought wheat for langgar; others gave money to be used for paying the labourers. Some even brought food for themselves, ate their own, some ate from Guru ka langgar. Some did the work without any desires; some did for the fulfilment of their needs and wants.

There was a lot of demand for the bricks and kilns were set-up by brickman everywhere. Guru Arjan Dev Ji said, that it was the order of Guru Ram Das Ji to build a large Sarowar and use quality and well-done bricks. Guru Arjan Dev Ji said, "It is therefore my desire to build

²¹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 34) – Churamani Kavi Santokh Singh Ji

the Sarowar in accordance with the expectations of Guru Ram Das Ji. By doing this, we will get the blessings of both the Gurus, Guru Amar Das Ji and Guru Ram Das Ji.”

Guru Arjan Dev Ji himself took charge of the construction of the Sarowar. He oversaw the construction. Guru Arjan Dev Ji mentioned many times that those who take part in the construction of the Sarowar, Guru Ram Das Ji will fulfil their desires and in the after world, they will receive salvation.

Months have passed and the construction was in full steam, with the Sarowar having been dug deep. Digging work continued. Everyone was taking part in the construction wholeheartedly. One day, as the Sikhs were digging the Sarowar, they saw a large round pot. All the Sikhs went to Guru Arjan Dev Ji and informed Him of their discovery. On listening to the Sikhs, Guru Ji himself went to place where the Sikhs had found the pot. The Sikhs then remove the sand around the pot and opened the pot. To everyone's surprise there was a yogi in full semadhi. Guru Ji then asked the Sikhs to bring kasturi and makhan. These two ingredients were mixed and then Guru Ji asked 2 Sikhs to apply it on the yogi's feet and head, where the Dasam Dwar is located. The application of the lotion created heat in the Yogi's body and slowly he came out of his semadhi. The Yogi had held his breath in his tenth door and had been in full semadhi.



On coming out of his semadi, he softly asked the following questions:

Referring to Guru Ji, he asked the Sikhs, who is He? And from whom did he received His Greatness? Whose son is He? What jug is now?

On listening to his questions, Baba Buddha Ji replied, “This is the son of Guru Ram Das Ji, the greatest of the Sodhi generation, Guru Arjan Dev Ji. Guru Arjan Dev Ji is ever knowledgeable; He is the treasure of all religions, disciplines and the soul. He is the fifth house of the Divine Light of Guru Nanak Dev Ji. Guru Nanak Dev Ji, the light of ALMIGHTY himself had come to this world and preached the True Name and taught people of the world the true path. Guru Nanak then transferred His light into Guru Angad Dev Ji, who became the second Guru and gave salvations to countless living beings and things. Guru Angad Dev Ji then transferred the light to Guru Amar Das Ji, who did the same and gave countless' salvations and then transferred the light to Guru Ram Das Ji, who then gave the light of the True Name to many and then transferred the light to his youngest son, Guru Arjan Dev Ji.

The time now is challenging phase of Kaljug, which has been for about 5,000 years now. To keep the influence of Kaljug at bay, the house of Guru Nanak has been preaching the true path and giving uncountable living beings the true light and salvations. Now, Guru Arjan Dev Ji is building the Amrit Sarowar and we are digging the land to build the Sarowar when we saw the pot and opened it, in which we saw you. Now, tell us about yourself.

The Yogi on hearing this was very pleased and said while reflecting his history, “I practice yoga and today have the Darshan of Guru Arjan Dev Ji. I had a yoga teacher in whose company I had done his service and learned yoga. My teacher said that I would get salvation only in the future and you shall be liberated forever. So you need to be patient and sit in semadi (meditation) in a clay pot and the giver of divine knowledge, Guru Arjan Dev Ji shall

be preparing a pilgrimage when he shall find you in this clay pot and shall give you his holy glimpses to liberate you. You are to ask your questions to HIM and listen to his holy words, and then you shall receive salvation.

Therefore, I have been sitting here since then and have been saved now by Guru Arjan Dev Ji. The Yogi then prostrate before Guru Ji and after getting peace, the Yogi then said respectfully, please give me your divine knowledge to this question, “if the world is untrue, then why does it look so real? Then if the world is true, then why religious people see it as untrue? If atma is one only, then why are there many forms? If all living beings are animated, then how does Waheguru be one form? If HE is the form of the world, then how is HE also one form?

How to see the Almighty in its original form? The Yogi munis have lived many jugas and have tried to explain Almighty, but they have failed to describe HIM.

To whom Almighty becomes obvious, he shall obtain peace of mind. He shall attain a state that is indescribable whereby he shall attain Almighty who is the true form of truth, existing before time.

Please manifest the Almighty form within and fulfil my teacher’s wish. I have lived a long time and have controlled the thoughts of my mind. The Yogi said that he wishes to obtain liberation through Guru Arjan Dev Ji. All those present were astonished with this.

21. SERMON TO THE HERMIT AND HIS SALVATION²²

Guru Ji, who is the house of treasures, thought that he should have a discourse with the Yogi on divine.

Guru Ji said, ‘Oh Yogi, is this is not that which is astonishment, that Divine who cannot be described who do we describe Him. His name is Agochar (incomprehensible) and he is not within the grasp of the sensors.

For the Yogi and Sikhs’ benefit, Guru Ji then began to explain. ‘That person who in his mind creates a world, that is actually all his imagination and not the truth, just like how the creation in a dream is not real, it is all imaginary, although during the dream, it all appears to be real. In his dream, he sometimes laughs, sometimes cries, and sometimes in his heart he has to deal with conflicts and is disturbed. In that dream, whatever he is thinks as happiness or sadness in his imagination, is all gone when he wakes up and realises that it was a dream and he no longer feels the sadness or happiness.

In his dream, if he sees a tiger, he will try to run, and then when he is awake, there is no need to run. The dream world is all like this; all the happiness and sadness during the dream should not be brought to heart.

Similarly, when one is awake but is ignorant, then he is pleased when he receives something that he perceives as good, and is sad when he receives something that he perceives as bad. Then he suffers pains, when he loves others without reason or dislikes others without reason. Only with good destiny, one receives the true Guru, who removes all troubles.

Just like in a dream, if someone sees a tiger, is overwhelmed by fear and runs for his life. While running, that person drops and feels the pain, and becomes weak and shivers. During this time, if someone who is awake comes to this person and wakes him up. Similarly, the Guru comes to the rescue of those who are in fear and wakes them up by through divine discourses and gives them happiness.

The Guru then explains that there is no death or birth, there is no hunger or thirst, and there is no happiness or sadness. Away from the body, there is the form that is “HIM”. By giving these teachings, the ignorance is lost and replaced with divine knowledge. Then the person will realise that the world is an illusion. To this end, Guru Ji then uttered a shabad:

ਰਾਗੁ ਸੂਹੀ , ਮਹਲਾ ੫ ; ਘਰੁ ੧ (736-10)

Raag Suhi, Fifth Mahala, First House:

ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

²² Sri Gur Pertap Suraj Granth (Raas 2, Ansu 35 & 36) – Churamani Kavi Santokh Singh Ji

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

ਬਾਜੀਗਰਿ ; ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥

The actor stages the play,

ਨਾਨਾ ਰੂਪ ; ਭੇਖ ਦਿਖਲਾਈ ॥

playing the many characters in different costumes;

ਸਾਂਗੁ ਉਤਾਰਿ ; ਥੰਮ੍ਹਿਓ ਪਾਸਾਰਾ ॥

but when the play ends, he takes off the costumes,

ਤਬ ; ਏਕੋ ਏਕੰਕਾਰਾ ॥੧॥

and then he is one, and only one. ||1||

ਕਵਨ ਰੂਪ ; ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ ॥

How many forms and images appeared and disappeared?

ਕਤਹਿ ਗਇਓ ; ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥੧॥ ਰਹਾਉ ॥

Where have they gone? Where did they come from? ||1||Pause||

ਜਲ ਤੇ ਉਠਹਿ ; ਅਨਿਕ ਤਰੰਗਾ ॥

Countless waves rise up from the water.

ਕਨਿਕ ਭੂਖਨ ; ਕੀਨੇ ਬਹੁ ਰੰਗਾ ॥

Jewels and ornaments of many different forms are fashioned from gold.

ਬੀਜੁ , ਬੀਜਿ ; ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥

I have seen seeds of all kinds being planted

ਫਲ ਪਾਕੇ ਤੇ ; ਏਕੰਕਾਰਾ ॥੨॥

- when the fruit ripens, the seeds appear in the same form as the original. ||2||

ਸਹਸ ਘਟਾ ਮਹਿ ; ਏਕੁ ਆਕਾਸੁ ॥

The one sky is reflected in thousands of water jugs,

ਘਟ ਫੂਟੇ ; ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥

but when the jugs are broken, only the sky remains.

ਭਰਮ ਲੋਭ ਮੋਹ ; ਮਾਇਆ ਵਿਕਾਰ ॥

Illusions, greed and attachment are created by the futile Maya.

ਭ੍ਰਮ ਛੂਟੇ ; ਤੇ ਏਕੰਕਾਰ ॥੩॥

Freed from illusion, one realizes the One Almighty alone. ||3||

ਓਹੁ ਅਬਿਨਾਸੀ ; ਬਿਨਸਤ ਨਾਹੀ ॥

He is imperishable; He will never pass away.

ਨਾ ਕੋ ਆਵੈ ; ਨਾ ਕੋ ਜਾਹੀ ॥

He does not come, and He does not go.

ਗੁਰਿ ਪੂਰੈ ; ਹਉਮੈ ਮਲੁ ਧੋਈ ॥

The Perfect Guru has washed away the filth of ego.

ਕਹੁ ਨਾਨਕ ; ਮੇਰੀ ਪਰਮ ਗਤਿ ਹੋਈ ॥੪॥੧॥

Says Nanak, I have obtained the supreme status. ||4||1||

Just like how the director in a puppet show (wayang kulit), places various puppets that play various roles, and undertake different functions or activities, then in the show, the puppets will play and also have fights. Only the director of the play is real, all the puppets are false, and they are all under the control of the director of the play and they will dance according to the wishes of the director.

It is up to the director, which of the puppet he wants to win and which is to lose, who is to be sad and who is to be happy. Then when the director ends his play, only the director is left, nothing else is left.

Similarly, think of the Almighty. It is through the Almighty's wishes that he creates the creation and His energy is in the creation.

The Almighty's energy is in the living through which the living beings can carry out their daily routine. The beings then suffer the pains of happiness and sadness and then think that they are in a position to do things or regard themselves as creators.

When the Almighty wishes, he will then consolidates the creation, and everything vanishes and only HE exists. Guru Ji then asked the Yogi, during this state, who is the form that exists, who is the form that has vanished.

Guru Ji then explained that listen to further examples to understand this. In the ocean, there are many waves that come out from the water. Some waves are small, some are big, but all of them merge back into the ocean. When the waves come out from the ocean, to differentiate, people call it waves, but then when it merges back into ocean, one cannot differentiate which was the wave and which was the ocean. It is essence water. But those who are ignorant will say that from the water that produces waves, that is not water, it is wave and not water.

Those that recognise that the waves are essentially, water, they will complete all their work, such as washing, bathing and therefore will always remain clean and will never be thirsty.

Now Yogi, listen to the 3rd example, and recognise the example in your heart. From gold, many different types of ornaments, jewellery are created such as earrings, bangles, necklace, etc.

People then do not refer to the gold as gold; but instead, call it specific names, such as earrings, necklace, or bangle. But when you go to a jeweller, he will only recognise the gold and nothing else. He does not care whether it is a bangle or earrings or whatever name is used to call the jewellery. His focus is only on the gold. Similarly, the Brahm Gyani does not differentiate the creation, for him he only sees the one Almighty in all.

The person, who is wise, will recognise that the jewellery was made of gold, and the value is the gold, and does not differentiate between a necklace or bangle, because for him it is only gold.

Similarly, first there was only the Almighty, then there became the creation, and at the end it will all be merge into the Almighty, so there is in fact only Almighty.

For that which there is no beginning, there is no end. And because the form is there always, the form is known as truth and everyone recognises that form is Almighty. Everything else is only an illusion, because the true form is Almighty.

Let's look at another example. When the seed is planted in the soil, there the seed breaks, and the leaves come out. Then the plant grows to become a tree, and many branches are formed. Then the flowers blossom. This means that from one seed, many different forms and colours are created. The flowers become fruits which become ripe and after they are harvested, only the seed is left again.

From the start and at the end, there is only the seed. During the in between period, treat that as the creation. The one Almighty creates the world, and then at the end, it is only the Almighty and no one or nothing else.

Yogi listens to further example. There can be 100,000 of pitches, filled with water. Through the water, the reflection of the one sky can be seen in all the pitches however the sky remains untouched. Although the pitches are broken the sky remains as it is.

If you take the pitcher and walk with it here and there, the reflection of the sky is still the same; there is no change to the sky or its reflection. Similarly, the Almighty is existent everywhere and does not come and go.

Similarly, the Almighty is equal in all. The Almighty exists in all, and yet it is not touched by the creation. The Almighty is truth, energy, and bliss and exist in all the creation.

Almighty is always there, in the past, present and future. The Almighty is the truth and exists in all. When the living does their daily routine or actions, recognise that it is the Almighty within that does all this.

The ignorant will enjoy himself in vices, whilst the knowledgeable immerse in the bliss of the Almighty within.

Everyone forgets and becomes egoistic in their body's own existence and then becomes entangled in the material world.

All these are the vices of the material or mammon, which shows the plentiful. Because of the mammon, one cannot recognise the true form of the Almighty. This is what is called the form of the mammon.

“I” do not know. This is what is called, mammon and ignorance. Some call it ignorance or restlessness.

That which closes the real form; the knowledgeable call it ignorance or unknowledgeable. That, which shows plentiful, is the cause of restlessness.

Mammon is the cause of this world. It creates what is not there, just like if there is a rope that is not straight, people may not recognise it as a rope. Instead, they imagine that it is a snake. That is how mammon works, it makes the rope into something which it is not, snake. The mammon is there with the support of the Almighty. Just like in the house, there is darkness, the darkness, is there always under the house, i.e. until the house exists, there is darkness. If there is no house, there is no darkness. So the darkness’ support is the house, without the house it does not exist. And then in the house the darkness is filled in the house. So much so that in the darkness, the house cannot be seen.

Similarly, the wise think of mammon as Divine and perform vices.

The ignorance is because of this illusion. When the truth or divine is seen, then the illusion is vanished.

There is only one Atma who is the divine and cannot vanish. Atma is always in bliss and in one state. Atma does not go or come from anywhere. Atma is prevalent everywhere just like the sky.

Atma is everywhere and without doubt. Atma is without thought, without any ritual doing, and not in the cycle of birth and death.

When you meet the true Guru, the Guru will then remove the dirt of ego. Then the state that is highest of all is then given to the Sikh who then achieves the state of truth and bliss. Through this he does not come back to the cycle of birth and death and becomes the form of Amrit and one state.

On hearing Guru Ji’s words, which were nectar itself, the Yogi then asked further questions to understand clearly. ‘Which is the saying through which we can be convinced that the Divine is real, through whom the entire universe has been created. From the example of gold and jewellery, the form of jewellery shows that the form is still changing. The gold has changed itself into jewellery. Is the Divine similar, as it, does it change also, like how in the creation there is living things and non-living things. The maya that you spoke about, is it true or false? How do we see the true Divine, it is said that HE is the finest of the finest form.’

On listening to the Yogi’s questions, Guru Ji then responded. ‘I have explained the ‘vevarvat’ explanation of the Divine, which is Divine is the truth, through HIM the world which is material is seen, and through knowledge one is able to see the true Divine and nothing else. Just like the illusion of snake from a rope. The human being then has fear. Similarly, one sees the Divine from the creation, and one then feels happiness and sadness from the illusion of creation from the Divine.’

‘Without knowledge, the illusion is not vanished and because of the doubt there will always be happiness and sadness. The person will continue to dwell in the cycle of life and death, and there will always be the ups and downs.’

‘Pramavad, is another way looking at this. Just like from milk, yogurt is created, then from yoghurt, milk cannot be re-created. Treat that the earlier form of milk has vanished when yogurt is created.’

‘Gold is not like that, in jewellery, you can still see the form of gold. When jewellery leaves its own form, it becomes gold again.’

‘Because of maya, the world is seen from the Divine. Just like the puppet master shows the puppet show. When one gets the knowledge, then one does not anything other than Divine.’

The maya is neither true nor false; neither can it be the truth. Try to understand this in another way, because it cannot be explained in words.’

It is without a beginning, because when it was created cannot be known. When one gets the divine knowledge from the true Guru, then he will be able to know the limit of maya and ignorance and all the accompanying dilemma will be vanished.’

‘The Divine is complete and is not the topic of any sensory organs. The Divine cannot be seen through one’s eyes, neither heard from one’s ears. The Divine manifest in one’s heart through the Budhi.’ ‘Just like the sensory organs do not know of the mind, but the mind knows about the sensory organs and is able to instruct the sensory organs. Similarly, the mind does not know of the Divine and the Divine knows of the mind and is able to instruct the mind.’

‘The support of everything is the Divine and if we are able to know of the Divine then everything else will vanish. Then you will be able to see the finest of the finest form. That person is then known as great.’

‘The sun and others that are considered as light. But it is the Divine that provides the light in the sun which is then zoomed from the sun. The source of all is the one Divine, through whom the divine knowledge manifest in one’s heart.’

‘Divine is manifested in all just like the sky is everywhere. The sky is consistently always there and does not comes and go. Similarly, one should get the mind to focus on the divine which is ever-pervading and then that person will become the nectar itself.’

‘That person who sees the Divine in the creation, he leaves the happiness from each of the various creation and focuses on the bliss of the Divine, that person then is known to achieve salvation whilst being alive (Jiwan mukht) because he is able to destroy the cause of all miseries, which is ignorance.’

‘Whenever that person leaves his body, whether in a place that is not pure or in a place that is considered as pure, that person will be immersed in the one Almighty and he will never be in the cycle of birth and death.’

Whether the body stays or dies, that person does not think about the body and is in constant state of bliss. Whether he is in fire or next to the ocean, that person has vanished all duality.

After saying this, Guru Ji then graced his merciful eyes on the Yogi and vanished the Yogi’s attachment. The Divine knowledge was then awaken in the Yogi and the ego of his existence was all vanished.

The Yogi then understood the greatness of Guru Ji's upadesh, on listening his attachment was all vanished. The Yogi then bowed in reverence on Guru Ji's feet and did a plea to Guru Ji.

'Now, I have the full faith, that which was required for me to know. Through your blessings, all my doubts have vanished. I have now obtained the bliss of the ever living Almighty.'

'Now I wish to leave my body because now there is no reason for me to live anymore. Whatever that I needed to do, you have completed that for me.'

'On listening to the Yogi, Guru Ji then uttered praises onto the Yogi, 'You are great and great is your wisdom, and to give your sight to others, stay here for a short while and see the Divine in his creation.'

'There is a lot you can do for the people. On seeing your sight, their sins and vices will be washed away. They will be placed on the right path to salvation. A lot of people who are sinners will become pure.'

On listening to Guru Ji's such sweet and beautiful words, then the Yogi said, giving salvation to the people is in your hands. No one else has the capability.'

'That is the reason why you have come to this world and propagated the true name. You have taken this responsibility because there is no one else who can undertake this task.'

'Give me the permission to merge into Almighty. I don't have any more thoughts to stay in this world. Please bless me in this way so that I can leave my body.'

On seeing the faith and complete resolve of the Yogi, Guru Ji said in full pleasure, 'Do as how it pleases you, how you wish, I am agreeable to your wish.'

Then Guru Ji said to Baba Buddha Ji, 'Do as how the Yogi wishes. He is a great person.'

On listening to Guru Ji's instructions, Baba Buddha Ji stood up. People were seeing the Yogi as a great person. All those who were present there, then surrounded the Yogi to get his view. On leaving the Yogi then met all those who were present there.'

'The news of the Yogi coming out from the Sarowar was repeated by everyone and spread to all. People then came to see him and were astonished. He was of extremely old age and they were simply astonished to see this Yogi.'

People came running to get a sight of the Yogi as they heard the news of him. They were seeing that this is the body of someone from past Yuga. Every part of his body was so old.

Although he was old, but his face was radiant as fire. His beard and hair were complete white and looked really beautiful. As he came out, everyone who was outside seated stood up.

He then said to all that were present, 'this place was a very purified place. A lot of people came here to pray, they used to come with full faith and singing the praises of Almighty.'

'He said that make this place into a big Sarowar, and by bathing in the Sarowar, past sins will be washed away. All the mind's accusations, will be vanished and the person will get contentment.'

He then asked for the place where he was found to be dug again. The Yogi then took his breath to the 10th door and then out from the *Brahm rudder*.'

Then the people showered his body with flowers. Everyone was heard saying 'Jai Jai' (Hail Hail) and everyone paid their respects and on seeing his body everyone was in full astonishment.

Then Yogi was then cremated. Becoming astonished, people came back and when they met each, they spoke about the Yogi's incident. 'He lived so long, and his face was so radiant and there were no vices which could touch his mind.'

22. THE STORY OF A CRIPPLED (PINGLA) MAN²³

In Majha district there is a place called Patti, where a King lived. This King makes his decision with the advice of the Mughals.

He had five daughters, who grew up to be very beautiful. They had beautiful features and were fair. They had Lotus shaped eyes. One of the five daughters was a Guru's devotee. She loved listening to Almighty's praises from the company of saints. She learned that everything is provided by Almighty that wherever there is life, Almighty is the sustainer. She realized that everything is given equally to all living forms.

One day, all the sisters & friends got together to praise the father for providing a comfortable lifestyle. But, one of the daughters interrupted to say that the only provider and sustainer is Almighty. The others did not agree and insisted the former. The girls got into an argument and informed their father about what happened.

"We all say that you are the provider for all of us, what we eat and wear all comes from you since we were young till now with no worries, but our sister disagrees with us. We have advised her but she would not listen."

The king was furious when he heard this, he was arrogant and was full of pride. He had forgotten Almighty.

He then called all his daughters individually and asked each of them who were their provider and sustainer. Each of them repeated the same, of their father being the giver of food, shelter, comfort and was indebted to the king. Lastly, the youngest daughter spoke. "Hey father! How could one's fate be another's destiny? We all come with our own destiny, be it a king or a pauper. All will face their own predetermined destiny."

Listening to this, the father became very angry and summoned a man to the court. He had leprosy on his toes and fingers. The King decided to have his daughter married to the leper in order to make her face the consequence of her belief in fate, to make her suffer like hell.

Kanaiya Raj Kuier agreed to the father's decision and accepted the leper as her husband. But, her mother was disappointed with the king's decision. In return, Kanaiya Raj Kuier was adamant that she would only marry the leper, as there is no one else she could accept as her husband.

Many people were trying to convince and advice her that it would be difficult to live with a leper but she continued to complete the wedding circumbulation and was married to him. The King considered her to be foolish and no dowry or gifts were given to her.

Kanaiya accepted her destiny as Almighty's will and treated her husband equivalent to Almighty.

Kanaiya faced extreme poverty in the husband's home and was forced to move to another place. She was so agonized but she still fulfilled the duty as good wife. She dragged her husband on a trolley, while she moved from place to place begging for food.

²³ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 37) – Churamani Kavi Santokh Singh Ji

She never begged in her father's kingdom and only begged enough for what both of them could eat.

She would leave her husband near the village before going to houses to beg. One day as usual, she was begging from house to house and came across Guru's court. She and her husband ate Guru Ji's langgar and were very pleased.

The next day, she went to the forest of berries, where she left her husband in the trolley. She had to leave him far from the village, as the villages disliked the presence of a leper. She continued her journey to Tung Village for begging.

Her husband was under a Berry tree near a Sarowar (water pond), which was later excavated by Guru Ram Das Ji. Today the Berry tree is known as Dukh Bhanjani Sahib. It was the 1st day of the month of Vasakh, an auspicious day. At that moment a crow came over to the pond of water to quench its thirst. It dipped its beak into the water five times. This was when the crow experienced inner self-consciousness and its mind became pure and enlightened.

After the crow submerged into the water its black feathers turned white like a swan. The leper was astonished to see this miracle.

Viewing this he desired to take a dip in the pool. He thought this was a message from Almighty to him about the greatness of the pond.

With much difficulty he got himself out of the trolley and slowly crawled with his mightiest strength towards the pond.

As soon as he reached the pond he touched the water and started to wash himself up thoroughly. Both his rotten hands and feet recovered and were rid of the disease. Every part of his body was also freed from the disease. He looked good and glowing.

23. THE INITIAL SIGN OF THE AMRIT SAROWAR ²⁴

When the cripple took a dip in the Soravar, his body fully recovered. He was overwhelmed as



his sorrows vanished. He felt as though he has taken Amrit (Holy water). He reformed into a perfect man, which no one could recognize him. All his sorrows vanished with Guru Ji's blessings. He dipped himself in the Sarowar from head to toe. He felt as though he came out of hell and entered heaven and attained bliss.

He sat under a berry tree. He was very happy. He was anxiously waiting for the arrival of his wife. Rajni, who was a loyal, honest wife who never loved any other man other than her husband.

Although she had gone through a lot of hardship and sorrow, her faith has never been shaken. Even though she was a king's daughter she still went through a lot of hardship and was always strong in her faith. When she came back to the place where she left her husband, she saw another handsome looking man there. She was surprised and worried as her husband was not there. She thought that the man who was sitting under the berry tree had murdered her husband. From a distance, she started shouting, "Who are you sitting at my husband's place? Where's my husband? I quickly came back from Tung village to seek for my husband. I will capture you if you have murdered my husband. Faster tell me where my husband is? Is my husband still alive?" Upon listening to her cry, he replied, "I am your husband. Recognize me my loyal wife don't doubt me. Listen to what I have to say. Almighty has showered his blessings upon me. While I was sitting at the Sarowar, I saw a black crow submerged into the Sarowar and came out as white as a swan. When I saw the miracle that happened, I realized the power of the Sarowar so I crawled into the Sarowar. My whole body was reformed. Please believe me but don't doubt me. I am your husband. Oh my beloved wife, come to me. I have attained all this happiness because of you."

Hearing this, Rajni became very angry and shouted, "You killed my husband. My husband was a cripple, so how can you be my husband. I don't trust you. If my husband is dead, I will also leave my body. I will get you arrested and will never allow another man to touch me."

Listening to them quarrelling, many people gathered around them. They both explained what happened but none of them understood what was happening. They advise them not to fight and seek advice from Guru Arjan Dev Ji. Guru Arjan Dev Ji is the one and only person who can solve their problem. Rajni was very happy that Guru Arjan Dev Ji will help them to solve this problem. They then proceeded to meet Guru Ji. Rajni and her husband bowed to Guru Ji. Guru Ji was sitting on the shore of the Sarowar. There was a huge crowd there as people were helping in building the Sarowar. They both then folded their hands and stood up in front of Guru Ji. Guru Arjan Dev Ji then asked them, "Why are you both standing?" Rajni folded her hands and replied, "Your miracles are prevalent among everyone. Everyone knows the praises of Guru Nanak Dev Ji. He used to convey knowledge to his disciples and His praises are well known among everyone. You are now at His (Guru Nanak Dev Ji) place and

²⁴ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 38) – Churamani Kavi Santokh Singh Ji

know all the knowledge. My mind is entrapped in doubt. I am afraid that I will lose my faith. Your words will save me and that is why I am here. We are 5 siblings and we are all equally pretty. My dad got me married with a crippled man, as he was angry with me. I kept my faith in my husband. Then one day, I brought my husband in a trolley for a stroll. I was begging for food and when I used to receive, I would feed my husband first and only then I used to eat. I used to serve him day and night. People used to hate my husband and used to tell me to take him away. I saw a berry tree on the east. There is a stagnant pool and I made my husband sit under the berry tree. Then I left for the town to beg. In the north, there was a village by the name of Tung. I started asking for food and I came back to the same location after 6 hours. When I reached to the same location where I left my husband, he was no longer there. But there was a man sitting there with no leprosy. I cannot believe that he is my husband.”

After listening to her, Guru Ji asked the man, “How did your leprosy eradicate? Tell me the truth, if not you will suffer a big punishment. If you cheat your wife, she will not stay with you.” Listening to Guru Ji, the man narrated the whole incident, which occurred.

Everyone sitting in the Darbar was astonished upon listening to the man. Then Guru Ji said, “Sit down and listen to the Shabad. I will tell the verdict after 22.5 minutes and then the truth and lie will prevail.” After saying this, Guru Ji closed his eyes.

24. THE DIGGING OF AMRIT SAROWAR ²⁵

Guru Arjan Dev Ji went into inner concentration. Guru Ji saw Guru Amar Das Ji in his concentration. Guru Amar Das Ji revealed that the happening is true. It was sangrand when the person dipped into the pool of water. Guru Amar Das Ji said that I have encouraged Guru Ram Das Ji (your father) to construct a big Sarowar.

That is when Guru Ram Das Ji dug this Sarowar in which this leper took a dip in it. Guru Amar Das Ji then stressed that it is most appropriate for a big and grand Sarowar is constructed.

A long time ago, the Sarowar was dug a bit from sides in which water had collected. Over time, erosion of soil had filled up the dug area and had caused the place to be unrecognizable except for a few landmarks.

Now, with grandness, construct the Sarowar and make it known. It should be known as Amrit Sarowar in which beautiful steps leading to the Sarowar from four different sides. It will also be known as Ram Das Pur.

After seeing Guru Amar Das Ji through his concentration, Guru Arjan Dev Ji was overjoyed with Guru Amar Das Ji's vision.

After Guru Arjan Dev Ji opened his beautiful eyes, Guru Ji told Rajni, "Remove all doubts from your mind. Rest assured that this man is your husband. You have caused this place to be known for its spiritual powers and have done a great deed. We have been waiting for some time for this place to be tested and made known. Guru Ram Das Ji had once said that this Sarowar would be a place where crows will turn into swans after dipping into this place.



By this incident, our doubts have been eradicated and this place will now be known as Sri Amrit Sarowar.

Amritsar satgur sat vadee, Jit natair kouva hans hovair (SGGS ang 493)

It is late night and you should go back to your village. Please return in the morning and take us to the place where the incident occurred. Utter the name of Waheguru so that the suffering of rebirth is eradicated.

Next morning, Guru Arjan Dev Ji, the couple and a huge Sanggat moved towards the sacred pool. The Sanggat were exchanging views among themselves that the past two incidences of the Yogi and the leper. The miraculous incidences have left everybody speechless.

Now everybody arrived at the dukh bhanjani tree where the couple identified the place of the incident. Rajni's husband pointed out the place while saying "hey Satguru Ji, this is the place filled with water where I took a dip. From here is where I got the boon of grace." Guru Ji then said that this is the holy place where all sorrows are ended. By taking a dip, your body has been relieved from these pains.

²⁵ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 39) – Churamani Kavi Santokh Singh Ji

Then Guru Ji said, ” with the blessing of Guru Amar Das Ji, my father Guru Ram Das Ji discovered this place and dug the Sarowar. However, during my father’s time this Sarowar was not completed. Guru Ram Das Ji then left for Goindwal and the Sarowar was refilled with soil due to erosion. We have been trying to locate this place for sometime. Satguru Ji has now blessed all of us with this place and has ended our search.

Guru Ji instructed everyone to perform the service through donations, by physically performing the sewa and with full devotion. Those full time workers will be given salaries. A big pan of degg was prepared and an ardas was performed for the commencing of the sewa.

Then Guru Ji personally dug the Sarowar followed by the rest of the Sanggat. Some volunteers were lifting the soil out while others were digging aggressively. The Sanggat was in high spirits while Guru Ji was standing by the Sanggat. This was done the whole day and in the evening the Sanggat would return home. Langgar was prepared at Guru Ji’s home and served to the Sanggat.

One day, while standing by the Santokh Sar Sarowar, Guru Ji said that this place will be a beautiful place and the virtue of its name will bear fruit. Those who do sewa at this place will always be contented; sorrows and troubles will be dispelled.

Sanggat was busy doing sewa at Amrit Sarowar now. Digging and laying of bricks around the Sarowar was carried out. Here Guru Ji will build a Harmandir where Guru Ji’s darbar will always be graceful. Guru Ji would sit at the borders of the Sarowar from where the digging sewa could be seen. Sanggat would be busy digging and lifting soil out of the Sarowar while singing the praises of Satguru Ji.

25. THE STORIES OF PAST FAMOUS SIKHS²⁶

Many Sikhs were involved in the Kaar sewa of the Sorawar. Guru Ji had imposed that each Sikh would attain whatever they had wished for when performing the *sewa (service). Some Sikhs would spend the entire day performing the service. Wherever there was more service required, Guru Arjan Dev Ji would be present.

He would comfortably seat himself in that areas so that his Sikhs will be able to perform the Kaar service smoothly whilst at the same time enjoy the bliss of his presence. A small platform was erected at the Dukh Bhanjani tree where Guru Ji would be stationed and eventually when the service is completed, the platform would be established elsewhere. The more blessed Sikhs would have the opportunity of performing service closer to the platform. They would continuously chant Satnam and place the soil dugged from the sorawar, onto their heads. On the Northern bank of the sorawar, Baba Buddha Ji would be seated to supervise the Sikhs to ensure the service is diligently performed.

Attaining happiness of the Guru is invaluable, where all 4 spiritual and worldly rewards can be achieved. Because of this, the Sikhs would endeavor to gather to listen to sermons of the Guru and write the sermons everywhere. Whenever they heard that Guru Ji would be happy, thousands of Sikhs would gather from all corners. They would also prepare and share langgar with love. This way, the Sikhs continued to secure Guru Ji's blessings and be in his presence always. Guru Ji would bless his Sikhs and fulfill their many wishes be it for a child, wealth, prosperity, love of Almighty/Naam, serenity, meditation and spiritual knowledge. Also, Guru Ji would free them of their vices, sickness, greed etc.

As a result of the above blessings, all Sikhs were overwhelmed with love for Guru Ji and wholeheartedly performed the Kar Sewa.

One such Sikh was Bhai Bhagtu. He was a man of many virtues, diligently meditated and was consistent in performing the Kar Sewa. Other volunteers include Bhai Gurdas Ji, Puriya, Chuhar Chaoudary, Pairra, Krisna, Bala, Suggar and Tirlok. The rest of the Sikhs include Bhulla, Chandi, Tulsia, Bhagirath, Kalyan, Lallo, Balu, Harijan, Gookhu, Thod, Jhanjh, Kedara, Goinda, Mohan, Kuka, Bala Marwaha, Jodha Thudha.

The daswand collectors (Masandh) would happily bring many more new Sikhs, especially during the Gurburabs like Vesakhi, where a big congregation will take place and donations will flow in during such celebrations. Some Sikhs would stay over some 10 days to 6 months to secure the satisfaction of Kar sewa. The Kar sewa served as an avenue for the Sikhs to fulfill all their desires, as intended by Guru Ji. Some Sikhs will come on their own, while others come upon invitation. As their desires are fulfilled, more and more Sikhs gather to perform the Kar sewa.

They would say that thousands of Sikhs have achieved salvation from Guru Ji, who is generously fulfilling desire of the Sikhs. The Sikh devotees were also blessed with love for sewa upon hearing the names of the earlier devotees who attained their desires after performing the sewa. The devotees asked for a detailed description of the life stories of those Sikhs who attained spiritual knowledge and became great service man of the religion.

²⁶ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 40) – Churamani Kavi Santokh Singh Ji

The preachers then responded “I will relate to you the stories of these Sikh with which your sins will be erased and you will attain all the good virtues. Hey, Blessed ones, listen to this, with which you will attain the sight of the Guru. Those who have performed service with love and known the greatness of the Guru, they will be blessed with the purest spiritual knowledge and be released of the cycle of birth and death. I have mentioned the meeting of Baba Buddha Ji with Guru Nanak Dev Ji before. Now, I will relate to you the events that led to the birth of Bhai Bhagtu Ji, which happened with the blessing of Guru Nanak Dev Ji. After this, I will relate to you stories of other great Sikhs.”

26. BHAI BHAGTU JI'S LIFE STORY ²⁷

Baba Adham Ji was a landlord from Bhuleria lineage of Sidhu clan. He earned a living by doing agricultural works but he had no child in his house. He was worried that he had no son. Baba Adham Ji worshiped many saints with faith but none of them fulfilled his wish, as his age increased, his sorrow also increased.

One day, auspiciously he met a Sikh. Baba Adham Ji told his sorrows to the Sikh. Then the Sikh told Baba Adham Ji to serve Guru Ram Das Ji so that his wish could come true. After listening to the Sikh, he thought in his mind "If a dead tree does not bear fruits, how will I get a son?" After thinking he thought that he must serve Guru Ji so that even though he doesn't get a son, he will be happy afterlife/second life. After deciding, Baba Adham Ji and his wife left to Guru Ji's court. After a glimpse of Guru Ji, they both sat down in the Sanggat. They both camped there. He sent two loads of logs for langgar every day from the jungle and kept one load for himself. His wife helped to prepare langgar and wash the dishes. They both spent the whole day by Sewa and Simran but used to eat from their own earnings and not from Guru Ka Langgar. They continuously served in this manner for six months.

One day, Guru Ram Das Ji walked to the town to bless the other sanggat. A couple of days later, Guru Ji came back with a large crowd of Sikhs. It was very cold at that night and due to the wind and rain, the coldness increased. Everyone's hands were getting numb because of tiredness and coldness and their bodies were shivering. Baba Adham Ji was delighted to have this auspicious opportunity to serve the sanggat. He gave away all the loads of logs that he kept as his source of income to the Sikhs. Baba Adham Ji then lighted up fire in everyone's camps. He comforted all the Sanggat and it was very bright because of the fire. Guru Ram Das Ji was very happy to see this and asked the Sanggat that who did this? The Sanggat then said that Baba Adham Ji helped them to do this. The Sikh who prepares Langgar then said, "Guru Ji, Baba Adham Ji also brings one load of logs for Langgar everyday." Guru Ji replied, "Bring the Sikh that did such a great Sewa to the court." After listening to the command, the Sikhs went to Baba Adham Ji and said "You are very lucky; Guru Ji has called you to the court, go immediately." After reaching at Guru Ji's court, Baba Adham Ji with his hands folded before Guru Ji greeted Guru Ji.

Guru Ram Das Ji then uttered, "Your service has been accepted in the house of Guru Nanak and now ask for a boon (ਤੇਰੀ ਘਾਲ ਪਰੀ ਸਭ ਥਾਇੰ॥ ਮਾਂਗ ਲੇਹੁ ਬਰ ਸੋ ਅਬਿ ਪਾਇੰ)." After listening, instead of asking a boon for a son, he asked Guru Ji to bless him with a boon of the glimpse of Guru Ji. All knowing Guru Ji said "O Sikh, why are you not telling me the wish in your heart?" Baba Adham Ji was shy to ask.

Baba Adham Ji went back to his camp and his wife asked him, "Did you ask the boon of a son from Guru Ji?" Baba Adham Ji then replied "We are old, our bodies are weak and our hairs are becoming grey so I was ashamed to ask Guru Ji. I was not able to ask." His wife was very sad and told him "You didn't even ask Guru Ji on his happiness. You did such a bad thing. We got this opportunity hardly but you did not ask. It is as losing a battle." She cried in sorrow that a time like this would never come.

Baba Adham Ji saw his wife worried and said "O lucky one, Guru Ji gave one of his time again tomorrow so that we could discuss and tell our wish so we have chances that our wish will be fulfilled." Baba Adham Ji's wife was very delighted to hear this and said "I will

²⁷ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 41 & 42) – Churamani Kavi Santokh Singh Ji

follow you to Guru Ji's court tomorrow and ask for a son." The next morning, Guru Ram Das Ji sent a Sikh to call Baba Adham Ji.

Both of them very happily went to Guru Ji's court. The glimpse of Guru Ji purified their eyes. Guru Ji said, "Ask for a boon (ਜਾਚਹੁ ਬਰ ਬਾਂਛਤ ਜੋ ਅਹਾ)." Both of them pleaded to Guru Ji for the boon of a son.

Guru Ji then said "It is not in your destiny to obtain a son." Guru Ji said the same thing the second time. The third time Guru Ji asked again and both husband and wife asked for a son again as they were undoubted about Guru Ji's greatness and they were very sure that Guru Ji is the only one who can bless them a son.

Acknowledging their only wish, Guru Ram Das Ji said "It is very obvious that there is no son in your destiny as I have looked into it carefully. However both of you have served the house of Guru Nanak selflessly and committedly, therefore I am blessing you with a son from my meditation lineage. You shall name him Bhai Bhagtu.

After hearing this, both of them were very delightful and thankful to Guru Ji. It was like a wish come true for them and after having the boon of a son, they both went back to their house.

Baba Adham's wife conceived. As they were old couldn't earn so the villagers used to help them with food and utility. After one year, a son took birth in their house and both of them were very pleased with Guru Ji. A wise man came to their house to visit their new-born baby and after looking at the baby he said, "This baby has all good signs and he came with a great destiny. Your house will be filled with lots of possessions as you can see that the house was showered with possessions upon conceiving him. His lineage will be of great people."

Baba Adham Ji named the new-born Bhagtu as instructed by Guru Ramdas Ji. After a few years, Baba Adham Ji passed away. From birth, Bhai Bhagtu Ji possessed many miraculous powers which he endured and never revealed it to anyone. Once Bhai Bhagtu came to visit Guru Arjan Dev Ji together with his mother. Guru Ji was very pleased to meet Bhai Bhagtu Ji and he stayed there for a few days.

As they were walking back home to Malwa, there was scorching heat as it was summer. Bhai Bhagtu's mother could not bear the heat and said, "Dear son, I am very tired. I can't even walk a step ahead as this heat is really going through my body. I need water." Upon listening, Bhai Bhagtu Ji said, "Dear mother, there is no water here and the nearest village is not less than 10 kilometres. I will serve you with water when we reach there."

The mother replied, "I have no strength or capability to even walk a kilometre. I will only survive if I get water otherwise I will die here." Bhai Bhagtu Ji was scared of losing his mother. He said, "Dear mother, please sit under the tree, I shall strive to bring water from the nearest village. Please wait for me. If you can't bear your thirst in my absence then please move the small piece of stone and drink the water which will ooze from there. After drinking the water, please place the stone on the same spot and do not tell anybody about this incident."

Bhai Bhagtu Ji ran to get water for his mother. Meanwhile, the weather was getting worse and she could not bear her thirst so she removed the piece of stone as told by her son. As told, a small stream of water started to flow out from the ground through the hole. The mother started drinking the water and she got her clothes wet to cool her body. At the same time a shepherd came and she forgot to place back the pebble. The sheep started to drink the water and the shepherd was very astonished to find water in the dried lake during summer.



The shepherd asked Bhai Bhagtu's mother pertaining to the origin of the water stream. Bhai Bhagtu's mother narrated the whole incident and the shepherd learned that Bhai Bhagtu is a very miraculous man. After a while, Bhai Bhagtu reached to his mother and found the lake

to be filled with water. Bhai Bhagtu then asked, “Dear mother, why didn’t you put back the pebble?”

The mother narrated the whole incident. The shepherd came and bowed down to Bhai Bhagtu Ji’s feet and Bhai Bhagtu Ji advised him to recite Almighty’s name. This is how Bhai Bhagtu Ji became famous and he preached Gurbani for his entire life.

27. BHAI MANJH JI²⁸

Bhai Manjh was a Rajput and was the headman of a village. He had the love for Meditation (Bhagti) in his heart. Bhai Manjh was a wealthy man and was a follower of Sakhi Sarwar. Once he heard the praises of Guru Arjan Dev Ji and Gurbani. That day onwards, his thirst for the glimpse of Guru Ji grew.

One day he could not wait any longer. He immediately left everything behind and came to Guru Ji. He bowed down at Guru Ji's feet and humbly requested, "Please cure my 3 illness²⁹ and please bless me with Sikhi. Please save me from the reincarnations."

Guru Ji replied, "You have made Sakhi Sarwar your master. His way is easy. Sikhi, on the contrary, is difficult. In it you cannot put yourself forward or assert yourself. You cannot embrace it without being ready to sacrifice without a groan your life on its behalf. If you become my Sikh, you shalt be an object of public disgrace and abuse. People of all sorts of life, will laugh at you and mock you. Your relatives will ridicule you, and allow you not to associate with them. They will also dispossess you of all your property. If you are prepared to endure such hardships and sufferings, then you become my Sikh. Otherwise talk not of Sikhi. Keep your wealth, and the good opinion of your family. Why heap on yourself the trouble by embracing my religion?"

Listening to Guru Ji, Bhai Manjh Ji folded his hand and replied, "Dear Guru Ji, the very moment I saw you and heard your words I turned away from Sakhi Sarwar. Now thinking of it, make me feel ashamed of myself. I bowed my head at the shrine of a pretended saint possessing no real greatness. Thus men forfeit their religion and lose the advantage of human birth. They have no mercy for anyone and they shall burn in hell. The ignorant people bow their head to these people. " Bhai Manjh Ji continued speaking with humility and tears clouded his eyes, "Dear master, I am in your refuge. Please bless me with Sikhi."

Guru Ji replied, "First, go back to your house and destroy the shrine of Sakhi Sarwar. Then come back to me and get your sins forgiven. Only then you will be worthy of Sikhi and you will have to do selfless service (sewa)."

Upon listening to Guru Ji's command, Bhai Manjh immediately went back to his house and destroyed the shrine. Then Bhai Manjh returned back to Guru Ji and prostrated before Guru Ji. Then Guru Ji gave sermons to Bhai Manjh, "By chanting Satnam, you will have all sorrows vanished. Always do selfless sewa and by doing so you will attain Atam-Gyan. During your last days, you will attain salvation."

Bhai Manjh then went back to his house and started the chanting of Satnam. Slowly Bhai Manjh's wealth started depleting and his relatives started making fun of him. Everyone in his village started spreading rumours that the reason why Bhai Manjh wealth depleted is because

²⁸ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 43 & 44) – Churamani Kavi Santokh Singh Ji

²⁹ 3 illness- Adhi (The illness originated from the mind such as psychiatric problems), Biadi (The illness which is originated from the body itself such as genetic diseases, cancer, etc.) and Upadhi (The illness originated from act of nature such as snake bite, accident, virus attack, etc.)

he left the worship of the Sakhi Sarwar. Then all the villagers got together and said, "You have lost everything because you made the Pir angry. Leave Sikhi and become Pir's disciple again."

Bhai Manjh replied, "I am a Sikh now. I will only go to Guru Ji's refuge. I don't need all this false materials. I will try to attain salvation and then attain ultimate bliss." Bhai Manjh subsequently lost his home, wealth, power and relatives. Bhai Manjh then left the village with his wife and started to work as a gardener. The money he used to get by selling the grass was divided into 4 parts. One fourth was kept aside for Guru Ji and the rest used to maintain his household. He spent quite some time like this until Guru Ji sent a Sikh to call Bhai Manjh.

Guru Ji sent the Hukamnama to a Sikh and said, "Go to Bhai Manjh and before you give this hukamnama, get 1 silver coin from him." The Sikh reached to Bhai Manjh who was selling grass at that time. The Sikh then narrates the whole event. Upon listening to him, Bhai Manjh humbly invited the Sikh to his house and asked his wife that what they should do as Guru Ji has asked for 1 silver coin in order to get the hukamnama. Bhai Manjh's obedient wife said, "This is easy and there is nothing to be worried about. We have a daughter who is still single. The headman of this village adores her. We can give the amount needed by the messenger and save our Sikhi. Our daughter is very fortunate as she will get engaged in order to get Guru Ji's Hukamnama."

After saying all this, She immediately left to the headman's house and gave the marriage proposal. Then she brought the amount needed to give the messenger and handed it over to Bhai Manjh. Then Bhai Manjh respectfully gave the amount and got the Hukamnama. Bhai Manjh was delighted to have the Hukamnama and then gave the messenger various types of food and a nice place to sleep.

Then the next day, when the messenger was leaving, Bhai Manjh said, "Please forward my utmost respect for Guru Ji and prostrate before Him on my behalf." Then Bhai Manjh resumed with his work while meditating on Guru Ji.

After a long time, Guru Ji again sent a messenger with a Hukamnama and asked him to only give the Hukamnama when Bhai Manjh gives 21 silver coins. When the messenger reached to Bhai Manjh, he was greeted with respect and was brought to his house. When the messenger described the whole incident, Bhai Manjh went to his wife and she was delighted to know that Guru Ji remembered them.

Then she said, "To get the money is very simple. Now you should go and find for someone that is need of a slave. I will become the slave and you can get the money." Then Bhai Manjh did as his wife told him and got the money. The money was then given to the messenger and he got the Hukamnama. When Bhai Manjh read the Hukamnama, he was delighted as it was stated there that Guru Ji is calling Bhai Manjh to him. Bhai Manjh gave the good news to his wife and the next day left to Guru Ji.

When Bhai Manjh reached to Guru Ji, he bowed down humbly and he was given the Langgar Sewa. Bhai Manjh always used to bring all the groceries for the preparation of Langgar and he also used to gather firewood. After a few days, Guru Ji called a Sikh and asked, "There is one Sikh by the name of Manjh, what is he doing and what does he eat?" The Sikh replied, "From the day he is here, he has been bringing firewood for the Langgar and he eats in the Langgar." Guru Ji then replied, "His sewa is not going to be fruitful as he is doing wage-labour. His mind will never become clean if he continues to do the same. Tell him to eat his

food elsewhere and do the Langgar sewa. The money and food he gets should be shared among everyone and he should just take a portion from it.”

Then the Sikh went to Bhai Manjh and told the whole incident which occurred. Bhai Manjh agreed and stopped eating from the Langgar. He used to ask food from the Sikhs and used to eat only a portion from it as he used to donate the rest. Then he used to perform Langgar sewa. Bhai Manjh became weaker but his love for Guru Ji was still steady.

One day, Guru Ji called Bhai Manjh and said, “You have lost all your wealth and power. Even your relatives left you and they slander your action for destroying the Sakhi Sarwar tomb. You have lost all your household goods and now you are going through so much pain. You should go back to your master (Sakhi Sarwar) and ask for forgiveness.” Bhai Manjh humbly replied, “I have attained the wealth of Satnam and no one can ever loot this wealth. No matter how much I share this wealth (Satnam), it never depletes. Furthermore, this wealth will help me during and after my death. I have held the Naam in my heart day and night. I regret that I did not start earlier.” After saying this Bhai Manjh resumed in his Langgar Sewa. He always used to bring a big bulk of dry firewood for the Langgar.

One day, Bhai Manjh collected all the firewood and there was no one there to help him carry the wood. Thus he was late by 90 minutes. Bhai Manjh was carrying the bundle of wood on his head when a violent storm came. Sand and other materials from the ground started to fly. Nothing could be seen at the moment. The wind was coming in the opposite direction so Bhai Manjh had to push forward with a large force. There was a well with shallow water in front of Bhai Manjh. As Bhai Manjh could not see anything, he fell into the well.

Although Bhai Manjh fell, he tried his very best to keep the woods dry. He thought in his mind, “Without these woods, the Langgar will have to halt and what will Guru Ji eat?” Bhai Manjh stood in the well with the woods on his head. The all-knower Guru Arjan Dev Ji could not bear his beloved Sikh in this pain and difficulty. So Guru Ji got up from his throne and started to run barefooted. When the Sikhs sitting in the congregation saw this, they ran behind with Guru Ji’s sandals. But while running, Guru Ji ordered the Sikhs to bring ropes.

When Guru Ji reached to the well, Guru Ji asked, “Who are you and why are you carrying the load of the woods on your head? Why don’t you throw them in the water and climb up?” Listening to this, Bhai Manjh who couldn’t see that it was Guru Ji, replied, “My name is Manjh. I am a Sikh of Guru Arjan Dev Ji.” In the meantime, the Sikhs reached to the well with ropes and palanquin for Guru Ji to sit in.

Sikhs dropped the rope into the well and said, “Climb up.” But Bhai Manjh replied, “First take the wood so that they remain dry and I won’t leave them here. Take me only after you have taken the wood. I need to go to the Guru Ji’s Langgar.” Then the wood were carried out and only then Bhai Manjh was brought out.

When Bhai Manjh saw Guru Arjan Dev Ji in front of him, he fell on Guru Ji’s feet and said, “This is not something new. You always come to help your Sikhs. You cannot bear the pain of your Sikh. I am powerless and I am in your refuge. Please save me.” Guru Ji replied, “Dear Manjh, you are very smart and I am very



pleased with you, ask for a wish. Your Sewa is now successful.” Bhai Manjh then said, “I only ask that besides Satnam, I don’t have any attraction for anything else.”

Listening to Manjh, Guru Ji replied, “Dear great Sikh! Ask something else.” Then Bhai Manjh said, “Dear Guru Ji, please do not assess any Sikh the way you have assessed me as sometimes they may lose faith.” Guru Ji replied, “Dear Manjh, gold has many impurities on it. By melting it, the impurities are removed. In the same manner, I prepare my Sikhs for salvation. Anyway, your wish is also accepted, but still ask for something else Bhai Manjh.”

Bhai Manjh finally replied, "May my consciousness remain at your feet and may I never forget the meditation of your Naam. If you wish to bless me, then bless me with gift of limitless faith."

Guru Arjan heard these words and then said;

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"Manjh is the beloved of the Guru and the Guru is beloved of Manjh. Manjh is the ferry of the Guru who will ferry across the world ocean."

Then Guru Ji hugged Bhai Manjh Ji and instantaneously Bhai Manjh attained Atam-Gyan. Guru Ji then said, “Bhai Manjh! Return to your home and start Guru Ka Langgar there. You will have the miraculous powers with you and you may make as many Sikhs you want.” After saying this Guru Ji returned to his home.

Bhai Manjh's wife had been working in the house of the village head and she made such an impression on him that he decided to make her his sister. He requested that she take the responsibility of raising his only son. He also gave back Bhai Manjh's home where she could raise the boy. Bhai Manjh returned home and was informed of all that had happened and was stunned.

Bhai Manjh never left the support of the Guru. Even at the darkest time he had faith it was all a test and if he stayed firm in his faith, nothing would happen to him. Bhai Manjh was appointed for the entire Doaba area to preach Sikhi and he opened a Dharamsala in his home. The Langgar that Bhai Sahib Ji opened was famous all around. Many people became Sikhs because of his parchaar. When Guru Arjan Dev Ji came to visit the Doaba area in 1596, he made a point of specially visiting Bhai Manjh and praised him for his parchaar. Bhai Manjh Ji is the embodiment of faith and perseverance. Nothing in life could turn him away from the Guru and in the end, the Guru kept and protected his Sikh.



Gurdwara Bhai Manjh

28. BHAI BEHORA JI³⁰

After Sri Harmandir Sahib was revealed, Guru Ji went again to Goindwal Sahib. Guru Ji held congregation at Goindwal Sahib and many Sikhs used to come every day. Guru Ji used to wear plain clothes. Guru Ji used to eradicate the sins of the Sikhs by blessing them and by uttering nectar-like words. Guru Ji used to talk about Brahm Gyan and then Kirtan used to be sung.

Guru Ji used to hold the congregation from the wee hours (Amritwela) to dusk. Every time a Sikh would come and inform Guru Ji that the Langgar is prepared. Then Guru Ji used to bring the whole Sanggat and sit on the floor with all the other Sikhs. When everyone used to finish eating, Guru Ji used to go to his bed.

There was one Sikh by the name of Bhai Behora who was a goldsmith by profession. He bowed down at Guru Ji's feet and stood there for a long time. Seeing this, Guru Ji said, "Come Behora, tell me the truth. What is your occupation?" Bhai Behora started shivering and said, "Dear Master, You know everything. I am a goldsmith and that is how I earn money to sustain myself."

Hearing Bhai Behora, Guru Ji said, "Do whatever profession but you should follow the work ethics as well. The person who earns without cheating, lying and gives donation will have his/her mind pure." Tears started flowing from Bhai Behora's eyes and he pleaded humbly to Guru Ji, "Dear Guru Ji, I have done a big sin. I am earning with dishonesty and I am sinful. Whoever that comes to my shop regardless if they are even my parents, I will take one fourth of the gold and keep it with me. Only with the rest of the gold, I will make jewelleryes for them and get my fees. Many people come to my shop and I do the same to all. I am a great sinner and I am in your refuge. I couldn't bear this lie any more. Dear Master, I am not lying and I know your greatness. You are merciful and are able to give salvation even to the sinners."

When Bhai Behora told the truth to Guru Ji, the merciful Guru Ji gave his sermons, "How did you end up telling lies? You have done so many sins and when you die, you are going to suffer. You will have to reincarnate millions of times and who will save you at that time? We will leave everything behind when we die except for the deeds (Karma). You will have to bear the results of your deeds. Your sins will entrap you and you will have to bear the pain. Only regret will remain with you as you won't be able to do anything in the next world. Thus, you should start chanting Satnam day and night so that you can attain salvation. Leave the love for worldly materials as the true happiness is only going to come by chanting Almighty's name. Stop your mind and body from doing evil deeds. Spend the rest of your life in true congregation (Satsang) and by following Sikhi."

Upon listening to Guru Ji's nectar-like sermons, Bhai Behora was delighted and decided to leave all the sinful deeds. Bhai Behora started doing Sewa with love and faith. After a few days, Bhai Behora left the love for worldly desires (Moh). Bhai Behora was immersed in Guru Ji's Bani and was in bliss.

One day, Guru Ji called Bhai Behora and said, "Now go back to your house and sing the praises of Almighty there. Spend your time in Satsang and always keep your mind

³⁰ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 45) – Churamani Kavi Santokh Singh Ji

concentrated to Almighty.” Listening to Guru Ji, Bhai Behora humbly pleaded, “Dear Guru Ji, I am your servant. What should I do in order to attain salvation? By which, I will be able to swim across the world ocean. Please tell me the method.”

Guru Ji replied, “Do not cheat and lie when doing your business. Have free food (Langgar) at your house where the poor and needy can come and eat. Always keep Sikhi and remove Haumai (self-centeredness). Thank Almighty in both good and bad situations. Always stay humble.”

After listening to Guru Ji’s sermons, Bhai Behora went back and his mind was always centred to Guru Ji’s feet. By this way, any Sikh who used to come to Guru Ji used to get blessed. Then Guru Ji went and sat near Amrit Sarowar where excavation was in process.

29. BHAI BAHLO JI³¹

29.1 Background

During the time of Guru Arjan Dev Ji, Sultanis or Sakhi Sarvars were very powerful in Punjab. Sakhi Sarvars believed in their Pir whom they called Sultan. The puritan Muslims like Wahabis don't consider the Sakhi Sarvars as real Muslims since they believe in Pirs and worship the Kabars (graves) but in those days, normally the Sakhi Sarvars served as a first step for Hindu to convert to Islam.

There were three main leaders of Sakhi Sarvars in Majha, Doaba and Malwa and all three were very rich and prominent persons. Bhai Langah of Majha was a major leader of Sakhi Sarvars in Majha zone (Lahore, Amritsar, Tarn Taran Area) of Punjab and when he converted to a Sikh, he served as a major blow for the Sakhi Sarvars. From Doaba zone (Jalandhar, Hoshiarpur, Phagwara), Bhai Manjh became converted to a Sikh.

In Malwa, Bahlol (Bhai Bahlo) was a big landlord and a very prominent leader of Sakhi Sarvars. He used to keep a Khoondi (cane) in his hand and used to attend big festivals of Sakhi Sarvars along with his thousands of followers.

29.2 Early Life

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According to the above written verses of Giani Gian Singh, Bhai Bahlo was born in the house of Chaudhari Aldita (Allah Ditta) who was a very rich and big Sidhu landlord of village Phaphra. As per the Sakhi Sarvari tradition, Bhai Sahib was given the Muslim name of Bahlol.

As Bahlol grew up, he took up his family religion and became a very prominent member of Sakhi Sarvar religion. At that time whole of Malwa was coming under the influence of this sect. Guru Ji had checked the sect's growth in Majha and Doaba but Sakhi Sarvars were still flourishing in Malwa zone.

The followers of Sakhi Sarvar were called Sultani and their leaders used to carry Sarvari Khoondi (cane). Sarvari Khoondi is also called Aasa, which is a long stick that the members of other Sufi sects too carry. Bhai Bahlo became the strongest leader of Sultanis and had thousands of followers. Like other Sarvaris, he also used to provide supernatural services like driving out ghosts, and other occult services like Black magic etc.

³¹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 46 & 47) – Churamani Kavi Santokh Singh Ji

29.3 Guru Ji's Hukamnama to Bhai Bahlo

Guru Ji's ways are mysterious. There are ones who are always in service of Guru Ji and then there are ones who are obvious of their spiritual status. Sometimes Guru Ji awakens the ones who seem obvious of spirituality, all of sudden and they attain everything in no time. This is what happened in the life of Bhai Bahlo.

While Bhai Bahlo was busy spreading the Sultani faith in Malwa and had no idea about Guru Ji, Guru Ji had different thoughts for him. Guru Ji gave a Hukamnama to one of his Sikhs and ordered him to deliver the Hukamnama to Bhai Bahlo. The Sikh arrived with the Hukamnama and gave it to Bhai Bahlo. Bhai Bahlo was surprised beyond believe to receive this Hukamnama. He did not know Guru Ji and had never contacted Guru Ji, nor he had ever spoken to any Sikh of Guru Ji. He was thinking that how did Guru Ji know about him. Guru Ji had ordered him to come to Him. His reaction after reading the Hukamnama has been captured by Kavi Santokh Singh as follows:

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(I have never met Him and I never went to him. I never wrote to him anything nor read anything about Him (Guru Ji). How can it be fair to go to him.)

He was thinking that he is the leader of thousands of people. How would it be right to go to the spiritual leader of other religion? He had so much respect amongst people there. He feared that he would lose all this status and respect if he went to Guru Ji. After doing deep thinking he came to the conclusion that there was nothing for him to gain if he went to Guru Ji.

After meditating thus, he disobeyed the Hukam of Guru Ji and said that he had nothing to gain by going to Guru Ji. He said that even a foolish person in his situation would not go to Guru Ji and lose everything he possessed.

29.4 Guru Ji's second Hukamnama

The Sikh came back to Guru Ji and narrated the incident to Guru Ji. Guru Ji smiled mysteriously and asked the messenger Sikh to convey the following Bachans to Bhai Bahlo. The Sikh travelled back to Bhai Bahlo and conveyed the following message of Guru Ji:

“O Bahlo, you have forgotten everything and have become a disciple of a Mughal (Muslim Pir). You have forgotten your Bhagti of previous lives and started worshipping graves of Mughal Pirs. You have become a follower like sheep but don't realize that the Pir you worship will not help you in this world and the next world. You are my Sikh from previous lives.”

When Bhai Bahlo heard this, he was just amazed. The Bachans of Guru Ji were causing his heart to flutter. He felt that he was getting pulled towards Guru Ji. He tried to resist his heart.

The Sikh continued to give him Guru Ji's message, "The time for you to receive the Amrit that you had been begging, has arrived. You did massive Bhagti in your previous lives and now the time to receive reward for all that hard work has arrived. **You had been demanding salvation, emancipation. Come and receive the salvation you were seeking.**"

Bhai Bahlo was just amazed. He could not say anything. His heart had softened up. Now he served the Sikh dutifully and humbly. He still could not get himself to go to Guru Ji. He requested the Sikh to deliver his message to Guru Ji. The message was as follows:

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(I am ignorant and don't know anything. I don't remember seeking anything in my previous lives. May Satguru show me something (something to convince me). Let Satguru use his personal power and call me.)



29.5 Guru Ji's third Hukamnama

The messenger Sikh came back to Guru Ji and delivered Bhai Bahlo's message. Guru Ji wrote something on the Hukamnama and asked the Sikh to deliver it to Bhai Bahlo. Now some Shardha for Guru Ji had awakened within Bhai Bahlo. He took the Hukamnama Sahib and placed on his head. When Bhai Bahlo read Guru Ji's Hukam, he remembered the relevant parts of his past lives. He said to himself that now it was necessary to go to the refuge of Guru Ji. He decided to kill his ego and the thought of what others who considered him to be their leader, would think.

He still had some feelings and fear of his Pir and for this reason, he did Ardaas that he would be going to Guru Ji but if the Pir could stop him to reach river Satluj, he would forgo his journey to Guru Ji.

29.6 Meeting Guru Ji

With these thoughts, he started his journey to Sri Amritsar Sahib. What could the Pir have done to stop Bhai Bahlo when Guru Ji Himself was on the head of Bhai Bahlo? Bhai Bahlo crossed the river without any difficulty. As soon as he crossed the river, he removed his Sakhi Sarvari clothes and threw away the Aasa (the stick) in the river.

Few days later he arrived at Sri Amritsar. He was surprised to see the spiritual atmosphere of Sri Amritsar Sahib. Thousands of Sikhs were chanting Naam, reciting Bani and selflessly doing Sewa there. He felt lucky to have come to this place that was like Sachkhand on Earth.

When he saw Guru Ji, he was filled with bliss. He fell at Guru Ji's lotus feet (Charan Kamal). With eyes full of loving tears, throat that could hardly utter a word, he begged Guru Ji for Naam. He earnestly thanked Guru Ji for doing the effort of Him calling Guru Ji. Guru Ji accepted his pleads and blessed him with Naam. Next he was given the Hukam to do sewa at

the Sarowar of Amritsar Sahib. He was to be paid for doing Sewa. Even though, he did not want to accept salary for his sewa, he could not disobey Guru Ji's order.

29.7 Bhai Bahlo's sewa

He started working in the potter's kiln (oven) where bricks are baked. He worked there as hard as he could and for as long as his body would let him. At Amritvela and evening time he attended Sanggat to listen to Kirtan and Katha. All day he spent his time in doing Sewa and chanting Naam. This had a profound impact on his mind. His mind was purified and soon the glow of Gurbani was glowing in his mind.

Bhai Bahlo noticed that Guru Ji only accepted such bricks in sewa that were fully hardened and red in colour. Someone told Bhai Bahlo that if human excreta and cow dung was used along with other fuel; it helped in getting the bricks to fully harden. Bhai Bahlo got an army of volunteers and acted on this advice. The work was very dirty and not many people were willing to undertake this work but Bhai Bahlo, whose only aim was to please Guru Ji had no qualms over doing this sewa. While doing this sewa, his clothes became very filthy and he smelled really bad but he continued with the sewa. When all the kilns were opened, it was found that Bhai Bahlo's bricks were the best. Guru Ji was very pleased with Bhai Bahlo's work but kept quiet at that time.

Once, there was a shortage of Langgar supplies. Bhai Bahlo, who used to get paid for doing sewa, had saved all his funds. He presented his savings and with that the Langgar supplies for that time were supplied.

29.8 Bhai Bahlo's sewa accepted and blessings

Bhai Bahlo's condition had become such that he had only one aim of doing sewa. He hardly spoke to anyone and because of working with excreta and cow dung; his clothes were very filthy during the day. Many people avoided him and some even made fun of him. Some even thought that he had gone crazy.

When he was not working on the kiln, he used to work on digging out soil from the Sarowar. Some volunteers used to fill his bucket so heavily that it would be very hard for one person to lift but Bhai Bahlo never complained. He always stayed focus on Naam and Sewa. People mocked him but his mind had been imbued with Naam so deeply, that he never got angry, upset, or ashamed, because of the mocking. His heart was contented with Naam.

Whenever he used to see Guru Ji, he could not keep his eyes away from Guru Ji. His eyes were full of love for Guru Ji. Then he used to forget all his tiredness and fatigue. He had so much love that it seemed as if his heart was beating only for Guru Ji.

Guru Ji was not unknown to the love of Bhai Bahlo but wanted him to get more purified. But one day, Guru Ji could no longer restrain Himself. Bhai Bahlo had been dealing with excreta and his clothes were very dirty. The bad-smell coming from him was unbearable. He saw Guru Ji along with some Sikhs coming towards him. He could not think of appearing before Guru Ji in such condition. He tried to hide behind other volunteers but then noticed Guru Ji coming right towards him. When Guru Ji came close to him, he moved backwards. Guru Ji moved forward and he moved backwards. Then the thought came to his mind that moving

backwards would amount to disrespecting Guru Ji but to appear before Guru Ji in such filthy condition too was disrespectful.

As he was engaged in such thoughts, he inadvertently fell at the Charan Kamal of Guru Ji. Guru Ji lifted him up and tightly embraced him. All curtains blocking the spiritual treasure within were lifted in that instant. Bhai Bahlo accomplished Jyot-Vigaas there and then. Guru Ji had done his kirpa.

After the completion of the Sarowar and Sri Harmandir Sahib, a samagam was held to thank Waheguru. Baba Buddha Ji was the first one to receive siropa and honour from Guru Ji. The second one after Baba Ji to receive the Siropa was Bhai Bhagtu Ji. He was blessed with many boons and the responsibility to do Parchaar of Sikhi in the area of Brars. Then came the turn of Bhai Bahlo Ji. Guru Ji first of all blessed him with the title of “Bhai” and called him Bhai Bahlo. Bhai Bahlo Ji’s original name was Bahlol but Guru Ji changed it to Bahlo and also blessed him with the title of “Bhai”.

Guru Ji was still not satisfied with his blessings. Guru Ji gave him the boon of “Bhai Bahlo, Sabh taun Pehlo” meaning Bhai Bahlo is number one out of Volunteers. Guru Ji was still not satisfied and then lovingly asked him to ask for more. Bhai Bahlo’s eyes were filled with divine tears and with trembling body, he asked for nothing but Naam and Sikhi for eternity. Guru Ji was filled with love. Guru Ji got up from His throne and embraced Bhai Bahlo very tightly and declared him the leader of Sikhs in Malwa zone. Then Guru Ji through another blessing gave him access to all Akali Shaktis (positive extra-sensory spiritual powers, Ridhi Sidhi). Anything that Bhai Bahlo would say and do would come true.

29.1 Conclusion

Thereafter Guru Ji gave Bhai Bahlo the Hukam to go to his home and do Parchaar of Sikhi in Malwa zone of Punjab. Bhai Sahib arrived at his home and the whole village and friends were surprised to see him in Sikhi baana. He no longer was carrying the Aasa (long stick of Sakhi Sarvars), or wearing Sultani clothes. His shining face was showing the inner Avastha of a Brahmgyani.

The Sakhi Sarvars were furious. They first cajoled him to come back to his old faith and then threatened him but Bhai Sahib remained unmoved. Soon he started doing parchaar of Sikhi and in a matter of short time, Sikhi started spreading very rapidly in that area. Twice a year, at Vesakhi and Diwali, he used to go to Sri Harmandir Sahib with thousands of Sikhs.

Bhai Sahib continued doing sewa and Parchaar of Sikhi in Malwa. Bhai Sahib was one of the greatest Sikhs of that time along with Bhai Manjh Ji, Bhai Bhagtu Ji, and Bhai Langah Ji. May Guru Ji bless us with such Sikhi as these great Gurmukhs had.

30. 'BUDDHU DA AWA KACHA' AND BHAI LAKHU JI³²

In the city of Lahore, there lived a very faithful Sikh of Guru Arjan Dev Ji. His name was Bhai Budhu and by profession he was a brick manufacturer i.e. he made bricks. He was a very prominent Sikh of Lahore and was always on the forefront of all Sikh Samagams and Sewa projects. Because of his Sewa activities, he was in good books of Sanggat of Lahore.

Once, he thought of undertaking a big business project of making huge amounts of bricks. He thought of making big money and then spending more time on Sewa and Simran. He took huge loans from local bankers and employed hundreds of persons to work on making bricks, which included bringing the required mud and other ingredients used to make bricks. He collected a lot of fuel (wood etc.) too in order to bake the bricks in kilns (brick ovens). He paid his employees very fairly using the money he had taken as loan.

Within months, he built hill-like kilns, where bricks were made and placed. Now the only thing left to be done was light the kilns and then hope that the bricks got baked fully. It is said that due to many reasons, the bricks in the kiln do not bake fully and such brick that does not come out good, is rendered useless and thrown away. In such cases, all the effort done and money spent in making bricks is wasted.

30.1 Arriving at the Darbar of Guru Arjan Dev Ji

Since this last step of lighting the kilns is the most important step in making the bricks, Bhai Budhu, went to Sri Amritsar Sahib, in the presence of Guru Arjan Dev Ji, to do Ardaas and request (Benti) for success. He did Ishnaan there, and with devotion and concentration recited a paath of Sri Jap Ji Sahib. Then he arrived at the Darbar of Guru Arjan Dev Ji. Surrounded by Sanggat, sitting on the throne, Sri Satguru Ji looked more beautiful than the full moon surrounded by stars at night. Divine Kirtan of Dhur kee Bani was going on. He prostrated before Satguru Ji who was seated on his throne surrounded by Sanggat and earnestly and humbly did his request (Benti).



Satguru Ji's response has been beautifully captured by Mahakavi Santokh Singh Ji:

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³² Sri Gur Pertap Suraj Granth (Raas 2, Ansu 48) – Churamani Kavi Santokh Singh Ji

(Satguru Ji with his Nain (eyes) full of compassion, gazed at Bhai Budhu and said, “Your all tasks/works will be done. Go serve Sikhs heartedly (with heart)”

30.2 Serving the Sanggat and Upsetting a Sikh

Bhai Budhu arrived back at his city Lahore, and he was extremely pleased to have obtained good sermon from Guru Ji. He organized a Samagam at his home and served the Sanggat very well and humbly. First Kirtan was performed and then after Ardaas and Degh, Langgar was served to Sanggat. Countless Sanggat had arrived and limitless Langgar was prepared. Many Volunteers were working to serve the Sanggat.

It so happened that towards the end of the Langgar, a Sikh who had a very dishevelled look and was wearing rags arrived outside the house of Bhai Budhu Ji. He requested the Sewadaar for some Guru ka Langgar. He emphasized the words “Guru ka Langgar”. Incidentally, the Langgar had been wrapped up and the Sanggat was about to perform the Ardaas of completion at the request of Bhai Budhu Ji. The Sewadaar told him that the Langgar had been wrapped up and it was not possible to serve Langgar now. Bhai Budhu Ji too heard the argument and he got a little upset and impatiently told the Sikh that if he had come earlier, he could have been served whatever kind of Langgar he pleased but now it was too late. Bhai Lakhu felt belittled.

30.3 Interruption of Ardaas

In the meantime, Ardaas started. In olden days, it was seems like it was maryada to do Ardaas after Langgar, to bless the family that did Sewa. Even today, we notice that some Sikhs after being served by the loving family, do Ardaas Benti for the family that did Sewa.

The Ardaasia Sewadaar did Ardaas, “O Satguru, Bhai Budhu is your Sikh. He has done sewa of Sanggat very earnestly. Do Kirpa so that his Aava (kiln) may bake well.”

Bhai Lakhu (some have called him Bhai Kamaliya), the Sikh, interrupted the Ardaas from outside and said, “□□□□ □□□□ □□□□ □□□□” (The Aava of Budhu would stay unbaked i.e. Kacha.)

Not surprisingly, Bhai Budhu was very upset when he heard these words from the mouth of Bhai Lakhu. He said, “Why would my Aava stay Kacha (unbaked)? The whole Sanggat has done Ardaas for me and Guru Ji Himself has blessed me. You are not greater than the whole Sanggat and Guru Ji”.

Bhai Lakhu listened to what Bhai Budhu said, and replied, “I too am a Sikh of the great Guru. Your Aava will certainly stay Kacha because you have failed to serve the Sanggat properly and now too you are not feeling any remorse.” Saying this, Bhai Lakhu left. Bhai Budhu went after him to serve him Langgar but he just disappeared in the Sanggat and could not be found. Bhai Budhu felt very bad.

30.4 Kacha Aava and Pleading before Satguru

Bhai Budhu lighted the kilns and waited for the results. After some time when the kilns were opened and the bricks were checked, he noticed that none of his bricks had baked completely and all of his bricks were unbaked i.e. they stayed unbaked. When Bhai Budhu saw this, he was naturally very disturbed. Darkness started welling around his eyes. He felt that he was going to faint. How was he going to pay the lenders back? His house, all his possessions had been mortgaged. What was he going to do?

He could not believe that Bhai Lakhu's sermon had even defeated Guru Ji's sermon and that of the whole Sanggat. How could one Sikh be so strong? He was lost in these thoughts that all of a sudden he saw a ray of light. He decided to go to Sri Amritsar Sahib and tell Guru Ji everything.

He hurriedly arrived at Sri Amritsar Sahib. His heart was beating fast. His face had whitened out and all the hue from his face had disappeared. Drowning in the ocean of stress and worries, he prostrated before Guru Ji. He lifted his face and narrated all that had happened. He reminded Guru Ji of His sermon of success in this endeavour. Guru Ji closed His eyes and went into Semadhi. After some time Guru Ji asked Bhai Budhu if he had served the Sanggat as per command.

Bhai Budhu Ji replied in affirmative. Then Guru Ji asked again if everyone had been served with humility and love. At that point, Bhai Budhu Ji narrated the incident during his Thanksgiving Prayers and Bhai Lakhu's words. He said that after Ardaas he tried to find the Sikh but could not find him.

30.5 Guru Ji's Gurmat Decision

Guru Ji again went quiet for some time. In the meantime, Bhai Budhu was greatly stressed. Now he realized his mistake of hurting a Sikh's feelings.

Guru Ji opened His eyes and said, "You did not act rightfully, O Sikh. A Sikh can override my sermon but I can't override a Sikh's sayings. If you organize a Samagam for Sanggat, don't let anyone leave hungry. Only then consider that Samagam to be complete if everyone is served well. Otherwise, consider that there would remain a deficiency in the Samagam. Those who will listen to this teaching of mine will have all their wishes fulfilled. Always respect Sikhs and never insult any Sikh. Consider the Bachans of Sikhs sweet (even if they don't seem to be). If you meet them, stay humble before them."

After imparting the above stated teachings to Bhai Budhu Ji, Guru Ji declared that though Bhai Lakhu Ji's Bachan of bricks not baking well has come true but the Ardaas of Sanggat too would come true in such way that his half-baked bricks would sell for the same rate as fully baked bricks.

Bhai Budhu Ji came back happily and it so happened that a big wall of the Lahore fort fell and bricks were required to repair the wall. Due to rainfall, most kilns could not operate well and there was a severe shortage of bricks that year. The government bought Bhai Budhu Ji's bricks for the same rate as regular bricks. This way, Bhai Budhu was saved from going bankrupt and he also learned many spiritual lessons through this incident.

(Gurdwara Bhai Budhu da Aawa)



31. PANDIT GANGGA RAM CAME TO SELL MILLET (GRAIN)³³

31.1 Background

In Bathinda, there lived a Brahmin by the name of Gangga Ram. While he was working as a priest, in order to make extra money, he also got into the business of buying and selling. He bought a large stock of Baajra (a kind of grain like wheat or corn) and started travelling towards Majha (Amritsar / Lahore area of Punjab) to sell it at a higher price, thereby making a profit.

He crossed Sutlej River and inquired about selling his stock but found no takers. He travelled further west and crossed river Beas to enter Majha zone of Punjab. Upon inquiring there, he found out that his grain would sell very easily at Sri Amritsar Sahib, where under the divine guidance of Guru Arjan Dev Ji, construction of Harmandir Sahib was going on. People told him that there was no better place to do business than Sri Amritsar Sahib. Hearing such words of praise, Gangga Ram along with his carts of Bajra, started travelling towards the Guru's city (Guru ka Chak).

31.2 Arrival at Sri Amritsar Sahib

When he arrived at the spiritual centre of the Sikhs, he found a suitable place for himself and unloaded his stocks there. He was amazed and very glad to see thousands of people from many different lands working selflessly for Guru Ji. Many were working on removing dirt from the bricks while many others were handling the cement (choona) to be used with bricks. Countless were working in the Langgar cooking food, arranging wood for fuel and distributing Langgar to Sanggat there. Countless were working selflessly while countless worked for money and they were paid their wages at evening time.

He was most amazed by the selfless sewa of Sikhs. Their faces were shining because of Naam, Gurbani and the Sewa that they were doing. The atmosphere of Sri Amritsar Sahib was extremely spiritual. Gangga Ram's mind, which was Maya-centred before, totally got imbued with the divine colour of Gurmat. He thought to himself - these Sikhs are working selflessly, day and night, and in this way are becoming prime candidates for spiritual emancipation; why should he be left behind.

He had darshan of Guru Ji (Guru Arjan Dev Ji) who was personally monitoring the construction and the beautiful and spiritual Darshan of Guru Ji bewitched him. His mind was now filled with a deep urge to just fall at Guru Ji's Lotus-Feet and stay there forever. He did Prostrate Guru Ji from far and came back to his place of residence.

³³ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 49 & 50) – Churamani Kavi Santokh Singh Ji

31.3 Shortage of flour at Langgar

It so happened that, one day, enough grain and other food did not arrive at Guru ka Langgar and for this reason the Langgar finished. Thousands of Sikhs missed their eating time but they continued with the sewa they were doing. When Gangga Ram noticed that Sanggat was hungry and still working selflessly, he was deeply moved. He thought in his mind that there was no better work than to provide Langgar to the hungry Sanggat.

After making up his mind to donate his stock to Langgar, he went forward and spoke with the Volunteers in-charge. He asked them where did the ingredients for Langgar come from. The Volunteers responded saying that the offerings were made by thousands of Sikhs and Langgar too is served at all times, to thousands of people.

At this point, Gangga Ram informed them that he had brought his stock to sell and make profit but now after viewing how thousands of Sanggat was working selflessly, he has made up his mind to donate his stock to Sanggat.

31.4 Stock is taken on credit

The volunteers asked him to wait so that they may seek permission from Guru Ji. They approached Guru Ji and told Guru Ji about a Brahmin who brought his stock here for selling but now was wishing to donate it to Guru ka Langgar. Guru Ji replied by instructing the volunteers to take as much stock as was needed and to let the Brahmin know that he would be paid after the Vesakhi Mela.

The volunteers came back and took as much stock as was needed and informed him that he would be paid at Vesakhi time.

It so happened that in the coming days too, there was shortage of offerings of food for Langgar and the volunteers slowly bought all the stock that Gangga Ram had brought with him.

There were only few weeks left for Vesakhi and Gangga Ram just stayed at Sri Amritsar Sahib. He started doing sewa and attending the Sanggat congregations in the morning and evening. His mind was purified as a result of doing Sanggat. He started losing the worldly attachments of money, family etc. and his mind got increasingly tilted towards listening to Gurbani.

31.5 Vesakhi Mela

Soon Vesakhi came and countless Sanggat came from all parts of the world to have glimpse of Guru Ji. Seeing the love and devotion of Sikhs for Guru Ji, Gangga Ram was blessed. He too started hoping for salvation from Guru Ji. He hoped to receive Sikhi from Guru Ji. After the Vesakhi mela was over, Guru Ji asked his Volunteers to call Gangga Ram, so that his debt could be paid off. Gangga Ram came to the Darbar of Guru Ji and fell at Guru Ji lotus-feet.

Guru Ji addressed Gangga Ram very lovingly, “Dear Gangga Ram, accept the price for the stock you offered and accept the value higher than the original because firstly you gave us

this stock on credit and secondly at the time when we needed it.”

Hearing Guru Ji sweet words, Gangga Ram strongly but very humble said, “Dear Master, I will not take any money for that stock. I did sewa of that stock with the hope that you will fulfil my spiritual hopes by setting me free (from birth and death). I don’t want to go back to my home. I want to stay here in your Sanggat and attain salvation. What is better than staying with your Sanggat, where one can attain salvation? I will never leave your doorstep.”

Hearing the reply of Gangga Ram, Guru Ji was pleased but said, “Accept all the money now and go to your home. We don’t accept ritualistic offerings. Only the offerings of humble Sikhs are accepted here. There is no shortage of any kind in The House of The Guru. Once you accept the money and drop it off at your home, come back here and you will receive Sikhi (Naam). Then you can do as much sewa as you want.”

Gangga Ram’s mind had been purified by doing sewa for the Sanggat all these days. His eyes filled with tears of love and devotion. He begged before Guru Ji to accept his offerings and give him Naam, so that he may attain salvation.

Guru Ji was very pleased with his reply. Guru Ji immediately had his Charan Kamal washed, and there and then gave him Pahul and accepted him as his Sikh.

Now Gangga Ram started doing sewa day and night. He attended the Sat Sanggat in the morning and evening. During Amritvela he did chanting of Naam with full concentration. Sooner than later, he developed great spiritual powers. He became an accomplished Sikh. Guru Ji called him one day and instructed him to go to his hometown (Bathinda) and do Parchaar of Sikhi there. This way Bhai Gangga Ram became an accomplished Sikh of Guru Ji, through his sacrifice, love, devotion, Naam Abhyaas and faith.

32. MOOL CHAND³⁴

There used to live two (2) Khatri brothers who were very wealthy. The elder brother was Bidhi Chand and the younger one was Sidhi Chand.

Whenever Gangga Ram used to ask anything, Sidhi Chand would selflessly perform it without any hesitation. Sidhi Chand also used to bring food and expensive clothes for Gangga Ram. After a long time doing selfless service (Sewa) of Gangga Ram, one day, Gangga Ram asked Sidhi Chand, “Dear Sidhi Chand, you always serve me selflessly and I am very flattered. Ask what is your wish and you shall obtain it?”

Listening to Gangga Ram, Sidhi Chand was pleased and said, “I don’t have a son and I would like to have a miraculous son. I know that nothing is impossible for you to do.” Upon hearing Sidhi Chand’s wish, Gangga Ram said, “Your house will have a saint son who will have a large heart and people will worship him. His hair will be one and a quarter hand-span long and they will be white in colour. He will be the ornament of your lineage and with the blessing of Guru Arjan Dev Ji you will obtain a son with these characteristics. He will also have many miraculous powers.”

Sidhi Chand was delighted when he heard Gangga Ram’s nectar like words and continued to serve Gangga Ram. On the 10th month, Sidhi Chand’s wife gave birth to a baby who had all the characteristics mentioned above. People from far and near came to see the baby and they were astonished to see a new born baby with one and a quarter hand-span long white hair. Sidhi Chand went to Gangga Ram to give the good news and the baby’s name was kept Mool Chand. Brahmin Gangga Ram spent some time doing sewa at pool of nectar, Amritsar and used to chant Satnam.

Till now, in the town of Sunam Nagar, people still worship Mool Chand and they obtain many miraculous powers.

³⁴ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 50) – Churamani Kavi Santokh Singh Ji

33. THE WICKED MASANDS ³⁵

Many Sikhs used to come for the construction of the pool of nectar (Amrit Sarowar), they also used to go to kilns to make bricks and bring them for the construction. The duty for the construction of the stairs of Amrit Sarowar was bestowed to the Masands (representatives of the Guru). The Masands used to collect money from Sikhs by going house to house and also when there was an important festival such as Vaisakhi. They used to bring the money to Guru Ji or used to give to the construction workers or it was used in the Langgar. Many artisans used to craft the bricks and place them neatly. Bhai Behlo and other Sikhs used to supply bricks to Amrit Sarowar. Many wishes of Sikhs used to be fulfilled upon doing service (Sewa) at the Amrit Sarowar.

Guru Arjan Dev Ji always used to say that, “Upon having a dip in the Amrit Sarowar, all the sins are vanished and those who come with love, their wishes are fulfilled.”

One day Sikhs came to Guru Ji and said, “Dear Guru Ji, this pool has many benefits and this pool shall stay forever. But Guru Ji, during the construction the workers are only plastering one brick and the rest is joined by clay. By doing this, the structure will not survive for a long time and the Masands are the one behind this. They are doing this so that the work can be done cheaply and they can get the profit. Dear Guru Ji, you are capable of anything so please do something of this matter.

Hearing to the Sikhs, Guru Ji immediately called the Masands and said, “You all are not doing a good work in the construction of Amrit Sarowar and why you are all so greedy? Why is the plaster being replaced by clay? How much the artisans are asking for, give them so that they can do a good work. Listening to Guru Ji, they said, “Dear Guru Ji, our expenses are rising as we also have to run our houses and day-by-day the amount of Langgar being prepared is rising. Our everyday expenses are over thousands of rupees.

Guru Ji knew they are very stingy and said, “Wealth is abundant in the house of Guru Nanak, be generous and have some faith. By doing this there will never be lack of wealth.” Hearing to this, Masands gained some faith and said, “We will do the construction progressively as we get our funding.”

For a few days they were doing their work properly but after that their greediness rose and they started to do the same thing again. Masands used to supervise the construction so that less money is used. Masands never used to listen to anyone as they used to do as they wished. Seeing their attitude, Sikhs went to Guru Ji and said, “The Masands are doing as they wish, they don’t listen to anyone. They are placing all the bricks with clay and to show us the top bricks are plastered.”

Listening to the Sikhs, Guru Ji called the Masands again and said, “Don’t cheat while doing the construction of Amrit Sarowar. See this as the house of Almighty, so have some fear when putting the bricks. We don’t have any shortage of wealth in any way and have some faith.” Hearing to Guru Ji the Masands replied, “The Sikhs do not know the real story and Sikhs come to you and complain about us that we are not using the money but they do not know how much expenses we have. Upon your request we are now doing our work faithfully.” Saying this to Guru Ji they left and resumed to their work where they started

³⁵ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 51) – Churamani Kavi Santokh Singh Ji

putting plaster on all the bricks but this only lasted for a few days as the wealth started depleting.

The Sikhs could not bear with this anymore that they went again to Guru Ji and told about the problem. When Guru Ji heard the complaint for the third time, Guru Ji told that, “The foundation of Amrit Sarowar would be strong. This Amrit Sarowar will tear down one day and it will be made again. Those who are doing this deceitful act will have their roots weak and will have to pay. When the Masands will be no more, my Sikhs will reconstruct the Amrit Sarowar by plastering all the bricks and making the structure strong.”

Note: In the mid-18th century Harmandir Sahib was attacked by the Afghans, by one of Ahmed Shah Abdali's generals, Jahan Khan, and had to be substantially rebuilt in the 1760s. However, in response a Sikh Army was sent to hunt down the Afghan force. They were under orders to show no mercy and historical evidence suggests the Sikh Army was decisively victorious in the ensuing battle. Both forces met each other five miles outside Amritsar; Jahan Khan's army was destroyed. It was defended by illustrious martyr Baba Deep Singh. The damages sustained result in major renovations. In 1830, Maharaja Ranjit Singh sponsored marble inlay, gold plating, and gilding of the temple.

Chronology of Harmandir Sahib and Amritsar

1573 AD The construction work of the holy water tank started under the supervision of Guru Ram Das Ji.

1577 AD Guru Ram Das Ji laid the foundation of Amritsar (earlier known as Ram Das Pur)

1588 AD The foundation of Harmandir was laid by a Muslim saint Mian Mir.

1604 AD The central shrine completed by Guru Arjan Dev Ji and the installation of Adi Granth (SRI GURU GRANTH SAHIB JI).

1606 AD The Sikh Guru Hargobind ji adopted two swords, one for religious affairs and another for worldly affairs. Guru Hargobind Sahib ji also laid the foundation of Akal Takht.

1621 AD Guru Tegh Bahadur ji was born in Amritsar.

1628 AD The first ever Sikh-Mughal armed conflict, and the Sikhs emerged victorious under the command of Guru Hargobind Sahib Ji.

1634 AD Guru Hargobind Sahib ji left for Kiratpur with his devotees to avert possible attack on visiting Sikh devotees.

1665 AD Guru Tegh Bahadur ji visited the Golden Temple after becoming the ninth Sikh Guru but its priests denied him entry.

1721 AD Bhai Mani Singh appointed the head priest and administrator of the Golden Temple. After a century long period, the Golden Temple's control was again under the Sikhs.

1725 AD Dispute between the two Sikh sects over the Golden Temple's control. Bhai Mani Singh resolved it in a fair manner.

1738 AD The head priest Bhai Mani Singh hacked into pieces for not paying demanded revenue to the Mughal authorities

1739 AD The Mughals negotiated peace and granted independent territory [jagir] to the Sikhs.

1739 AD Persian king Nadir Shah attacked the Golden Temple

1740 AD The Sikhs avenged the act of sacrilege by a Mughal administrator named Massa Ranghard. Two Sikh warriors Bhai Sukha Singh and Bhai Mehtab Singh chopped his head in the sanctum where he was watching dance under the effect of alcohol with his friends and soldiers.

1745 AD A wave of suppression started to curb the Sikhs.

1757 AD Afghan King Ahmed Shah Abdali attacked the Golden Temple and Baba Deep Singh martyred.

1762 AD After the greater holocaust of Feb 5, 1762 Afghan king Abdali razed the Golden Temple to the ground and filled its holy tank with debris, rubbish and animal carcasses.

1764 AD Once again Abdali, with an army of 30,000 soldiers came to Amritsar and ruined whatever he came across. Baba Gurbaksh Singh and his thirty comrades were ruthlessly murdered near the Akal Takhat. Baba Gurbaksh Singh was the second warrior to fight with his head on his palm.

1767 AD Udasi saints Nirvan Pritam Das and Mahant Santokh Das brought 35 miles long water canal to fill the holy water tank with the water of river Ravi.

1773 AD Sikh Misal chiefs raised the building of Gurdwara Baba Atal near the Golden Temple.

1776 AD Reconstruction of the damaged holy water tank, entrance gate and bridge.

1802 AD Maharaja Ranjit Singh occupied the territory of Amritsar.

1808 AD Amritsar's famous Gobindghar fort was raised to shift Lahore's treasure to Amritsar.

1813 AD Maharaja Ranjit Singh obtained famous diamond "Ko-hi-noor", now studded in the English crown, and a great army marched past in the streets of Amritsar.

1822 AD Amritsar's fortification wall with twelve gates completed.

1831 AD Gold world of the Golden Temple reached its final stages.

1839 AD Maharaja Ranjit Singh came to Golden Temple in March 1839, it proved his last visit.

1849 AD The Sikhs lost their rule over the unified territory of Punjab.

1857 AD Amritsar observed a little effect of the mutiny against the British.

1871 AD Kuka [Namdhari] movement rocked Amritsar, several butchers were assassinated. British administrators hanged several Kuka disciples to death in Amritsar near Maharaja Ranjit Singh's summer palace.

1873 AD Singh Sabha Movement gained roots.

1881 AD The British government introduced their management agents or managers [Sarbarah] to exercise their full control over the Golden Temple.

1893 AD Khalsa College, Amritsar opened.

1902 AD Pro British chief Khalsa Diwan formed.

1919 AD Jallian Wala Bagh massacre took life of several thousand innocent Sikhs and others on the Baisakhi day in Amritsar.

1921 AD The Sikhs took control of several Sikh shrines including the Golden Temple. SGPC like mother body emerged that took its final shape after some years.

1923 AD The first Kar Sewa or cleansing of the holy water tank took place.

1925 AD Sikh Gurdwara Act passed.

1947 AD Amritsar became a border city after India's partition.

1949 AD Sikh Reference library formed.

1958 AD Central Sikh museum formed.

1973 AD The second Kar Sewa of the holy water tank.

1977 AD The city of Amritsar observed its 400th birthday.

1978 AD Sikh - Nirankari conflict took life of thirteen innocent Sikh demonstrators and it changed the Punjab forever.

1984 AD Indian Army invaded Golden Temple under operation "Blue Star", that claimed the lives of several innocent thousands of lives and resulted into the destruction of the Golden Temple complex. Sant Jarnail Singh Bhindrawale, Bhai Amreek Singh, General Subegh Singh and other 230 brave Sikhs defended the purity of Sri Harmandir Sahib.

1988 AD Another Para military action took place this year aimed to destroy the Golden

Temple complex.

1988 AD Several thousand shops and houses generally of the Sikhs were removed to make a corridor around the Golden Temple. It added long awaited beauty and space to the Golden Temple.

1997 AD English Queen Elizabeth II and her husband paid a visit to the Golden Temple.

2004 AD The Golden Temple observed the first Kar Sewa of the 21st century for the purpose of installing water treatment plants. This year also observed the largest ever recorded strength of devotees visiting the Golden Temple at once, on the eve of Quadricentennial Installation celebrations of Sri Guru Granth Sahib Ji in September 2004.

34. ALMIGHTY APPEARANCE AT AMRIT SAROWAR³⁶



In the tenth form, Guru Gobind Singh Ji gave punishments to the Masands. Later on, the stairs of Amrit Sarowar were all removed and the invading Afghans filled the Sarowar. Then Sikhs rose to power and killed those who were related with the filling and removing the stairs of Amrit Sarowar. The Sikhs at that time clearly saw the foundation of Amrit Sarowar untouched. Then Sikhs reconstructed the Amrit Sarowar by plastering all the bricks well and plated Harimandir Sahib with gold and ornaments.

Now hear the story of the construction of the pool. During the construction of Amrit Sarowar, Guru Arjan Dev Ji used to sit at the bank of the Sarowar (pool) and supervise the progress. Many Sikhs used to come for the digging and while performing their service, they used to chant Guru Ji's name.

In Sachkhand, Almighty said to all that He had taken the form of Guru Nanak Dev Ji and blessed the world and now Guru Nanak Dev Ji had taken the 5th Form as Guru Arjan Dev Ji who has a lot of mercy on the people of the world. Guru Arjan Dev Ji is currently building the great Sri Harmandir Sahib, which will be surrounded by an Amrit Sarowar (Pool of Nectar) and will be a great wonder of the World. It is at this beautiful place that people will come to meditate and Sing the Glory of Almighty's name. As its been known, I am extremely attracted to those people who meditate on my name and I will become their servant.

Almighty decided to go to the site of Harmandir Sahib to take part in the "sewa" of digging the Sarowar and changed his form into a simple worker with a cloth belt tied around his waist. On his shoulders he carried a spade and had a basket on the other hand.

The news of Almighty going for the Sewa in Harmandir Sahib was spread to the other Devtas (deities) like Shiva and Brahma. The Devtas were extremely surprised with the behaviour and posture shown by Almighty and were mesmerised with the characteristics of Almighty who is always a servant to all His loved ones.

Almighty went to a location in Harmandir Sahib and started digging the ground and filling his basket with the soil. Seeing this, all the devtas changed their form to normal workers and started the sewa of digging the Amrit Sarowar.

On the other hand, Guru Arjan Dev Ji saw many new volunteers who started digging around the site where the big robust stone was located. All of the volunteers were extremely handsome and their faces were glowing. The digging process was moving very swiftly.

The all knowing Guru Ji knew that the deities have changed their form and has come for the Sarowar sewa. Guru Ji was further delighted when he saw Almighty himself has come in the

³⁶ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 52) – Churamani Kavi Santokh Singh Ji

form of a human to do the sewa of digging the Sarowar. Upon seeing all this, Guru Arjan Dev Ji uttered the below Shabad :

ਸੂਹੀ , ਮਹਲਾ ੫ ॥ (783-15)

Suhi, Fifth Mahala:

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ; ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

Almighty Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks.

ਧਰਤਿ ਸੁਹਾਵੀ , ਤਾਲੁ ਸੁਹਾਵਾ ; ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥

The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water.

ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ , ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ ; ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

The Ambrosial Water is filling it, and my job is perfectly complete; all my desires are fulfilled.

ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ; ਲਾਥੇ ਸਗਲ ਵਿਸੂਰੇ ॥

Congratulations are pouring in from all over the world; all my sorrows are eliminated.

ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ; ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ ॥

The Vedas and the Puraanas sing the Praises of the Perfect, Unchanging, Imperishable Primal Lord.

ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ; ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on Almighty's Name (Naam). ||1||

ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ , ਦੀਨੇ ਕਰਤੇ ; ਤੋਟਿ ਨ ਆਵੈ ਕਾਈ ਰਾਮ ॥

The Creator has given me the nine treasures, wealth and spiritual powers, and I do not lack anything.

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ; ਕਰਤੇ ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ ॥

Eating, spending and enjoying, I have found peace; the gifts of the Creator Lord continually increase.

ਦਾਤਿ ਸਵਾਈ , ਨਿਖੁਟਿ ਨ ਜਾਈ ; ਅੰਤਰਜਾਮੀ ਪਾਇਆ ॥

His gifts increase and shall never be exhausted; I have found the Inner-knower, the Searcher of hearts.

ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਠੇ ; ਦੁਖੁ ਨ ਨੇੜੈ ਆਇਆ ॥

Millions of obstacles have all been removed, and pain does not even approach me.

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ; ਬਿਨਸੀ ਭੂਖ ਸਬਾਈ ॥

Tranquility, peace, poise and bliss in abundance prevail, and all my hunger is satisfied.

ਨਾਨਕ , ਗੁਣ ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ; ਅਚਰਜੁ ਜਿਸੁ ਵਡਿਆਈ ਰਾਮ ॥੨॥

Nanak sings the Glorious Praises of his Lord and Master, whose Glorious Greatness is wonderful and amazing. ||2||

ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ; ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥

It was His job, and He has done it; what can the mere mortal being do?

ਭਗਤ ਸੋਹਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ; ਸਦਾ ਕਰਹਿ ਜੈਕਾਰਾ ਰਾਮ ॥

The devotees are adorned, singing the Praises of Almighty's virtues; they proclaim His eternal victory.

ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ ; ਸਾਧਸੰਗਤਿ ਸੰਗਿ ਬਨੀ ॥

Singing the Praises of Almighty's virtues of the Universe, bliss wells up, and we are friends with the Saadh Sangat, the Company of the Holy.

ਜਿਨਿ ਉਦਮੁ ਕੀਆ ਤਾਲ ਕੇਰਾ ; ਤਿਸ ਕੀ ਉਪਮਾ ਕਿਆ ਗਨੀ ॥

He who made the effort to construct this sacred pool - how can his praises be recounted?

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ; ਮਹਾ ਨਿਰਮਲ ਚਾਰਾ ॥

The merits of the sixty-eight sacred shrines of pilgrimage, charity, good deeds and immaculate lifestyle, are found in this sacred pool.

ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ; ਨਾਨਕ , ਸਬਦ ਅਧਾਰਾ ॥੩॥

It is the natural way of Almighty and Master to purify sinners; Nanak takes the Support of the Guru's Shabad (Gurbani). ||3||

ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੁ ਕਰਤਾ ; ਉਸਤਤਿ ਕਉਨੁ ਕਰੀਜੈ ਰਾਮ ॥

The treasure of virtue is my God, the Creator Lord; what Praises of Yours should I sing, Dear Almighty?

ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ; ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ ਰਾਮ ॥

The prayer of the Saints is, "O Lord and Master, please bless us with the supreme, sublime essence of Your Name."

ਨਾਮੁ ਦੀਜੈ , ਦਾਨੁ ਕੀਜੈ ; ਬਿਸਰੁ ਨਾਹੀ ਇਕ ਖਿਨੋ ॥

Please, grant us Your Name, grant us this blessing, and do not forget us, even for an instant.

ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ ਰਸਨਾ ; ਸਦਾ ਗਾਈਐ ਅਨਦਿਨੋ ॥

Chant the Glorious Praises of the World-Lord, O my tongue; sing them forever, night and day.

ਜਿਸੁ ਪ੍ਰੀਤਿ ਲਾਗੀ ਨਾਮ ਸੇਤੀ ; ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤ ਭੀਜੈ ॥

One who enshrines love for Almighty's Name (Naam), his mind and body are drenched with Ambrosial Nectar.

ਬਿਨਵੰਤਿ ਨਾਨਕ , ਇਛ ਪੁੰਨੀ ; ਪੇਖਿ ਦਰਸਨੁ ਜੀਜੈ ॥੪॥੭॥੧੦॥

Prays Nanak, my desires have been fulfilled; gazing upon the Blessed Vision of Almighty, I live. ||4||7||10||

With watery eyes, Guru Arjan Dev Ji uttered the above-mentioned shabad while standing in front of Almighty. Almighty in return is showing the same compassion to Guru Arjan Dev Ji and their eyes are now locked to each other.

Guru Arjan Dev Ji then prostrated in front of Almighty and placed both his hands on the feet of Almighty. In return Almighty held the hand of Guru Arjan Dev Ji and hugged him tightly. Both Guru Arjan Dev Ji and Almighty who are one in form were in a love trance while hugging each other so affectionately. Almighty then uttered, "Guru Arjan Dev Ji, you have started the path of meditation in this work. By digging this Sarowar, you have shown the path of Love and the foundation of Sikhi. At this location (Sri Harmandir Sahib), the people of the world will sing Almighty praises in humility. In this Sarowar, build the beautiful Harmandir Sahib, which will be embedded with Gold and priceless Jewels and rubies. The Glory of this Harmandir will shine like the full moon. This Harmandir Sahib must have 4 doors from each direction. To also create a big Dome in the centre of the Harmandir and to also construct the bridge from the West that would bring the Sanggat across the Sarowar." Almighty also told Guru Arjan Dev Ji to construct stairs down the Sarowar.

Now Almighty held Guru Arjan Dev Ji's hand and instructed Guru Ji on how the Harmandir should be built. Almighty said, Harmandir Sahib would be My Mandar (house) in which I will reside always and this place will be incomparable. There will be no such place like Sri Harmandir Sahib in the 3 worlds, as this place will have continuous meditation and Singing of the praises of Almighty.

Whoever comes here and sings with utmost love and faith, they will be free from any doubts. These people will be taken out of the life and death cycle and will merge into me.

Almighty then said, that the Sikhs would take part in wars with the Mughals. Almighty then said that Guru Nanak Dev Ji would then take another 5 forms and after the 10th Form, Guru Gobind Singh Ji will establish the Khalsa panth who will always protect the Sanity of the Amrit Sarowar and will always Sing the praises of Almighty. This Khalsa panth will propagate the true way of life all will be one with me.

Saying this Almighty disappeared suddenly and after a while all the Devtas very respectfully asked Guru Arjan Dev Ji for permission of their departure to their respective Dev puris.

The Sanggat who was seeing this entire happening was amazed with what they saw and sang the glory of Guru Arjan Dev Ji and Almighty. They were all asking who was the handsome

person that was speaking with Guru Arjan Dev Ji and was also astonished on where they came from and where they all disappeared to after doing the sewa of the Sarowar.

Guru Arjan then sat on the elevated platform and administrated the digging of the Sarowar.

Stairs have now been constructed on all four sides of the Sarowar. Guru Arjan Dev Ji then shared the blessings of doing sewa in the Amrit Sarowar.

35. THE CONSTRUCTION OF HARMANDIR SAHIB ³⁷



Guru Arjan Dev Ji spoke to Baba Buddha Ji along with other prominent Sikhs like Bhai Gurdaas Ji, Bhai Bhagtu Ji and Bhai Bahlo on the creation and foundation of Sri Harmandir Sahib. Guru Ji said Sri Harmandir Sahib Ji should be built in the centre of the pool (Sarowar).

Guru Arjan Dev Ji then instructed for a large amount of Kera Parsaad to be made. Guru Ji then along with other prominent Sikhs walked towards the proposed location where the Harmandir Sahib

complex would be constructed. Guru Ji called the artisans and explained to them the architectural for the proposed Sri Harmandir Sahib. Guru Ji emphasized that four doors facing 4 directions and a bridge shall be constructed from the edge of the pool to Harmandir Sahib. The bridge shall face the direction facing the town and a beautiful gate shall be constructed which would lead to the bridge.

The Harmandir Sahib should be constructed above the Sarowar water level. Arch and openings shall be made in the foundation of Sri Harmandir Sahib. Har Ki Pauri shall be made facing the east. Parikarma (circulating walkway) shall be built around Harmandir Sahib (this is the Parikarma surrounding Harmandir Sahib in the centre of the Sarowar. This is not to be confused with the Sarowar Parikarma.)

The foundation shall be deep into the bottom of the Sarowar. The two canopies shall cover the four doors. The canopy shall be in the centre of the Harmandir Sahib wall and the length shall be same as the top canopy. A large dome shall be built at the top of Harmandir Sahib roof. This dome shall be gold-plated.

After instructing the Sanggat on how Harmandir Sahib Ji must be built, Guru Arjan Dev Ji then asked Baba Buddha Ji to lead the Ardaas with the Sanggat. In his ardaas, Baba Buddha Ji pleaded to Guru Ji that may the Sri Harmandir Sahib be eternal and whoever had bad intentions on Harmandir Sahib, may they vanish from this earth. Baba Buddha Ji then mentioned that whoever prays in this Harmandir Sahib, their dreams and desires will be fulfilled. Whoever bows before The Sri Harmandir Sahib, all their difficulties would be overcome. May the Sri Harmandir Sahib's glory flourish day by day. Baba Ji then pleaded may the Great Guru Ji always be present in the Sri Harmandir Sahib

Hearing Baba Ji Buddha Ji's Ardaas, Guru Arjan Dev Ji then placed the first brick on the ground on the site where the Sri Harmandir Sahib Ji would be built. Standing nearby was a contractor who then carried the initially laid brick by Guru Arjan Dev Ji and started placing it in accordance to his intellect. Seeing this, Guru Ji then asked the contractor, "Why have you moved the brick ". I had placed the brick after doing much simran and did it so that this Harmandir Sahib will be forever standing. Guru Ji was not pleased and said that this bad habit of contractors moving the initial brick will always be there from today onwards. Guru Ji was not pleased with the action done by the contractor.

³⁷ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 53) – Churamani Kavi Santokh Singh Ji

Just like how Guru Ji had instructed the Sikhs to redo the floor of the Sarowar because of the bad work (using mud instead of good quality cement) done by the Masands, the same way, this action by the contractor will amount to the Sri Harmandir Sahib being demolished and reconstructed. Guru Ji then further said “Then my beloved Sikhs will reconstruct a new Harmandir Sahib and build a new Sarowar.”

Then Guru Ji blessed the Kera Prasaad which was then distributed to all the Sanggat equally after which the “sewa” of building the Sri Harmandir Sahib began. The best quality cement was used to build the Harmandir Sahib complex. The Sikhs then were extremely excited doing the sewa like carrying the bricks and pails of cement on their heads and giving it to the contractors to build. Some were even doing it after nightfall.

Guru Ji then was pleased to see the Sikhs who were doing “sewa” day and night. Some of them were doing the sewa without any expectations in return in their mind and others with certain expectations. Guru Ji knew everyone’s heart and was fulfilling everyone’s wishes and blessing all the Sikhs accordingly.

All the steps around the Sarowar were ready and completed and as the complex was being built, it started raining, which then filled the pond with clear and pure water. Guru Ji was very pleased seeing the beautiful Sarowar with clear and pure water. The Sikh Sanggat was astonished to see how the water had started filling despite no cement being laid on the surface of the Pond.

Hearing this, Sikh Sanggat from far came to pay their respects to the Sarowar and bathed and walked around the holy Sarowar and cleansed their sins. They sang praises (Shabads) while bathing and walking around the Sarowar. Guru Ji was fulfilling all their wishes. The Sikh Sanggat praised the Sarowar and Guru Arjan Dev Ji very highly who believed that Guru Ji had created the Sarowar for the benefit of human kind.

After a few days, the water in the pond had dried and the Sikh Sanggat went to Guru Ji to inform of this happening. The Sikhs were concerned and asked Guru Ji on how should the water stay permanently in the pond without drying up. Guru Ji in very beautiful words asked Baba Buddha Ji and other Sikhs to bring the soil from Santokh Sar. Once the soil from Santokh Sar is laid on the Harmandir Sahib pond, the ground will be contented and would not absorb the water. After this activity, the water in the pond never dried and all the Sikhs praised Guru Ji and the Sarowar.

36. THE ESTABLISHMENT OF AMRITSAR CITY³⁸

The construction of Harmandir Sahib was continuous with contactors and volunteers busy in sewa. Bricks were carried and passed on to those who were laying the bricks with precession and good quality cement. From all 4 sides of the Sarowar, bricks were laid with great speed and quality.

Guru Ji had said that around Guru Ji's house and the Sarowar, there will be dense habitation of people and there will be economic trading in the town of Ram Das Pur. There will not be a town equivalent to this and wealth will accumulate from all four sides of the area. The habitants will also include those from other ethnic groups. Trading of goods and business activities will be in abundance.



Listening to this futuristic words of Guru Arjan Dev Ji, many Sikhs started to live in Amritsar. Houses started to be constructed and shops were also built. Economics of businesses started. The people of big cities like Lahore were ridiculing the Guru's town. It is known that during rainy season, this area would experience heavy rainfalls and cause water to accumulate. How would houses and shops last here, as the water will destroy it?

By hearing these words spoken by the ignorant commenter's, the Sikhs started to cast doubt and came to see Guru Ji and with folded hands told Guru Ji the comments made by the ignorant commenter. Guru Ji then said, "like how the water from all sides will come, the same way, people shall come from all directions to reside in this town. People will bring food and grain for the Guru's house and those who cannot get food from elsewhere, will come here and will be fed. This town will flourish by the day. Those who live here will always be happy while uttering the name of Almighty in Harmandir Sahib. They shall be taken care here and hereafter."

Guru Ji said that the slanderers of this town would not be able to tolerate the happiness of the people in this town. When they are totally shattered, only then will they come to the Guru's house and ask forgiveness. They will regret later. Hearing these words of conviction, the Sikhs were very happy and said "Guru Ji is glorious"

After a few months, the shops were all fully operational but with little business activity. One day the shopkeepers got together and came to see Guru Ji and said, "there are so many traders here already with their families. We wait the full day at the shops but there is hardly enough business to feed our families."

"Guru Ji, we have come here with the faith of your words but business are not running well. There isn't enough business for our livelihood." After hearing the plea of the business traders, Guru Ji with a smile said, "from today onwards, you must do something different to enable for business to flourish. Firstly, rise early in the morning, take a bath, read Gurbani with concentration. Then go to Harmandir Sahib with your affordable offerings, with folded

³⁸ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 54) – Churamani Kavi Santokh Singh Ji

hands bow your head before the great Guru and have full faith in Almighty, then go and start your businesses. In the evening after completing the day's work come to Harmandir Sahib and all your wishes will be fulfilled. You would no longer need to keep track of the wealth instead the wealth (lakshmi) itself will come to you. The greatness of Sri Harmandir Sahib is that everybody's wishes come true here. Whatever wishes made will be fulfilled. There was no limitation in Guru's House where the Almighty himself lives.

Hearing this, Sikhs started to believe and did what Guru Ji said. They would at both times visit Harmandir Sahib with offerings. True enough, the Sikhs wishes were fulfilled as they did what Guru Ji said. Happiness flowed into their lives. Till today, the Guru's word has prevailed. Prayers and wishes made in Harmandir Sahib are fulfilled.

37. THE STORIES OF GURU ARJAN DEV JI'S SIKHS³⁹

Dhillon Lal and Lengaha from the town Pati came to see Guru Arjan Dev Ji. They heard the praises of the Sarowar (sacred pool) of Sri Harmandir Sahib. Meeting them, Guru Arjan Dev Ji said, "By doing the sewa of the Sarowar one will attain salvation and by donating towards the sewa the family will also attain salvation. Whoever takes a bath in the Sarowar with full devotion all his sins will disappear and he will attain salvation. Whoever listens to the sacred hymns sung in Harmandir Sahib, all his sins from previous life will disappear. He will be spiritual and knowledgeable and will not go through the cycle of birth and death." Upon hearing this both of them started to do sewa. Guru Ji told all his Sikhs the greatness of the Sarowar and hearing that their love grew and faith became stronger. Day by day the greatness of the Sarowar spread to countries far away. While doing sewa the Sikhs would chant prayers. At all times they were around Guru Ji doing sewa.

One day Ajeib, Ajaib and Omra Shah, who were the masands (daswand collectors) came to see Guru Ji. They would do the Sarowar sewa and at the same time collect daswand (10% of earnings) from the Sikhs. After collecting all the daswand they would hand it over to Guru Ji. One day Guru Ji asked the masands, "What is your view about the wealth that is collected from the Sikhs? They answered, "We view it as poison, similar to the puja money stated in the Purans." Hearing their answer Guru Ji said, "If you view it in that manner then you will attain salvation."

Some Sikhs came to meet Guru Arjan Dev Ji, they asked Guru Ji, "How will we attain salvation, Hey Guru Ji, please enlighten us." Satguru Ji replied, "Take a bath in the Amrit Sarowar, contemplate on the shabad, serve humanity and be humble. The third Guru, Satguru Amar Das Ji, once called my father Guru Ram Dass Ji and said, The people of Kaljug; their lives have shorten, due to bad consumption and their mind is corrupted. They are unable to take bath in the holy shrine and they do not serve or donate to any religious course. Please go to Punjab and build a shrine that will be known in all three worlds as the greatest and by taking a bath there one will attain all goodness. When the place was identified my father started the work of digging the Sarowar. They named it Amrit Sarowar. By taking a bath in the Sarowar salvation will be attained."

Hearing the praises of the Sarowar from the perfect Guru Ji, the Sikhs felt at peace. The Sikhs said, "Satguru Ji you are great, you have made our life worthwhile." They stayed with Guru Ji for few days; they did sewa at the Sarowar, heard the sacred hymns and did the sewa of Sikhs. They considered themselves very fortunate. After asking permission from Guru Ji, they left for their homes. Upon reaching home they preached a lot about Guru Ji and the greatness of the Sarowar. Many people became Sikhs. The Sikhs would rise in early hours of the morning, after taking a bath they would sit in meditation. That is how they spent their lives. Whoever comes to the sanctuary of Guru Arjan Dev Ji, crosses the worldly ocean and merges with Guru Nanak Dev Ji and his fears of birth and death disappear.

³⁹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 55) – Churamani Kavi Santokh Singh Ji

38. THE SIGNIFICANCE OF AMRITSAR AND BLESSINGS⁴⁰

Seeing the on-going construction of the beautiful Harminder Sahib, Guru Arjan Dev Ji together with his Sikhs were very pleased. Square steps were built in all four directions. On the north side of Harminder Sahib, Har Ki Pauri was made. A big bridge was made across the Sarowar, by which the people came into Harminder Sahib. Roof was made above each of the four doors and one roof was made above the Har Ki Pauri. Very costly material was used for the construction. Sikhs carried the material on their heads and delivered it to wherever it was needed. Bricks were used and placed perfectly. On the top floor of Harminder Sahib, in the middle a big dome was made followed by four other small domes. The middle dome was huge, it could be seen from all four directions and from far away. This is how Sri Harmindar Sahib was constructed. There was no comparison of it to anything else in the world.

On the first floor beautiful windows were made. The wind from all four directions could be felt. The beautiful Harminder was covered with gold and from all four directions could see it shining.

Guru Arjan Dev Ji went into Harminder Sahib and felt the bliss. Guru Ji would sing the praises of Harminder Sahib. The Sanggat's faith grew by hearing the praises of Harminder Sahib and taking a bath in the Sarowar.

Wanting to bless those who did the sewa of Harminder Sahib and the Sarowar, Guru Ji called for all the Sikhs. Guru Ji said to them, "Ask for whatever you want from the house of the Guru. You all have done the sewa with full faith, now enjoy the fruits." With folded hands the Sanggat answered, "Hey Guru Ji ! We don't have any desire, now the love of your feet dwells in our hearts and there is bliss. There is nothing greater than that." Hearing this Guru Ji was utmost pleased and blessed everyone.

Guru Ji blessed Baba Buddha Ji with salvation. Guru Ji blessed Bhai Bhagtu in the same way and said, "Your children and grandchildren which are from the Brar clan stays in the Malwa state. For their happiness I have given you this status." Bhai Behlo replied, "Whatever that pleases you, do that Guru Ji". Having said that, Bhai Behlo attained the spiritual enlightenment.

Guru Ji said to Bhai Bhelo, "Lay out your blanket and accept the four types of ghost. Because they are not apparent to the naked eyes they have lots of powers. They will all be under your command, whatever your wish they will fulfil it. Before this Guru Amar Das Ji gave this powers to Bhai Lalo. Capture all the ghosts that live in the ocean, island and even mountains in your blanket. The ghost will serve till the times of your children and grandchildren. When I come back as the tenth Guru, then I shall give them salvation." Obeying Guru Ji's advise Bhai Bhelo laid his blanket on the ground and when he was about to tie the bundle, all the ghost from the north escaped and fell on Guru Ji's feet, they pleaded, "Hey Mahraj! Protect us, we are your servants, we the ghost from north will always stay with you, you present ghost from other direction to him, but please keep us under your shelter." Immediately Guru Ji said to Bhai Behlo take along with you ghost from the other three direction, they will serve you in million ways." Obeying Guru Ji he collected ghost from all the three directions.

⁴⁰ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 56) – Churamani Kavi Santokh Singh Ji

Then Guru Ji contemplated on the sewa done by Bhai Behlo. He carried lots of bricks and even dirt that caused his skin to injure. Day and night he did the sewa of digging the Sarowar and carrying the debris out of the Sarowar. Guru Ji blessed him and said, "The Sanggat will do your sewa and will always be in agreement with you." Guru Ji also blessed Bhai Ogru, Bhai Kaliaana and whoever did the sewa.

In the times of Guru Gobind Singh ji, there was a person by the name of Nand Chand. Omra Shah was the father of Nand Chand who lived with Guru Arjan Dev Ji. He was from village Droli, Guru Ji gave him the status and made him a masand (daswand collector).

Bhai Jetha, Bhai Pirana, Phathi Pera and Bhai Lengha were some of the Sikhs who participated in the great sewa. In return they were rewarded with miracle powers and spiritual wisdom. They could walk in the sky and travel thousands of miles in a split of a second. They could give support to the sky and create waves in the sea. If they wanted, they could make their body as big as possible and as small as possible. There were no miracle powers in the world that these Sikh did not possess. The Guru's house was so humble that it taught all of them to keep their powers discreet. If any of them used their miracle powers, Guru Ji would be very unhappy and would take the powers away. After explaining to them, He would return the powers to them.

This is how Guru Ji blessed whoever did the sewa of Harminder Sahib and Amrit Sarowar.

Bhai Salho and other masands (daswand collector) also did the great sewa. They would collect all the money and then spend wherever it was needed. Bhai Omra Shah, Kaliaana, Jetha, Gurmukh, and Pirana always stayed with Guru Ji. Some stayed far away and would rarely visit Guru Ji. Wherever the Sikhs stayed they would do the Jaap of Satnam. Guru Arjan Dev ji sitting in Harminder Sahib would be in Sorath Raag singing the praises and greatness of Harminder Sahib. He would say, "By seeing the sight of Harminder Sahib one becomes pure and by bathing in the Sarowar his sins from the previous births vanishes. Sanggat would come to Harminder Sahib with full faith. Those who lived far away, during Diwali and Vesakhi would visit Harminder Sahib with full devotion and love. The full benefit of bathing in the Sarowar during the whole year is attained in bathing during the two days.

39. BABA BUDDHA JI NARRATED THE APPRAISAL SIKHS⁴¹

One day, a group of Sikh came to Baba Buddha Ji and requested him to narrate the stories of devoted Sikhs and the events that took place during the earlier Guru's time. Upon listening to the request by the Sikhs, Baba Buddha Ji was delighted and said, "First of all listen to the great events that took place when Guru Nanak Dev Ji appraised the Sikhs. One day, three of us (Baba Buddha Ji, Bhai Baghirath Ji and Bhai Lehna Ji) followed Guru Nanak Dev Ji to River Ravi. Guru Ji took a dip into the river while three of us were standing on the riverbank and suddenly a shower of hailstone poured. We were caught by cold as it was winter, Bhai Baghirath Ji and I could not bear the cold and we left to our houses. We sat near the fireplace. However Bhai Lehna Ji had strong determination. He stood there bearing all the cold until he fainted. Knowing this, Guru Nanak Dev Ji immediately came out from the river and he was pleased by Bhai Lehna's selfless service and determination.

One day Guru Nanak Dev Ji appeared in a hunter's costume. He (Guru Nanak Dev Ji) was wearing old wool clothes, holding a stick and had a knife. Observing this, all the Sikhs were terrified, as they could not comprehend Guru Ji's intentions. Beside Bhai Lehna Ji, all others were deluded. When the Sikhs bowed down at Guru Ji's feet he hit them with the big stick. All the Sikhs were shocked by Guru Ji's action but they did not say a word.

Then Guru Ji spoke,

"Why are you sitting here? Who are you? Go back to your houses. You have no business to be here. Go back to your houses immediately."

In frightened voices the Sikhs said "We are your Sikhs and we have come here to be emancipated."

Every time a person said he was Sikh, Guru Ji hit him with the big stick. Looking at this behaviour of Guru Ji, many Sikhs were overtaken with fear and they ran away. Only a few remained seated.

Then Guru Ji asked them "Since when have you been my Sikhs?" They answered "Since the time you accepted us as your Sikhs. We want to remain under your protection but we are very afraid and we do not know how to say it because your radiance is like the sun, it is so strong and we cannot face it."

After hearing this Guru Ji again started hitting the Sikhs with the stick. The Sikhs felt pain and they started running away. Only a few Sikhs remained. Then Guru Ji spoke to them again. "If you are my Sikhs then listen to me and follow my orders without delay; follow me." Saying this Guru Ji started walking ahead followed by the Sikhs who were very confused and afraid but nevertheless started following Guru Ji slowly.

While following Guru Ji, the Sikhs were made to pass through a path full of money where some Sikhs started collecting and return to their homes. Sikhs who were not attracted to money kept on walking and saw gold coins all over the path; some Sikhs stood and began collecting whereas the faithful Sikhs kept their faith in Guru Ji. The Sikhs who walked

⁴¹ Sri Gur Pertap Suraj Granth (Raas 2, Ansu 57) – Churamani Kavi Santokh Singh Ji

further were amazed to see diamonds all over the place and most of them couldn't avoid collecting them.⁴²

Then Guru Ji started another more difficult test for the Sikhs. Only those Sikhs who were blessed by him would be able to pass this test. Guru Ji took his Sikhs to a far away deserted place. On a piece of wood there was a body wrapped in white cloth. Near the body was a pile of wood. Guru Ji stood near the body and waited until all the Sikhs reached there. Then in a very loud voice Guru Ji said "If you are my Sikhs then follow my orders. Don't go home. Eat this body lying on this piece of wood here. Those who do not eat it will regret it."

Hearing this all the Sikhs was bewildered and many of them ran back. Some of them hid behind the bushes. Only some of them remained there. Seeing them Guru Ji said again, "If you still remain here, then without any delay start eating the body. Otherwise run and go back to your houses. From the two choices, you have to choose one." The Sikhs were shivering with fright. With folded hands they spoke to the Guru.

"We are your Sikhs, we will not go home." Hearing this, Guru Ji started hitting them with the stick and while saying "You are double faced. You call yourselves my Sikhs but you do not do what I say."

Guru Ji started hitting them again. The Sikhs were frightened and all ran away except for Bhai Lehna Ji, Baba Buddha Ji and Bhai Bhagirath who were very persistent to stay along with Guru Ji.

I, Bhai Lehna Ji and Bhai Bhagirath were the only ones who retained their faith but upon receiving a determined instruction to eat the dead body meat from Guru Ji, Bhai Bhagirath and I went and hid behind the surrounding bushes and left Bhai Lehna Ji alone.⁴³ Looking at Bhai Lehna, Guru Ji said "Why are you still standing here? Why didn't you go? If you are my Sikh then follow my command (*hukam*) and eat this dead body immediately."

Hearing this Bhai Lehna with folded hands said, "Everyone else had a place to go but I have no other place than your sanctuary therefore where shall I go? I have promised myself that I will never go against your order. Although you are beyond anxiety but I have abandon everything and embraced your sanctuary. You can do as you wish with me. If you feel like it you can protect me or you can even kill me. I will not leave you in any circumstances".

Guru Ji said "If you do not want to leave me, then start eating the dead body."

Hearing this Bhai Lehna started walking around the dead body. Guru Ji said, "Why haven't you started consuming the dead body?" Bhai Lehna said "I am waiting for your command to start eating either from the head or toe. Please bless me with your instruction so that I can start eating immediately." Guru Ji said "Start from the feet and finish it till you reach the head".

Hearing this Bhai Lehna accepted the order and started to remove the white cloth on the body to start eating it. When he removed the white cloth he found that there was no dead body. Instead there was *Kara Prashad* and Bhai Lehna was surprised with what he saw. He fell on Guru Ji's feet and said with folded hands, "You are Almighty Himself. You are the Creator,

⁴² Sri Gur Pur Perakash Granth

⁴³ Janam Sakhi by Shaheed Bhai Mani Singh Ji

the only one who is controlling the entire universe. You have come to the world in this Kalyug to save mankind. Your actions only you can understand. No one else can fathom it.”

Hearing this Guru Ji was extremely pleased and with great mercy looked at Bhai Lehna and blessed him and said “From today, whatever I have will become yours forever. There will be no difference between you and me. After me you will become the saviour of the world and you will become known to everyone. All the Sikhs will look up to you. You will become enlightened and you will become the Guru of the Sikhs. You will become the support of the world. You will save the Sikhs from the fear of Death. There will be no one equal to you in this world. You will plant the seed of Sikhism.” Then Guru Nanak Dev Ji hugged Bhai Lehna Ji and united Bhai Lehna Ji into his form by inaugurating Bhai Lehna as Guru Angad Dev Ji⁴⁴.

In this manner, Baba Buddha Ji narrated the events during Guru Nanak Dev Ji’s time, which perishes away all the doubts with the greatness of Guru Ji’s praises. Therefore, one should always serve selflessly without an iota of ego. One should never expect any returns, only then the service is accepted in the house of the Guru. Otherwise the Sewa remains incomplete and it develops ego within. One should remain with the Guru just like a corpse in a grave. In the same manner, a Sikh should never claim himself to be performing anything. He should remain delighted in the Will of the Guru even if the Guru gives poison to the Sikh, a Sikh should never be doubtful in drinking it. The Sikh should always have faith that whatever Guru does is for his own good and never ever blame the Guru.

If one wants to embrace a Guru than he/she should be able to sacrifice everything and remain in Guru’s sanctuary without any argument. Although the toughest deed in this world is to serve the Guru but whoever has performed it successfully, they are united into the Guru’s form and they are never subjected to reincarnation.

A being wanders in millions of births and then the priceless human form is obtained. This human form is obtained with great destiny. A true Guru is only obtained through Almighty’s blessings. Therefore, one should dedicate this life in Guru Ji’s service.

Baba Buddha Ji narrated this episode and gave valuable advice to the Sikhs.

⁴⁴ For the complete story, please refer to ‘Life of Guru Angad Dev Ji’ published by Sri Guru Granth Sahib Ji Academy

40. MATA GANGGA JI'S REQUEST FOR A CHILD AND GURU ARJAN DEV JI'S BLESSINGS ⁴⁵

There was one maid who worked in Baba Prithi Chand's house who heard all the dialogues between Baba Prithi Chand and Karmo. The maid went and told the whole incident to Guru's housemaid.

She told that Baba Prithi Chand while talking to his wife got angry with Guru Arjan Dev Ji and told that Guru Arjan Dev Ji will never have a child. The Guruship will ultimately come to us.

The Guru's housemaid went and told the whole incident to Mata Gangga Ji. Hearing this, Mata Ji got sad and said, "Having a child is a great bliss. But now I am childless. Our relatives always wait for our death." Since from that day, Mata Gangga Ji always used to dress simply and used to eat simple food.

After some time, Guru Arjan Dev Ji came back to his house and sat on a bed. Seeing this, Mata Gangga Ji went to Guru Ji with her folded hands pleaded to Guru Ji for a child. Then Mata Gangga Ji told the whole incident which happened at Baba Prithi Chand's house. Hearing Mata Gangga Ji's plea, Guru Ji answered, "Baba Prithi Chand is my elder brother and cannot go against his words. Therefore if he says that we would not have a child then I am unable to do anything. However, if you want a child, go to Baba Buddha Ji who is a great Sikh. Baba Ji has seen five (5) Gurus and if you can please him, he can grant you a powerful child and a perfect Sikh is able to revoke Baba Prithi Chand's words."

In the morning Mata Ji got ready and chariots were prepared. Mata Ji brought many types of food and many other servants. When they left, the sky was filled with dust and a loud sound was produced because of the footsteps of the horses.

Seeing this Baba Buddha Ji asked one Sikh, "Who is it that coming?" The Sikh answered, "Those are Guru Ji's chariots. They are coming in large numbers. Because of the chariots, there is a loud sound being produced." Hearing this, Baba Buddha Ji said, "What rush is the Guru's house into?⁴⁶ Where are they bringing such a big crowd?"

At the same time Mata Gangga Ji reached. Baba Buddha Ji asked Mata Ji, "Dear Mata Ji, where are you bringing such a big crowd in such a rush?" Listening to Baba Buddha, Mata Gangga Ji did not say anything.

Then a servant folded her hand and said, "Guru Ji has sent us to you because with your blessing, Mata Ji will be able to have a child. Dear Baba Buddha Ji, you are great in all ways and now Mata Ji is in your refuge. Please bless her with a child." Hearing the plea, Baba Ji said, "I don't have a child, I am just a gardener of Guru's house. I don't have the ability to bless someone with a child. Guru Ji is all capable."

Listening to Baba Ji, Mata Gangga Ji was disappointed and worried. Then after a while everyone left to Ram Das Pur. Then Mata Gangga Ji reached home, Guru Ji asked Mata Ji on what happened. Listening to Guru Ji, Mata Gangga Ji narrated the whole event. Then Guru Ji

⁴⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 2) – Churamani Kavi Santokh Singh Ji

⁴⁶ The story of this uttering will continue in chapter 42.

asked Mata Ji, “How many people did you bring with you? Where did you keep the offerings?”

Hearing to Guru Ji, Mata Ji said, “I brought many people with me. We travelled there by chariots. I brought many types of food and asked a servant to narrate the whole story to Baba Ji.”

Then Guru Ji told Mata Ji, “Whenever you are going to a saint, you must be humble and tell your own problem your own self and don’t ask someone to do so.” Hearing Guru Ji’s advice, Mata Ji regretted and agreed to abide by those rules.

41. BABA BUDDHA JI GIVES A BOON ⁴⁷

Mata Gangga Ji looked down in humbleness and after a while said many praises of Guru Arjan Dev Ji. Hearing to them Guru Arjan Dev Ji said, “There is one Jatt Sikh who has overcome his five evil desires (lust, anger, greed, attachment and ego). You should go and do selfless Seva of that person. First go and have shower and then prepare the food. Use half chickpeas and half wheat, then grind them and make them into chapatis. Put a lot of ghee on the chapatis. Then prepare Lassi by using yogurt and the lassi should be a bit sour. Lastly take 2-3 big onions.

After preparing the food, carry it on your head and walk barefooted. He will then give you the boon of a child.”

Listening to Guru Ji, Mata Gangga Ji was delighted as if she has gotten a child now itself. The next day, Mata Gangga Ji prepared her Langgar as the way Guru Ji described. Then when Mata Ji was walking barefooted to Baba Buddha Ji, Mata Ji got extremely tired and Her head started aching. But Mata Ji ignored all the pain and kept on walking.

Baba Buddha Ji on the other hand did not had his dinner last night and was tremendously hungry. When Baba Ji saw Mata Gangga Ji coming with food, Baba Ji got extremely happy and said, “Dear Mata Ji, You are great! But why did you come barefooted? You should have come by using a chariot. Furthermore, You came with such a modest way.”

Then Baba Buddha Ji helped Mata Ji to take the Langgar from her head and Mata Ji folded her hands and saluted Baba Ji. Baba Ji ate the chapatis and onions very deliciously. Then while eating, Baba Ji said, “You have just fed me just as how a mother feeds her child. You have quenched my thirst and hunger.”

Hearing this, Mata Ji said, “Give me the heir to the Guru’s throne. I am now in your refuge. You have seen Guru Nanak Dev Ji and served the earlier Gurus. There is no one who can solve my problem besides you. I have done a mistake at first, please forgive me.”

Baba Ji finished his food and was washing his hands when fast wind blew and lightening was seen with a loud sound of thunder was heard. It was as if the nature is telling Baba Buddha Ji to give the boon to Mata Ji. Seeing this, Baba Ji said, “A strong and brave son will be born in your house. Dear Mata Ji, You are very lucky. Your son will be strong and will carry a sharp sword, which will kill the enemies. He will change the saintly throne of Guru’s into a sovereign throne. He will love battlefields and will create havoc in the field. Just as how I crushed the onions, he will crush enemies’ heads in the same way. Just as you quenched my thirst and hunger, in the similar manner your thirst for a son will be quenched immediately. He will wear two swords, Miri and Piri. His name will be Hargobind. A warrior will be born in your house.” It was the 21st day of the month Asu in the year 1594 when Baba Buddha Ji gave the boon to Mata Gangga Ji.

⁴⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 3) – Churamani Kavi Santokh Singh Ji

Mata Ji was extremely happy and said, “Dear Baba Ji, you are great! By doing your Seva, you granted me my wish.”

Till now, if anyone wants a child, they can go to the same place where Mata Ji went. Today a Gurdwara stands to commemorate this event. The Gurdwara is known as Gurdwara Beed Baba Buddha Sahib. They should prepare Langgar the same way Mata Ji did and think of Baba Buddha Ji. They then should faithfully perform ardass and distribute the Langgar to the sanggat. Their wish will be fulfilled.

Mata Ji was extremely tired. Then in the evening, some servants came and asked Mata Ji to have dinner; Mata Ji disagreed and decided to wait for her husband, Guru Arjan Dev Ji.

Then later when Guru Ji came and asked Mata Ji about what happened, Mata Ji narrated the whole event. Listening to Mata Ji, Guru Ji was delighted and uttered much greatness of Saints. Then both Mata Ji and Guru Ji said, “Great are impeccable Sikhs!”



42. THE BIRTH OF GURU HARGOBIND SAHIB JI ⁴⁸

After getting the boon from Baba Buddha Ji, Mata Gangga Ji was pregnant. Hearing this, everyone was happy and excited. Guru Ji thought in his mind that the curse of his elder brother also came through.

Then one day Guru Ji remembered Baba Buddha Ji's uttering, "*What rush is the Guru's house into?*" So in order to fulfil Baba Ji's words, Guru Ji decided to go to Vadali Village.

At the same time, Sulhi and Baba Prithi Chand were preparing a plot to capture Guru Ji.

While Guru Ji was in Vadali, Guru Ji started the excavation of a well. The well was named Cherta Sahib. Whoever bathes in this well, will get rid of his sins and will obtain happiness. Today Gurdwara Manji Sahib stands with the Cherta Sahib still there.

Sikhs used to come from everywhere to have the glimpse of Guru Ji. Sikhs used to come from Khurasan, Kabul, Peshawar, Kashmir, Tani, Kem, Lemay, Balak Bukhara and Multan.

When the 10th month of pregnancy came, Mata Ji gave birth to a boy. It was a full moon day, which was on Sunday, 6th June 1596. The baby (Guru) Hargobind Ji had a shine on His face, that the midwife was astonished after having the glimpse of baby Guru Ji. Mata Ji did not feel any pain during the delivery.

The birthplace of (Guru) Hargobind Sahib Ji is at Gurdwara Guru Ki Vadali (shown in the picture)



⁴⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 4) – Churamani Kavi Santokh Singh Ji

43. BABA BUDDHA JI VISITED (GURU) HARGOBIND SAHIB JI ⁴⁹

One servant went to Guru Ji and gave the good news. Guru Ji was very happy to hear the news and thanked Almighty. Then Guru Ji uttered the following Shabad;

ਆਸਾ , ਮਹਲਾ ੫ ॥ (੩੯੬-੨)

Aasaa, Fifth Mahla:

ਸਤਿਗੁਰ ਸਾਚੈ ; ਦੀਆ ਭੇਜਿ ॥

The True Guru has truly given a child.

ਚਿਰੁਝਵਿਨੁ ; ਉਪਜਿਆ ਸੰਜੋਗਿ ॥

The long-lived one has been born to this destiny.

ਉਦਰੈ ਮਾਹਿ ਆਇ ; ਕੀਆ ਨਿਵਾਸੁ ॥

He came to acquire a home in the womb,

ਮਾਤਾ ਕੈ ਮਨਿ ; ਬਹੁਤੁ ਬਿਗਾਸੁ ॥੧॥

and his mother's heart is so very glad. ||1||

ਜੰਮਿਆ ਪੂਤੁ ; ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥

A son is born - a devotee of the Lord of the Universe.

ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ; ਲਿਖਿਆ ਧੁਰ ਕਾ ॥ ਰਹਾਉ ॥

This pre-ordained destiny has been revealed to all. ||Pause||

ਦਸੀ ਮਾਸੀ , ਹੁਕਮਿ ; ਬਾਲਕ ਜਨਮੁ ਲੀਆ ॥

In the tenth month, by the Lord's Order, the baby has been born.

ਮਿਟਿਆ ਸੋਗੁ ; ਮਹਾ ਅਨੰਦੁ ਥੀਆ ॥

Sorrow is dispelled, and great joy has ensued.

ਗੁਰਬਾਣੀ ; ਸਖੀ ਅਨੰਦੁ ਗਾਵੈ ॥

The companions blissfully sing the songs of the Guru's Bani.

ਸਾਚੇ ਸਾਹਿਬ ਕੈ ; ਮਨਿ ਭਾਵੈ ॥੨॥

This is pleasing to the Lord Master. ||2||

⁴⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 5) – Churamani Kavi Santokh Singh Ji

ਵਧੀ ਵੇਲਿ ਬਹੁ ; ਪੀੜੀ ਚਾਲੀ ॥

The vine has grown, and shall last for many generations.

ਧਰਮ ਕਲਾ ; ਹਰਿ ਬੰਧਿ ਬਹਾਲੀ ॥

The Power of Righteousness has been firmly established by the Lord.

ਮਨ ਚਿੰਦਿਆ ; ਸਤਿਗੁਰੂ ਦਿਵਾਇਆ ॥

That which my mind wishes for, the True Guru has granted.

ਭਏ ਅਚਿੰਤ ; ਏਕ ਲਿਵ ਲਾਇਆ ॥੩॥

I have become carefree, and I fix my attention on the One Lord. ||3||

ਜਿਉ ਬਾਲਕੁ ; ਪਿਤਾ ਉਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ ॥

As the child places so much faith in his father,

ਬੁਲਾਇਆ ਬੋਲੈ ; ਗੁਰ ਕੈ ਭਾਣਿ ॥

I speak as it pleases the Guru to have me speak.

ਗੁਝੀ ਛੰਨੀ ; ਨਾਹੀ ਬਾਤ ॥

This is not a hidden secret;

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ; ਕੀਨੀ ਦਾਤਿ ॥੪॥੨॥੧੦੧॥

Guru Nanak, greatly pleased, has bestowed this gift. ||4||7||101||

The second Shabad uttered by Guru Ji is as follows;

ਬਿਲਾਵਲੁ , ਮਹਲਾ ੫ ॥ (806-18)

Bilaaval, Fifth Mahala:

ਸਗਲ ਅਨੰਦੁ ਕੀਆ ਪਰਮੇਸਰਿ ; ਅਪਣਾ ਬਿਰਦੁ ਸਮੁਾਰਿਆ ॥

The Transcendent Lord has brought bliss to all; He has confirmed His Natural Way.

ਸਾਧ ਜਨਾ ਹੋਏ ਕਿਰਪਾਲਾ ; ਬਿਗਸੇ ਸਭਿ ਪਰਵਾਰਿਆ ॥੧॥

He has become Merciful to the humble, holy Saints, and all my relatives blossom forth in joy. ||1||

ਕਾਰਜੁ ; ਸਤਿਗੁਰਿ ਆਪਿ ਸਵਾਰਿਆ ॥

The True Guru Himself has resolved my affairs.

ਵਡੀ ਆਰਜਾ ਹਰਿ ਗੋਬਿੰਦ ਕੀ ; ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਬੀਚਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

He has blessed Hargobind with long life, and taken care of my comfort, happiness and well-being. ||1||Pause||

ਵਣ ਤ੍ਰਿਣ ਤ੍ਰਿਭਵਣ ਹਰਿਆ ਹੋਏ ; ਸਗਲੇ ਝਲਿ ਸਾਧਾਰਿਆ ॥

The forests, meadows and the three worlds have blossomed forth in greenery; He gives His Support to all beings.

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਏ ; ਪੂਰਨ ਇਛ ਪੁਜਾਰਿਆ ॥੨॥੫॥੨੩॥

Nanak has obtained the fruits of his mind's desires; his desires are totally fulfilled. ||2||5||23||

Deities came from heaven to have the glimpse of (Guru) Hargobind Sahib Ji and they sung many praises of Guru Arjan Dev Ji and (Guru) Hargobind Sahib Ji. Guru Ji gave large sums of money, food and clothes to the poor. Rebabis came and sang Gurbani blissfully. The whole atmosphere of Vadali Village became joyful.

The next day, Baba Buddha Ji and Bhai Gurdas Ji got ready to visit (Guru) Hargobind Sahib Ji. When Baba Buddha Ji arrived, He said, "He (Sri Hargobind Ji) will have a long life and will be a jewel of his lineage. He will have many praises and will be sinless. He will live in kinglike environment."

Upon hearing this, Guru Ji said, "You are a servant of Guru Nanak Dev Ji. You are not affected by sorrow or happiness. Your words are permanent and true. With Your words, this child is born. You are a great Sikh. Your praises are beyond description." Bhai Gurdas Ji agreed with Guru Ji.

Baba Buddha Ji then stayed with Guru Ji. When the Sanggat of Ramdasapur (Amritsar) got to know about the birth of (Guru) Hargobind Sahib Ji, they immediately got ready and left. A large crowd gathered in Vadali.

The ladies were thrilled when they saw (Guru) Hargobind Sahib Ji. Then Baba Buddha Ji came to Guru Ji and expressed his wish to see (Guru) Hargobind Sahib Ji. Guru Ji immediately agreed and called a midwife to guide Baba Buddha Ji to Sri Hargobind Ji.

When Baba Ji saw Sri Hargobind Ji, he saw many good characteristics in the body. Sri Hargobind Ji had big limbs, big eyes, short dark hair, red fingernails and many other characteristics. Baba Buddha Ji was in bliss when he saw the baby Sri Hargobind Ji's figure.

Later the new born baby's name was kept Sri Hargobind Ji. Baba Buddha Ji then went back to his residence.

44. CELEBRATIONS IN CONJUNCTION WITH THE PERKASH OF (GURU) HARGOBIND SAHIB JI ⁵⁰

It was a very joyful environment in Vadali Village. Sanggat in large numbers used to visit Guru Arjan Dev Ji's residence to have the glimpse of Sri Hargobind Ji.

When Baba Prithi Chand's servant saw all the celebrations, she rushed to Karmo and described the whole event. Karmo on hearing the news got pale and started to burn in the fire of jealousy. Later in the evening she went to Baba Prithi Chand and said, "I thought you cursed Guru Arjan Dev Ji that he will not get a son. His wife just gave birth to a son who is very handsome. They get a lot of money from the Sanggat who is visiting the child. They are doing big scale celebrations. Your words did not come true."

Baba Prithi Chand replied, "Mata Gangga Ji went barefooted to Baba Buddha Ji. She served Baba Ji. Baba Ji was pleased with her seva and fulfilled her wish of having a child. Don't assume my words came false. There was no other way they could have gotten a child. Since Baba Ji is a great Sikh, he was able to turn my words. However, there is no big deal that they got a child. I will never sleep peacefully until I kill the child. I will use every method I can to get the Guruship. He is still very young; it will be easy to kill him. We will send a midwife to get the job done. We need to find for such a lady who works at Guru's house and is able to do the work for money."

Karmo was delighted upon listening to her husband. The next day she started looking for a midwife who will be able to do such a sin for money. On the other hand, Guru Ji loved his new born son. Guru Ji used to kiss him at his forehead and love him.

Celebrations were held everyday at Vadali Sahib. Sri Hargobind Ji's body was slowly growing as time was passing.

⁵⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 6) – Churamani Kavi Santokh Singh Ji

45. BABA PRITHI CHAND SENT A MIDWIFE TO GIVE POISON ⁵¹

Karmo was constantly finding for a lady who will be able to do their work. One day, an evil lady approached her and agreed to do the task. That evil lady used to work as a midwife at Ramdaspur. Karmo gave 100 gold coins to the lady and asked her to kill Sri Hargobind Ji. The midwife agreed and promised Karmo that no one will know about this.

The midwife went back to her house and applied poison to her breast. Then she left to Vadali. She sat in-between all the other ladies. Then Mata Gangga said that Sri Hargobind Ji's appetite is becoming weak.

The evil midwife found this opportunity and said, "Dear Mata Ji, I have cured this illness in many children by bringing them close to my breast." When the other ladies heard this, they started praising her that she can treat someone without medicines.

Then when all the ladies agreed to her, Mata Ji gave Sri Hargobind Ji to her. She then brought Sri Hargobind Ji near to her breast but Sri Hargobind Ji did not come near. When she started forcing Sri Hargobind Ji, Sri Hargobind Ji grabbed both her breast tightly. She was in extreme pain. While screaming in pain, she said, "Dear child, leave me. I know your greatness."

Then she fell down and died immediately. Mata Gangga Ji was surprised and instantly got Sri Hargobind Ji into her arms. Then the soul of the midwife came out from her body and told the story of her previous life which everyone heard.

⁵¹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 7) – Churamani Kavi Santokh Singh Ji

46. THE SOUL OF THE MIDWIFE TOLD HER PREVIOUS LIFE STORY⁵²

Then her soul said, “Don’t be afraid of me. Please listen to my story. In my previous life, I was a singer in heaven. I had many miraculous powers, thus I was very egoistic. I was talented in singing and I had a very beautiful body. One day, when I was singing, the Guru of the deities’ approached. When he saw me, he knew that I was a very egoistic person and decided in his mind that I should not be in heaven. To break my pride, he cursed me that I shall be sent to earth and will work as a midwife. He also said that I would cause pain in people’s lives. Upon hearing this curse, I pleaded before him and asked for forgiveness. He then said that Guru Arjan Dev Ji’s son will kill you and you shall be reborn as a singer in the heaven. Thus I became a midwife and when Karmo asked me to do this job, I agreed. I applied poison on my breast so that I could kill Sri Hargobind Ji. This was how I came here.”

Hearing to this, everyone scolded Karmo for her evil deeds and praised Guru Arjan Dev Ji. Then Mata Ji sent someone to tell the entire incident to Guru Ji. Upon hearing the whole incident, Guru Ji thanked Almighty and uttered the following Shabad;

ਆਸਾ , ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mahla:

ਗੁਰ ਪੂਰੇ ; ਰਾਖਿਆ ਦੇ ਹਾਥ ॥

Giving His Hand, the Perfect Guru has protected the child.

ਪ੍ਰਗਟੁ ਭਇਆ ; ਜਨ ਕਾ ਪਰਤਾਪੁ ॥੧॥

The glory of His servant has become manifest. ||1||

ਗੁਰੁ ਗੁਰੁ ਜਪੀ ; ਗੁਰੁ ਗੁਰੁ ਧਿਆਈ ॥

I contemplate the Guru, the Guru; I meditate on the Guru, the Guru.

ਝਾਮਿ ਕੀ ਅਰਦਾਸਿ ; ਗੁਰੁ ਪਹਿ ਪਾਈ ॥ ਰਹਾਉ ॥

I offer my heart-felt prayer to the Guru, and it is answered. ||Pause||

ਸਰਨਿ ਪਰੇ ; ਸਾਚੇ ਗੁਰਦੇਵ ॥

I have taken to the Sanctuary of the True Divine Guru.

ਪੂਰਨ ਹੋਈ ; ਸੇਵਕ ਸੇਵ ॥੨॥

The service of His servant has been fulfilled. ||2||

ਝਉ ਪਿੰਡੁ ; ਜੋਬਨੁ ਰਾਖੈ ਪ੍ਰਾਨ ॥

He has preserved my soul, body, youth and breath of life.

⁵² Sri Gur Pertap Suraj Granth (Raas 3, Ansu 8) – Churamani Kavi Santokh Singh Ji

ਕਹੁ ਨਾਨਕ ; ਗੁਰ ਕਉ ਕੁਰਬਾਨ ॥੩॥੮॥੧੦੨॥

Says Guru Nanak, I am a sacrifice to the Guru. ||3||8||102||

After that, everything resumed normal and Sri Hargobind Ji started sitting. Sri Hargobind Ji then used to sit on his father's laps and that scene was blissful. Sri Hargobind Ji then had 2 teeth, which even increased the beauty of Sri Hargobind Ji.

47. (GURU) HARGOBIND SAHIB JI LIBERATED A SNAKE⁵³

One day Baba Prithi Chand sent a snake charmer to Guru Ji's house. The snake charmer brought a very dangerous and poisonous snake and sent it into Guru Ji's house. At that time (Guru) Hargobind Sahib Ji was two (2) years old and was playing around when the snake came.

(Guru) Hargobind Sahib Ji ran towards the snake and caught it by His hands. He immediately pushed down the snake's head towards the ground and in enormous strength, he smashed its head. Soon after that, He carried the snake by its tail and threw it away. Seeing

this Mata Gangga Ji rushed to (Guru) Hargobind Sahib Ji and carried Him and inspected His body.

Surprisingly, there was not even one snakebite on (Guru) Hargobind Sahib Ji's body. Later Mata Ji went to Guru Arjan Dev Ji and told Guru Ji the incident. Hearing this Guru Ji came to the place where the snake was killed. Upon Guru Ji's arrival, the soul of the snake arose in the form of human.

Guru Ji asked the soul, "Tell me who you are? How were you reincarnated into a snake? What was your reason of coming here?" Hearing this, the soul replied, "I was a hermit in my previous life and I used to meditate a lot. I got arrogant because I thought I was the best singer of Vedas. One day, Sage Narad came before me and he narrated numerous discourses on knowledge and concluded that meditation is the only way to attain liberation. Upon listening, I raised lots of questions doubting the fact in order to demonstrate my ego. Sage Narad did not agree with me and my attitude annoyed him. Sage Narad was angry and told, "Hey fool, why are you practicing penance and heating up your body when you do not understand the essence of Vedas. You shall receive the fruits of your this disobedience, therefore you shall be reincarnated as a poisonous snake. You shall be continuously be heated by your own poison until Almighty himself comes in a human form to liberate you." The soul bowed to Guru Arjan Dev Ji and disappeared.

The people who saw and heard the narration by the soul were astonished and Guru Arjan Dev Ji asked the Sikhs to prepare Karah Persad and He performed ardas to thank Guru Nanak. Baba Prithi Chand heard the whole incident and refused to believe.

⁵³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 9) – Churamani Kavi Santokh Singh Ji

48. A VISIT BY THE DEITIES⁵⁴

Once Mata Gangga Ji approached Guru Arjan Dev Ji and requested Guru Ji to leave Vadali and come to Amritsar. However Guru Ji decided to stay in Vadali for some time.

One night when everyone was sleeping, the deities came and praised Sri Hargobind Ji. Then they said, “We will do anything that will please you.” Then the witch said that they are in great hunger. As it has been time since no war occurred. Narad requested Guru Ji to see a great battle.

Upon listening to them, Sri Hargobind Ji replied, “I will show Narad a great battle and the witches will be able to quench their hunger.” Listening to Sri Hargobind Ji, they praised Hargobind Ji.

When the deities were leaving, Mata Gangga Ji saw their back and was astonished. Mata Ji thought thieves came and was worried if they harmed Sri Hargobind Ji. Mata Ji immediately went to Sri Hargobind Ji and checked if everything was okay. There were some servants who used to sleep around Sri Hargobind Ji so that they can look after Hargobind Ji.

Mata Ji woke them up and scolded them for not being cautious as she has seen a group of people leaving the room. Mata Ji did not sleep for the whole night as she was worried about her child’s well-being.

The next day, Mata Ji went to Guru Ji and said, “Why are you not worried for your son’s safety? Last night, a gang of thieves came and luckily I was not asleep. If not something bad could have happened. Why don’t we go back to our city? I am worried for my son’s safety. Please Guru Ji, fulfil my wish.”

Guru Ji smiled and said, “Okay, we shall go back to the city tomorrow morning.”

⁵⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 10) – Churamani Kavi Santokh Singh Ji

49. RETURN TO AMRITSAR⁵⁵

Preparations were done for the departure. Many chariots and bullock carts were prepared to carry the belongings. Guru Ji stayed in Vadali for 3 years and when Guru Ji reached Ramdaspur, people came forward to welcome Guru Ji and his family.

The people of Ramdaspur were delighted to have Guru Ji back with them again after 3 years. After keeping all the belongings; Guru Ji, Mata Ji and Sri Hargobind Ji went to Sri Harmandir Sahib barefooted. Guru Ji brought Karah Pershad with him and distributed it to the sanggat at Harmandir Sahib. Guru Ji circumambulated Sri Harmandir Sahib 3 times. Then Guru Ji did Ardas.

Then Guru Ji went to visit his elder brother, Baba Prithi Chand. Mata Gangga Ji met with Karmo with respect and showed Sri Hargobind Ji to her. Upon looking at Sri Hargobind Ji, Karmo started burning in jealousy.

When Guru Ji brought Sri Hargobind Ji with him to meet Baba Prithi Chand, Guru Ji bowed before Baba Prithi Chand in respect. Baba Prithi Chand was astonished to see Sri Hargobind Ji. Although Baba Prithi Chand was jealous, he said, “May he live happily for a long time.” Then Baba Prithi Chand asked, “In which year was your son born?” Guru Ji replied humbly replied that this is the third year. Guru Ji stayed with Baba Prithi Chand for some time and then left to visit Baba Mahadev Ji.

Then Guru Ji bowed before Baba Mahadev Ji and kept Sri Hargobind Ji at the feet of Baba Mahadev Ji. Baba Mahadev took Sri Hargobind Ji and placed Him on his laps. Baba Mahadev kissed Sri Hargobind Ji’s forehead and loved him. Then Baba Mahadev praised Sri Hargobind Ji. Baba Mahadev was very delighted to see Sri Hargobind Ji and loved him as his own son.

Guru Ji and Baba Mahadev talked for a while, and then Guru Ji returned home. Everyday, Sri Hargobind Ji used to play and He used to mesmerise everyone who used to see him. When night used to fall, Mata Ji used to take Sri Hargobind Ji in her arms and bring Him to sleep.

After a few months, Sri Hargobind Ji turned three years old. Guru Ji organised an event to thank Almighty for keeping Sri Hargobind Ji safe. A variety of food was prepared for a large sanggat. Good quality ingredients were used in the food and lots of money were prepared to be donated to the poor.

Baba Prithi Chand and Karmo were the first ones to be invited. Baba Mahadev was also invited and he was delighted to come. On the day of the event, a variety of food was given to everyone until they were satisfied.

Many Brahmins and poor were blessing Sri Hargobind Ji. During Amritwela (wee hours), Guru Ji’s darbar used to be held and used to continue till evening. Everyone used to sing the praises of Guru Arjan Dev Ji.

⁵⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 11) – Churamani Kavi Santokh Singh Ji

50. (GURU) HARGOBIND SAHIB JI HAD SMALL POX ⁵⁶

Karmo was in great sorrow and she always used to find different ways to kill Sri Hargobind Ji. Whereas, Mata Gangga Ji used to be in the ecstasy as she had a great son.

On the other hand, Karmo went to Baba Prithi Chand and said, “Why aren’t you worried? Every day, you are sitting at the kiln and not thinking of any method. We should kill their (Guru Ji’s) son so that the Guruship will come to us. If this does not happen, our lineage will be extremely poor and they will be ashamed of us. If we get the Guruship, all the Sikhs will worship us and we will be very wealthy.”

Listening to Karmo, Baba Prithi Chand said, “Don’t worry, he will not be alive for long. We will kill him while he is still an infant. He (Sri Hargobind Sahib Ji) is going to die of small pox. Now my words will come true and I am sure of it. By killing him, our future generation will not be poor as the Guruship will be in our house. Furthermore, Guru Ji is now residing near to us; it is much easier to think of a method now.”

Upon listening to her husband, Karmo said, “You don’t have any miracles. Previously you also said that they won’t have a son, but they did. How am I supposed to be happy listening to you? I am in great worry and every day we are having new problems in our house.” Baba Prithi Chand gave encouragement to Karmo.

Whereas at Guru Ji’s house, Sri Hargobind Ji started talking a bit in baby slang. Sri Hargobind Ji used to run around the house. But one day, Sri Hargobind Ji got sick and did not walk much. Mata Ji was extremely worried and on the third day, small pox appeared on Sri Hargobind Ji.

Sri Hargobind Ji’s body turned red and the small pox spread everywhere on Sri Hargobind Ji’s body. Mata Ji was very sad and used to pray to Almighty so that the small pox could be eradicated. Mata Ji couldn’t see her son in that state.

⁵⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 12) – Churamani Kavi Santokh Singh Ji

51. BABA PRITHI CHAND'S CONSPIRACY AND THE CURING OF SMALLPOX ⁵⁷

Baba Mahadev Ji and the rest of the family were worried about Sri Hargobind Sahib Ji. On the other hand, Baba Prithi Chand was extremely delighted to know that Sri Hargobind Ji had small pox. He immediately went to Karmo and said, "Have you seen the condition of their son (Sri Hargobind Ji)? He has no chance to live. My words came true and I have miraculous powers." Karmo was delighted to hear her husband's pleasing words.

On the fifth day, Sri Hargobind Ji's condition became worst. Sri Hargobind Ji stopped talking and eating. Then someone used to shift Sri Hargobind Ji to prevent bedsores. Sri Hargobind Ji could not open his eyes. Mata Ji always used to pray to Almighty so that Sri Hargobind Ji's illness will be cured. Mata Ji never used to sleep as she was worried about Sri Hargobind Ji.

Guru Ji gave fortitude to Mata Gangga Ji and said, "There is no need to worry. Keep faith only in Almighty. Guru Nanak will help us and by just reciting His name, pain vanishes."

When the sixth day passed, the small pox started curing. Mata Gangga Ji and the rest of the family were overjoyed upon listening to the news. When Guru Ji heard of the good news, Guru Ji thanked Almighty.

Sri Hargobind Ji was slowly recovering from small pox. He started eating and was able to move His limbs. Sri Hargobind Ji fully recovered after the seventh day. Mata Gangga Ji cleaned Sri Hargobind Ji's body with warm water and brought Sri Hargobind Ji to Guru Ji.

Guru Ji was delighted upon looking at Sri Hargobind Ji and carried Him into His laps. Then upon looking at His son's cured body, Guru Ji uttered the following Shabad;

ਗਉੜੀ , ਮਹਲਾ ੫ ॥ (੨੦੦-੧੦)

Gauree, Fifth Mahl (Guru), Guru Arjan Dev Ji:

ਨੇਤ੍ਰ ਪ੍ਰਗਾਸੁ ਕੀਆ ; ਗੁਰਦੇਵ ॥

Gurdev (Guru Ram Das Ji) has given the light (the ability to see) within the eyes.

ਭਰਮ ਗਏ ; ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

Illusions (doubts) has been dispelled; as selfless service has been successful (Mata Gangga Ji walked barefooted 17km to Jhupal with Baba Buddha's lunch (bread, onion, lassi, etc.) carried on the head to obtain the boon for a son) . ||1||Pause||

ਸੀਤਲਾ ਤੇ ਰਖਿਆ ; ਬਿਹਾਰੀ ॥

The Giver of joy has saved him from smallpox.

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ; ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

The Supreme Almighty has granted His Grace. ||1||

⁵⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 13) – Churamani Kavi Santokh Singh Ji

ਨਾਨਕ , ਨਾਮੁ ਜਪੈ ; ਸੋ ਝਵੈ ॥

Guru Nanak says he alone lives, who chants the Naam, the Name of the Almighty.

ਸਾਧਸੰਗਿ ; ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥੨॥੧੦੩॥੧੭੨॥

In the Saadh Sangat, the Company of the Holy, drink the Ambrosial Nectar of Almighty's Name. ||2||103||172||

52. THE POISON GIVEN BY THE BRAHMIN ⁵⁸

One day when Baba Prithi Chand was sitting with his wife, he said, “Guru Arjan Dev Ji is sitting on my throne, my followers are becoming his Sikhs and I am left with only a few followers.” Then Baba Prithi Chand started saying about his greatness. Hearing to Baba Prithi Chand, Karmo replied, “What are you talking about your greatness? You can’t even remove a torn from our chest. You have tried many attempts to kill (Guru) Hargobind Sahib Ji but all have failed. You should do something before it gets harder to kill him. Even before that, you said there would be no child in Guru Arjan Dev Ji’s house but that was not true. When (Guru) Hargobind Sahib Ji had small pox, you said he will die and that again came out as false. Thinking of all this, my chest hurts.”

Listening to Karmo, Baba Prithi Chand gave patience to her and said, “This time, I will try to kill him and I will not fail. I will pluck the torn of our lineage with my own hands. Mahadev is not interested in becoming a Guru as he sits in a solitude place and meditates. So when I kill Guru Arjan Dev Ji’s son, it will cause him to become sad and leave the Guruship, which will leave no one else to take the Guruship except me. There is one Brahmin male nurse who plays with (Guru) Hargobind Sahib Ji. I will bribe him so that he will give the poison to him. Hearing to this, Karmo’s torn will be removed.

After a day or two at night, Baba Prithi Chand sent one of his servants to the Brahmin male nurse to call him. When the Brahmin arrived, Baba Prithi Chand told many things to respect him and said, “I like your character and that is why I am thinking of keeping you here, so that you can work for me. I will give you a good salary. And always I see you working very hard and you get a very low salary.”

Hearing to this, the Brahmin replied, “Dear Baba Prithi Chand, I have no other place to work and that is why I had no choice but to become a male nurse. Every day I do all my work without any laziness. I will carry (Guru) Hargobind Sahib Ji every day and my legs will hurt because the child is very heavy.”

Listening to the Brahmin, Baba Prithi Chand replied, “If you do my work, I will give you large sums of money and with that you can live a happy life.” The Brahmin then asked, “What is the work, which I will be able to get a lot of money? I am ready to do the work which will make my whole life happy as everyone in this world wishes to be happy.”

Then Baba Prithi Chand told the Brahmin to promise that he will not tell anyone about the matter and he also promised that he would give him the money. The Brahmin immediately took the oath that he will not tell anyone about the matter.

Then Baba Prithi Chand told the Brahmin, “You will have to give poison to (Guru) Hargobind Sahib Ji because he is my biggest torn in my whole life. If (Guru) Hargobind Sahib Ji doesn’t die, I will never be able to get the Guruship. Take 500 gold coins from me and live a happy life.”

Hearing to this, the Brahmin kept quiet. Then Baba Prithi Chand added, “I have taken the oath, I will give you the money no matter what. It is very easy for you to do this task as you

⁵⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 15) – Churamani Kavi Santokh Singh Ji

are always with him. No one will know the reason for his death. Even if they got to know, you can come to my house and no one will dare come near you as everyone is scared of me.”

The foolish Brahmin was blinded with wealth. He then said, “Mata Gangga Ji is always inquiring about (Guru) Hargobind Sahib Ji. On the other hand, the rest of the people are busy doing their own work.”

Listening to the Brahmin, Baba Prithi Chand replied, “Use your intelligence to poison the child so that no one will know and even Mata Gangga Ji on who did it. After doing your task, you can come to my house and you will have no worries.”

Like this, Baba Prithi Chand gave confidence to the Brahmin. After their evil discussion, the Brahmin went to Guru Ji’s house and brought the poison given by Baba Prthvi Chand in his turban. That same night, he took stones and started grinding the poison and made powder of the poison. He then wrapped the poison with a tiny cloth and placed it in his turban.

53. THE DEATH OF PISTA⁵⁹

In the morning, he took (Guru) Hargobind Sahib Ji and started playing. Mata Gangga Ji saw them playing and she was delighted. Then a maid brought sweet yogurt for (Guru) Hargobind Sahib Ji, which he used to take daily.

The Brahmin took the yogurt and went to a solitary place so that he can put the poison into the yogurt. Although he was afraid that someone might see him, he continued. After mixing the poison with the yogurt, he came to (Guru) Hargobind Sahib Ji and tried to give the yogurt but (Guru) Hargobind Sahib Ji rejected.

After a few tries, he got angry and told many harsh word. Then he said, “If you don’t eat the yogurt, the demon will come and take you. The yogurt is very sweet so faster eat it. (Guru) Hargobind Sahib Ji knew all his crafty plans and insisted rejecting the yogurt. Whenever the Brahmin brought the yogurt near to (Guru) Hargobind Sahib Ji, He will reject it using his hands and turning his face away from the yogurt.

Then the Brahmin held both (Guru) Hargobind Sahib Ji’s hands and loudly with anger he said, “What is going on with you? If you don’t eat the yogurt now, the demon will come and take you forever.” The Brahmin still failed and then he grabbed (Guru) Hargobind Sahib Ji’s neck and tried but still failed.

Then (Guru) Hargobind Sahib Ji yelled loudly, which was heard by Mata Gangga Ji. Mata Ji then rushed to Guru Arjan Dev Ji and said, “Hargobind is calling us loudly and it seems he is in trouble.” Guru Ji hearing this said, “Hargobind is with the Brahmin since morning. He has taken Hargobind to the tower.” Seeing Mata Gangga Ji’s nervousness, Guru Arjan Dev Ji sent one Sikh and said to him, “Go urgently and see Sri Hargobind.” The Sikh ran to the tower and saw the Brahmin holding the yogurt in one hand and (Guru) Hargobind Sahib Ji on the other.

The Sikh asked the Brahmin, “Brahmin, why are you making (Guru) Hargobind Sahib Ji scream? Guru Ji has heard and asked the reason why.” The Brahmin replied, “I am trying to give yogurt to (Guru) Hargobind Sahib Ji but he is rejecting it. Because he was not eating, I scared and scaled him. You can see for yourself, how he rejects the yogurt.” Then the Brahmin brought the yogurt near to (Guru) Hargobind Sahib Ji and he rejected it again.

The Sikh went back and told Guru Ji about the incident and Guru Ji asked the Sikh to call Brahmin with the yogurt and (Guru) Hargobind Sahib Ji. The Brahmin arrived with the yogurt and (Guru) Hargobind Sahib Ji in front of Guru Arjan Dev Ji.

(Guru) Hargobind Sahib Ji’s eyes were filled with tears and his lips had some yogurt on them. Then the all-knowing Guru Arjan Dev Ji asked the Brahmin the reason why isn’t (Guru) Hargobind Sahib Ji eating the yogurt and the reason of his struggling. The Brahmin then said the same thing he told the Sikh. Guru Ji hearing the Brahmin said, “Try now without any force.”

Hearing to Guru Ji, the Brahmin was delighted that now no one will suspect him as all have seen that it is just yogurt. The Brahmin then brought the yogurt gently, which was again rejected by the baby (Guru) Hargobind Sahib Ji.

⁵⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 16) – Churamani Kavi Santokh Singh Ji

Seeing this, Guru Arjan Dev Ji took the yogurt in his own hands and the Brahmin was again delighted. When Guru Ji brought the yogurt near Sri Hargobind Sahib Ji, Sri Hargobind Ji lowered his head. He neither rejected nor accepted to eat the yogurt.

Seeing this, the Brahmin was astonished and knew that the baby (Guru) Hargobind Sahib Ji possessed miraculous powers. Knowing this fact, he was scared.

There used to be one dwarf (Bona) dog in Guru Arjan Dev Ji's court. He was called 'Pista' and wherever Guru Ji used to go, he used to follow and when Guru Ji used to sleep, he would sit below the bed. The dog was a very lucky dog as it always used to stay with Guru Ji.

Guru Arjan Dev Ji then called Pista, he came swinging his tail and stood in front of Guru Ji. Then Guru Ji poured the yogurt into Pista's plate. Pista came near his plate and sniffed the yogurt. Smelling the yogurt, Pista walked back from the plate and started giving indications that the yogurt contains poison. This was really surprising to the Sanggat as Pista used to eat all the left over langgar and never used to reject.

The all-knowing Guru Ji asked Pista (dog) to drink the yogurt and he shall attain salvation. Pista accepted Guru Ji's command and left the fear of death behind and drank the whole yogurt till it finished.

Mata Gangga Ji and the wicked Brahmin also sat down. The Brahmin was getting scared every second and was losing his patience. He was thinking that he couldn't even run anywhere now. After 22.5 minutes (1 Ghari), Pista started struggling in pain and after a while suffering it died in front of Guru Ji. Then Guru Arjan Dev Ji touched Pista with His feet and the dog attained salvation. Again (Guru) Hargobind Sahib Ji was untouched by any danger.

54. THE RESURRECTION OF THE BRAHMIN ⁶⁰

When the dog died, Guru Ji got very angry and said, “You sinful Brahmin, just as how the dog has suffered and died. You will have to experience the same and you will die after suffering.”

The moment Guru Ji said this, the Brahmin started having terrible colic pains and he started screaming and struggling in pain. He had the colic pains for 22.5 minutes and he died after that.

The Sanggat around were astonished by looking at the scene and said to Guru Arjan Dev Ji, “The Brahmin was a wicked one and he tried to give poison to Sri Hargobind Ji but he failed because Sri Hargobind Ji is Almighty himself. Dear Guru Ji, your son possesses miraculous powers same as you do. Why did he try to do such a sinful act? Who was the person, which made him do this act? He did such a foolish thing to poison Sri Hargobind Sahib Ji.” Seeing the dead Brahmin’s face, Guru Arjan Dev Ji uttered the following Shabad;

ਭੈਰਉ , ਮਹਲਾ ੫ ॥

Bhairao, Fifth Mehl:

ਲੇਪੁ ਨ ਲਾਗੋ ; ਤਿਲ ਕਾ ਮੁਲਿ ॥

The poison had absolutely no harmful effect.

ਦੁਸਟੁ ਬ੍ਰਾਹਮਣੁ ; ਮੁਆ ਹੋਇ ਕੈ ਸੂਲੁ ॥੧॥

But the wicked Brahmin died in pain. ||1||

ਹਰਿ ਜਨ ਰਾਖੇ ; ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ ॥

The Supreme Lord Almighty Himself has saved His humble servant.

ਪਾਪੀ ਮੁਆ ; ਗੁਰ ਪਰਤਾਪਿ ॥੧॥ ਰਹਾਉ ॥

The sinner died through the Power of the Guru. ||1||Pause||

ਅਪਣਾ ਖਸਮੁ ; ਝਨਿ ਆਪਿ ਧਿਆਇਆ ॥

The humble servant of the Lord and Master meditates on Him.

ਇਆਣਾ ਪਾਪੀ ; ਓਹੁ ਆਪਿ ਪਚਾਇਆ ॥੨॥

He Himself has destroyed the ignorant sinner. ||2||

ਪ੍ਰਭ ਮਾਤ ਪਿਤਾ ; ਅਪਣੇ ਦਾਸ ਕਾ ਰਖਵਾਲਾ ॥

Almighty is the Mother, the Father and the Protector of His slave.

ਨਿੰਦਕ ਕਾ ਮਾਥਾ ; ਈਹਾਂ ਉਹਾ ਕਾਲਾ ॥੩॥

⁶⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 17) – Churamani Kavi Santokh Singh Ji

The face of the slanderer, here and hereafter, is blackened. ||3||

ਜਨ ਨਾਨਕ ਕੀ ; ਪਰਮੇਸਰਿ ਸੁਣੀ ਅਰਦਾਸਿ ॥

The Transcendent Lord has heard the prayer of servant Nanak.

ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ; ਭਇਆ ਨਿਰਾਸੁ ॥੪॥੯॥

The filthy sinner lost hope and died. ||4||9||

(SGGS Ang: 1137)

Then Guru Ji looked at his dog and blessed him. Guru Ji then said to the Sangat around, “It always used to stay with me, whenever I used to sit on my bed, it will also come and sit below my bed. It never used to go anywhere and when it used to see me wearing slippers, it will get ready and will start walking with me. When I used to stand, it would also stand and wait for me while swinging its tail. An intelligent dog like him is very hard to be obtained.” After saying this, the dog was buried.

Mata Gangga Ji then came to Guru Arjan Dev Ji and said, “The wicked Brahmin is dead and the people around are still unaware of his motive. Dear Guru Ji, please tell the motive of the Brahmin to everyone. Because if no one knows his motive, people will start to slander Guru Nanak’s house under the influence of Baba Prithi Chand. As you are well aware that killing a Brahmin is considered as a great sin by the Hindu religion (This is because, killing a Brahmin in accordance to Hinduism was categorised as one of the four most wicked sins, The four wicked sins are killing a Brahmin, killing a cow, consume the earning from a daughter and eating the food offered by characterless person). So Guru Ji, please resurrect the Brahmin, so that he can realise his sin and ask for forgiveness.”

Hearing Mata Ji, Guru Ji answered, “He has got what he deserves which is death. By the way, there is no sin in doing this. Why do you want him to be alive? We should cremate him as soon as possible.” Mata Gangga Ji replied, “I heard many fools talking and I think it is not suitable saying it in front of You as you are above all this. But I think I have no choice. They say if a Brahmin is guilty of something even if it is a biggest sin, a Brahmin should not be given death punishment. Therefore Guru Ji, I plead before you that you resurrect him.”

As Mata Ji pleaded before Guru Ji, Guru Ji decided to resurrect the Brahmin. Guru Ji got water in his hands and sprinkled it on the Brahmin while saying Satnam. Immediately, the sinful Brahmin was alive again. Guru Ji then said, “What made you do such a sinful act? You used to get your salary and money from us, how did you get attracted? What could you have gotten by doing such an act? Tell me the truth. I have freed you and saved you from death.”

Listening to this, the Brahmin did not have the guts to look up. He was shivering and terrified. His face was pale and he spoke slowly. The colic pains gave him great pain. He then folded his hands and spoke like a thief and said, “I will tell the whole incident as it occurred. As I had great avarice in me, Baba Prithi Chand called me and offered me large sum of wealth. He had many ill feelings for You (Guru Ji). He humbly called me and asked me to sit and started talking. This event occurred last night. He told me that he would give me 500 gold coins for the task. I agreed to him and he gave me the poison. The next day, I added the poison into Sri Hargobind Ji’s yogurt. I was deluded in such a way that I forgot what was wrong or right. Sri Hargobind Ji possesses many miraculous powers, He knew about my

conspiracy and did not eat the yogurt. Dear Guru Ji, you are merciful. Please forgive me. I have told you everything sincerely and please don't trust Baba Prithi Chand."

Listening to the Brahmin speaking the truth, Guru Ji said, "You should ask for forgiveness from Sri Hargobind Sahib Ji as you tried to do such a sinful act against him. You should go to His (Sri Hargobind Ji) refuge and only He can forgive you."

Upon listening to Guru Ji, the Brahmin immediately went to Sri Hargobind Ji and pleaded humbly. Then he placed his head over Sri Hargobind Ji's feet. Seeing this, Sri Hargobind Ji then placed His hands over the Brahmin's forehead. The merciful, Sri Hargobind Ji forgave the biggest sinner. No one in the world could have forgiven him except Guru Ji.

Everyone started praising Sri Hargobind Ji that he even forgave the biggest sinner.

55. BABA PRITHI CHAND'S DENIAL ⁶¹

Everyone heard about the foolishness of the Brahmin. Guru Ji then said to the Brahmin, "You have done a great sin. Tell the same story you told me to Baba Prithi Chand." The Brahmin agreed to Guru Ji and Guru Ji called a Sikh and said, "Bring Baba Prithi Chand immediately with full respect."

The Sikh instantly went to Baba Prithi Chand and gave Guru Ji's message. Baba Prithi Chand agreed to come. Meanwhile at Guru Ji's residence, Guru Ji ordered the Brahmin to sit some place quiet and don't come out till Guru Ji said so. The Brahmin agreed to Guru Ji and assured Guru Ji that he will say the truth and will not back off.

After some time, Baba Prithi Chand reached Guru Ji's congregation. Guru Ji welcomed his elder brother with respect and gave him a place to sit beside Guru Ji. Guru Ji then said, "You are my elder brother and that is why I respect you so much. I have never said or done ill to you. I always considered you as elder and greater than me but you never show your characteristics, which are great. In this world, elder brother is often considered similar to father. That is the reason why I respect you so much. But I don't know why you have such enmity for me? The child (Sri Hargobind Ji) is innocent. You did not do good as you bribed the Brahmin and tried to feed Sri Hargobind Ji poison. You are destroying your lineage with your own hands. You have done such a disgraceful act and thank Guru Nanak Dev Ji that my son is still alive. No one will go behind you as you tried to kill a child and they will slander you. You will have to suffer with this for a long time."

Listening to this Baba Prithi Chand replied with ego and anger, "Your accusation is false. What have you even done to me that I had to kill your child? Who accused me in this allegation? I never bribed anyone and why are you lying? If you have never seen me doing that disgraceful act, then why blame me? You are just creating stories and who told you about this? Tell me his name?"

Hearing Baba Prithi Chand, Guru Ji asked the Brahmin to come out. When the Brahmin came out and sat in front of Baba Prithi Chand, he was speechless and did not know what to do. He started sweating and couldn't look anyone in the eye. Then the Brahmin looked at Baba Prithi Chand and said, "O fool, why did you want me to do such a big sin? How are you even born to Guru Ji's house? You your own self are drowning in your own sins and you decided to drag me along. You have great enmity with Guru Ji. How will you get salvation? How you deny your sins. Tell everyone about what you told me last night."

Baba Prithi Chand was mad in anger and he replied, "What is the big deal if you got a Brahmin to accuse me of this act? I am not afraid of this. You are promoting people to slander others and you are a fake Guru."

Listening to his brother, Guru Ji pondered in his mind that Prithi Chand is very stubborn. He only feels sins as sweet. He is denying all the sins that he has done. He does many sins and thus that is why he is not the Guru. Baba Prithi Chand then continued, "Till now I was quiet but now I will make sure that I send you and your son to the next world. I was elder than you but still you got the Guruship and that is why you are so egoistic."

⁶¹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 18) – Churamani Kavi Santokh Singh Ji

Guru Ji replied, “This is not something new. Guru Nanak Dev Ji’s two sons were intelligent and had spiritual knowledge but they did not serve Guru Nanak as much as Guru Angad Dev Ji did. That is why Guru Angad Dev Ji became the next Guru. The similar happened with Guru Angad Dev Ji and Guru Amar Das Ji. The great Guru Ram Das Ji saw me capable of the Guruship and thus gave the Guruship to me. You are killing yourself slowly with that jealousy. You tried many methods to get the Guruship but failed. Just forget everything and think, can you bear all the responsibility of becoming a Guru?”

Baba Prithi Chand got very poignant and his face turned red. Then he replied, “The Guruship that you are talking about will not be with you for long. The powerful ones are able to change everything including their father’s wish. I will get the Guruship.” Guru Ji replied, “If the powerful becomes evil then Almighty will obliterate them.” Then Guru Ji gave many examples of powerful personalities (Ravan, Harnakash, Sugriv, Daryodhan, etc.) in the past who were evil and were destroyed (killed) by Almighty.

Listening to Guru Ji, he did not stop. Instead he gave death threats to Guru Ji and Sri Hargobind Ji. He also said that he will go to Delhi and will ask the help from the emperor to arrest and torture Guru Ji. He added that when Guru Ji dies, then he would get the Guruship. Guru Ji said that it is only up to Almighty and not to any person to decide somebody’s destiny.

Baba Prithi Chand left with anger and jealousy, which were killing him slowly.

56. BABA MAHADEV JI ADVISED BABA PRITHI CHAND ⁶²

On the way home, Baba Prithi Chand stopped in anger and said to Guru Arjan Dev Ji, “Everyone gives you all the wealth.” He continued further by saying, “I would not let you (Guru Arjan Dev Ji) sleep in peace and I would lodge a complaint to the King and get you arrested. I will arrange for the Mughals to torture and kill you and your family.” In arrogance, Prithvi said, “Only then I will feel proud of myself.”

Hearing this, Guru Ji said, “I am annoyed by such deeds, such words, such thoughts and arrogance. You have left the good deeds that were followed by our ancestors.”

Prithi Chand, left in anger and went home. In his mind, Prithi Chand wants to leave his village. He knows, that the Sanggat will come and scold and curse him and he will not be able to manage their words and will end up fighting and arguing with them.

Prithi Chand knows that a lot of Sanggat visits and bring beautiful gifts and wealth to Guru Arjan Dev Ji while he is only visited by a handful of people and will definitely loose out to Guru Ji. In his mind, he is afraid that the Sanggat will also come and steal whatever that belongs to him. Prithi Chand knows that he could never make a living while staying nearby the true Guru. Prithi Chand decided to move his whole family to Delhi and once he is there, he will come in contact with Sulhi Khan who will then contact King Jahangir and he would officially lodge his complaint against Guru Arjan Dev Ji.

Once in Delhi, I will get the local Sikhs to be my disciples and will use the money provided by the Sikhs in Delhi to manage my family.

Once he had thought of his plan, he spoke to his wife and asked her to prepare for their departure immediately before any unforeseen occurrences happens as he has a lot of money and land here but felt that, the money and land would not be safe if they stay in this village.

As instructed, all their belonging were packed and they left the Village. After he left, the local Sanggat started to speak about how Prithi Chand had ran away after doing bad deeds and wanted to kill Sri Hargobind (Guru Arjan Dev Ji’s son) and it was Sri Hargobind’s greatness that he managed to evade such attacks on himself.

After hearing the words of the villagers, Mahadev was shocked to hear the bad deeds done by Prithi Chand. Mahadev was sad to heart how Prithi had done such deeds for wealth and how his bad deeds are now known throughout the village and nation.

At the same time, a villager comes to Baba Mahadev and said that Prithi Chand had left the village with his family and was moving towards Delhi to complain to the King. Hearing this, Mahadev was upset and decided to get ready and try to stop Prithi Chand from leaving the village.

Mahadev Ji managed to go to Prithi Chand’s house before he had left and as he reached the house, he saw a lot of Sanggat outside and inside the house and was also upset to hear the villagers discussions on the bad deeds committed by his elder brother Baba Prithi Chand. He heard on how Prithi Chand had tried numerous times to kill Sri Hargobind Ji by first sending

⁶² Sri Gur Pertap Suraj Granth (Raas 3, Ansu 19) – Churamani Kavi Santokh Singh Ji

a servant to poison Sri Hargobind Ji, then followed by sending a snake and now by trying to poison Sri Hargobind Ji.

Mahadev in respect bowed in front of his elder brother but Mahadev Ji saw that Prithi Chand was in anger and he could feel how Prithi Chand wanted to do more harm to Guru Arjan Dev Ji despite committing all the previous bad deeds.

Mahadev with respect, asked where is Prithi Chand going with his whole family and also it seemed like Prithi Chand would never return as he had packed all his worldly belongings.

Prithivi replies, that he wants to settle down in Delhi and once there, he will meet King Jahangir and lodge a complaint against Guru Arjan Dev Ji. Once that is done, King Jahangir will attack the house of Guru Arjan Dev Ji. They will then arrest Guru Ji along with his family and torture them. Once this is done, Prithi Chand will then get whatever he wants from Guru Arjan Dev Ji.

Hearing this, Mahadev pleaded to Prithi Chand by saying, “We are both your younger brothers. We are also not as matured as you, please treat me and Guru Arjan Dev Ji as your sons. You are a very matured person are greater than both of us. This should be the manner in which you treat us both. As how a father protects his children please protect me and Guru Arjan Dev Ji the same way. Your deeds are not befitting your status.

I humbly request that you do such deeds and live here happily and accept the orders of our Great Father who placed Guru Arjan Dev Ji on the throne of Guruship. We should follow the order of our father who is also the Guru.”

Baba Mahadev Ji then humbly request that both Mahadev and Prithi Chand meet Guru Arjan Dev and take him as our Guru. Please do not have yearnings for such wealth as it is not permanent.

Prithi Chand then tried to convince Mahadev to join him to go to Delhi and lodge a complaint against Guru Arjan Dev Ji in order to claim the Guruship Throne. By doing this, Mahadev will also attain greatness. Prithi said that he will convince Jahangir to give the throne to him and Mahadev as they are the elder sons of Guru Ram Das Ji and are the real heirs to the throne.

Mahadev Ji replied “How could he ask for the throne of the Guruship when he is not older and he did not receive the blessing from Guru Ram Das Ji.”

Prithi Chand then further mentioned that he will ask Jahangir to pronounce Mahadev as the true Guru and not Guru Arjan Dev Ji. He said, that he will convince Jahangir that as he and Guru Arjan Dev Ji were arguing about the throne, so make the middle son (Mahadev) the next guru instead and we will follow Mahadev unconditionally.

Mahadev Ji said that he was very comfortable at home and came here to convince Prithi Chand to not make such a mistake and could never think of going against the great Guru Arjan Dev Ji. Please do not influence my thoughts that would bring sorrow to me and my family. Guru Arjan Dev Ji is the true Guru and is fair to all.

By doing this, you will slander the family name which will be used by all to talk about. Mahadev Ji further requested that Prithi Chand to go to the sanctuary of Guru Arjan Dev Ji but Prithi Chand did not listen to any advice given by Mahadev Ji.

57. BABA PRITHI CHAND AND BABA MAHADEV ⁶³

Prithi Chand claims all brothers deserve the guruship equally and (Guru) Arjan Dev Ji should not claim guruship to himself. Prithi Chand wishes not to listen anything about (Guru) Arjan Dev Ji or even bump into him at all.

Once Mahadev has the guruship, money will start flowing from all directions. Prithi Chand was willing to use any possible way to snatch the guruship. Prithi Chand tried to influence Mahadev to forward the issue to the emperor's court.

Mahadev replied to Baba Prithi Chand, "Please don't get controlled by jealousy/hatred. We should be glad with his good deeds. Guru Arjan Dev Ji deserves the guruship based on all values that he has. He has all sort of miracles, however does not reveal it due to his humbleness. We should be proud of him and not to go against him. How can we forcefully snatch guruship that was given to Guru Arjan Dev Ji? Those who are full of jealousy will always live without peace."

Prithi Chand replied, "I am very influential and will bring this matter to Jahangir through Sulhi Khan. Sulhi Khan is my friend and will assist me all the way. Jahangir will arrest Guru Arjan Dev Ji and I will then be able to retain Guruship from him. All the sanggat will praise me and wealth will flow toward us."

Mahadev replied, "How can you snatch Guruship when it is supposed to be blessed? When sanggat ardaas will not be fulfilled, you will be sitting on the throne without any followers. Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji and our father Guru Ram Das Ji all shared the same Joth. And the same Joth now resides within our younger brother (Guru) Arjan Dev Ji. How will the sanggat abandon such a Guru for you? It is only wise for us to serve him truthfully as a Guru."

Mahadev insisted that he would continue to accept (Guru) Arjan Dev Ji as ultimate Guru. Prithi Chand refused to the advice and still proceeded to bring up the matter to Jahangir. He got angry and walked away.

⁶³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 20) – Churamani Kavi Santokh Singh Ji

58. BABA MAHADEV AND GURU ARJAN DEV JI ⁶⁴

After listening to Baba Mahadev, Baba Prithi Chand, in a very rude tone voice, “You don’t understand what I am trying to explain because you are too naive. You are just hiding behind closed doors. It is like trying to judge a diamond without even having a glance of it. People like you have praised Guru Arjan Dev Ji a lot, which elevates His ‘ego’. I will make sure that the Mughals will soon arrest Guru Ji along with you. Only then you will realise who is superior. Who will listen to you then? Now you get off my sight, as I don’t wish to listen to any of your foolish words anymore. You have become my enemy just as Guru Arjan Dev Ji. I have respected you but you did not appreciate my way of thinking. You are like a bull which does not want to be acquainted with the expensive clothes and jewellery it is wearing instead it is trying to horn them.”

Baba Mahadev replied, “I took side of Guru Ji since Guru Ram Das Ji passed over the Guruship throne to Guru Arjan Dev Ji. It was then when Guru Ram Das Ji ordered everyone present at that time to bow down respectfully before Guru Arjan Dev Ji and to obey every command of Guru Arjan Dev Ji. I fully complied with Guru Ji’s wish. Our saintly father was Almighty’s form. Therefore, I couldn’t deny his directives. Dear brother, you are so stubborn that you don’t realise that if a stone is thrown into the sky it will certainly drop back onto the thrower, if you hit your head on a stone indefinitely your head will be injured. If you wish to hold a tiger’s or a snake’s teeth or put your hand in fire or trying to swim with a rock tied to the hands. All the above will only do harm to the person performing them. It is the condition of you, my brother. Therefore, please consider my thoughts by listening to what I’m trying to emphasize. Our Father’s command is unalterable it will only cause pain if it is not obeyed. Perform your duty as a son, father and spouse and live blissfully here. Be in peace with your Guru Ji, stop slandering and be contented with our father’s throne surrogate.”

Baba Prithi Chand said, “You have gone mad my brother. Do you think that I will live as a servant to my younger brother? I am not that stupid. I will take over the Guruship throne. You two will face defeat as I will prevail.” Baba Mahadev after listening to his arrogant brother, “Understand your obligations and bow down to Guru Arjan Dev Ji and live together happily as a family. If not you will burn in the fire of your arrogance, you will suffer restlessly and you will suffer in your afterlife as well. Then you will regret but at that time it will be too late.” Listening to this, Baba Prithi Chand, burning in anger scolded Baba Mahadev, “Why are you babbling? Get off my sight!” Saying this with utmost anger he became very sad and kept quiet. He couldn’t face his brother anymore. Gazing his brother’s anxiety, Baba Mahadev considering the consequences of his brother’s actions in the future, angrily decided to curse him, “Suffer like a fish in a pond of sadness.”

Then Baba Mahadev left and started pondering that previously the emperor used to come to Guru Ji for help and now Guru Ji’s son will ask for their help. Baba Mahadev tried his very best to convince his brother to the right path but he has bad intentions. He is unaware of the consequences of his sins (trying to poison Sri Hargobind Ji). He thinks of sins all the time and he has great ego. While thinking of all this, Baba Mahadev reached home.

⁶⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 21) – Churamani Kavi Santokh Singh Ji

After a while, Baba Mahadev went to Guru Arjan Dev Ji. When Guru Ji saw Baba Mahadev, He immediately got up and gave his respects. Both of them were pleased at each other's sight.

Sri Hargobind Sahib Ji sat on his father's laps and Guru Ji composed Rakhia De Shabad, which later were added to the Adi Granth and is read by Sikhs till today. After composing, Guru Ji said, "Whoever needs protection may read this Shabad and Almighty shall protect him."

By this time, Baba Mahadev reached Guru Ji's congregation again. Baba Mahadev was in bliss after having the sight of Guru Arjan Dev Ji and Sri Hargobind Ji. Baba Mahadev said many praises of Sri Hargobind Ji in his mind. Then Baba Ji asked Guru Ji about the incident where Sri Hargobind Ji was about to be poisoned and what was Mata Ji's response. Upon hearing to Baba Ji, Guru Ji asked the caretaker (Brahmin) himself to narrate the whole incident.

Upon listening, Baba Ji was astonished and said, "I tried to convince Baba Prithi Chand but it seems he is still going to go to Delhi and ask the emperor for help. He will ask the same emperor who used to come to Guru Ji for help. He is always thinking of evil deeds and how to cheat. He doesn't know about Brahm Gyan."

Guru Ji replied, "Dear brother, he (Baba Prithi Chand) is having grudge on us for no reason. If he has grudge on me, then he should harm me and not the child (Sri Hargobind Ji). He is leaving the city on his own will as I never said anything ill to him."

Guru Ji and Baba Mahadev talked for a while about this matter and then Baba Ji went back to his house. Guru Ji used to put his son (Sri Hargobind Ji) on his laps with love and Mata Gangga Ji also loved her son very much. Guru Ji used to hold congregations every day and Ardass used to done followed by Karah Pershad.

59. BABA PRITHI CHAND MET SULHI KHAN AND HEHAR ⁶⁵

There is always a huge crowd at Guru Ji's Darbar with a lot of Karah Parshad being served daily. The noise of the huge crowd at Guru Ji's Darbar never stops and every devotee that comes to visit Sri Hargobind Ji blesses him.

On the other hand, Baba Prithi Chand thought, "None of my attempts succeeded but on the other hand, people have started to hate me. The Brahmin did not see the time properly before poisoning Sri Hargobind Ji; he should have poisoned Sri Hargobind Ji at night when it was total darkness. Everyone is against me now and I cannot bear it anymore."

Therefore, being very sad, Baba Prithi Chand told his followers to pack-up and leave the place early in the morning so that no one sees him and starts to mock him. He wouldn't be able to hear people criticizing him. He was worried that his followers might get angry and start to fight with the people. He was sitting at home, waiting for the day to become dark. Due to fear, he did not even eat his food and sat in a corner.

When the sun sets, his wife, Karmo brought some food for him and said, "Why are you so scared? Everyone knows that you know the emperor very well. Why not you ask the emperor to kick the people who are against you out of the state? Let go your fear and do something about it. Get the emperor's army to arrest them or get rid of them. There wouldn't be such havoc if Sri Hargobind Ji would have just drank the poisoned yogurt."

Listening to his wife's advice, Baba Prithi Chand gained courage. While having his food, Baba Prithi Chand thought of meeting the emperor, Jahangir to ask for some help. He thought of bribing Jahangir so that he could become the Guru. Before dawn, Baba Prithi Chand and his followers loaded their belongings on respective carts and started their journey.

After 2 days going on his journey, someone told him that Sulhi Khan is somewhere in a nearby village, Hehar. Upon listening to the news, he got overwhelmed as he thought that his mission would be successful. Immediately, he changed his path of journey towards Hehar Village to meet Sulhi Khan. He said to his followers that his mission would soon accomplish, as Sulhi is his close friend. Baba Prithi Chand thought to himself that he would be a great Guru, better than Guru Arjan Dev Ji.

Upon reaching Hehar, he set up his camp and rested there for the night. He got up in the morning, took his bath and dressed smartly. He sent a messenger to find out about Sulhi. Later he himself went to Sulhi and sat in his court. Sulhi asked him about his arrival in Hehar and later said, "You should have sent a messenger to tell me about your problems and I would have solved it for you. I am always there for you and I could have done anything for you."

Upon listening to Sulhi, Baba Prithi Chand replied, "I have full faith in you that you think of my problems as your own and solve them fast for me. Once when you came to my village, Guru Arjan Dev Ji left the village and moved to another place and now after 3 years Guru Ji is back again to the same village. I am Guru Ji's elder brother so I deserve the throne more than he does. My father did not do a good thing by giving him the spiritual throne. Guru Ji does not share the wealth with us and keeps everything to himself. Guru Ji is fearless because

⁶⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 22) – Churamani Kavi Santokh Singh Ji

he does not fear any emperor. The Sanggat who comes to His Darbar bows respectfully to him and gives him their offerings. All my devotees now do not respect me anymore but they believe in Him now. He forced me to get out of the house. I went out of the village hopelessly and now I have found a hope which is you. You are the only one who can help me get the throne from Guru Ji.”

Sulhi got very angry and said, “Is He still opposing you? Doesn’t he know our strength? I will punish him for his doings. I will tell everything to the emperor. I will capture him and give the throne to you. The emperor sent me to Majha to collect a lot of wealth, and then go to Delhi. Once there, I will inform the emperor about you and get you justice. I will finish all the quarrels and get the Sikhs to believe in you. Stay with me for now and I will help you once I get back to Delhi. The emperor gave this village to me but now I hand it over to you so you can stay peacefully here. Stay here and get the people to preach you so you can get a lot of Sanggat here.”

Upon hearing this, Baba Prithi Chand got overjoyed and said to Sulhi, “You have done a great deed by giving me this wonderful village. The Guru made a ‘Sarowar’ at Amritsar so I wish to make one here too.” Sulhi replied, “You have thought of a great idea to make a ‘Sarowar’ where many people will bathe daily. Make the ‘Sarowar’ where even animals will drink the water. As more people gather here, your popularity will increase rapidly.”

So immediately Sulhi gave Baba Prithi Chand some money to start the construction of the ‘Sarowar’. Baba Prithi Chand got the village under his name and started living there happily and started the construction work.

60. BABA PRITHI CHAND CONSTRUCTED A LAKE IN HEHAR⁶⁶

Baba Prithi Chand started the excavation of pool that he used to praise. He spent a lot of his wealth and hired many workers. A large area was excavated and the edges were made similar. Baba Prithi Chand used to make sure their workers are doing their work and used to pay them daily.

He was trying to imitate the Amrit Sarowar made by Guru Ji. He even constructed a temple on the bank of his pool. Furthermore, he even made the doors of his temple similar to those of Sri Harmandir Sahib. Baba Prithi Chand was trying to make another Sri Harmandir Sahib but he did not know that there could only be one such temple in the whole world.

He used to sit in his temple and assume that similar amount of Sanggat, which comes to Sri Amritsar, will also come to him. Sulhi Khan and Baba Prithi Chand used to praise each other and the new pool he excavated. Baba Prithi Chand then said, "Whoever takes a dip in this pool will have all his wishes come true." Even after saying this, no one gathered near his pool as everyone was going to Sri Amritsar. Sanggat used to come from everywhere to visit Sri Harmandir Sahib and Baba Prithi Chand's pool used to be empty.

Baba Prithi Chand tried his best to make his pool popular but he failed. After accepting his loss, he started regretting. On the other hand, large number of Sikhs used to gather in Amritsar all the time and the crowd used to get bigger on special occasions. Whoever came to Guru Ji, got his/her wishes come true. Some Sikhs, upon observing the crowd at Sri Amritsar, used to go to Baba Prithi Chand and say, "Large sums of wealth come to Guru Ji. You have nothing compared to him. People from every corner of the world come to see him. There is not even one moment when there is no one around Guru Ji. Kirtan is always sung and some people are seen circumambulating around Sri Harmandir Sahib. Some are seen having their dip in Amrit Sarowar. Whereas some are seen serving Guru Ji with love, devotion and respect. The praises of Guru Ji are incomparable." Whenever Baba Prithi Chand used to hear this; he used to burn in jealousy and regret.

All his (Baba Prithi Chand) work went into vain and so did his thousands of Rupees. Sometimes, he used to visit Sulhi Khan and narrate his problems. Sulhi used to give fortitude to him. Baba Prithi Chand used to think that until Guru Ji is alive, he can never get the Guruship and thus till then he cannot be wealthy. So Baba Prithi Chand used to praise Sulhi so that he can capture and kill Guru Ji.

On the other hand, the praises of Guru Ji's house were flourishing and large sums of wealth used to come.

⁶⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 23) – Churamani Kavi Santokh Singh Ji

61. BHAI GURDAS JI AND BABA PRITHI CHAND ⁶⁷

In this manner, Baba Prithi Chand and Sulhi Khan were worried. However Guru Arjan Dev Ji remained in his calm state. “Although he is my elder brother, he has left the village in a sad state. He could not bear the disgrace caused by his actions (as he tried to poison Sri Hargobind Ji).” Guru Arjan Dev Ji said, “Almighty alone is my protector therefore there can be no bodily insult or harm from any being. However, I will invite him to return to Amritsar and give him the utmost respect as my elder brother. If he roams around it will also be a disgrace for me. As the public may say that after attaining the throne he has deserted his own brother and taken over all the assets. He may request the Moghuls for justice which, will then result in them coming to Amritsar and this will cause disharmony.”

Guru Ji concluded that in the best interest it would be better to persuade Baba Prithi Chand to return home. Guru Ji called upon Bhai Gurdas Ji and said please go to Hehri village with some gifts and persuade him to return home. Also inform him that, “being my elder brother, I will give him all the respect warranted and follow his instructions.” Guru Ji was willing to ask for forgiveness, as he was the younger brother. Guru Ji said it is no point to achieve a victory that ultimately will only bring pain and disgrace. (This was the message from Guru Arjan Dev Ji to Baba Prithi Chand through Bhai Gurdas Ji). The next day Bhai Gurdas Ji left to Hehri village accompanied by a few Sikhs.

Upon meeting Baba Prithi Chand, Bhai Gurdas Ji said, “Guru Ram Das Ji is the house of virtues and the entire world has no doubt that He is in the Almighty’s form. You are blessed with honour to be his eldest son. There is no other greater throne greater than that of Guru Nanak Dev Ji throne. Your maternal grandfather Guru Amar Das Ji had inaugurated your father as the successor. Therefore you belong to a great generation. It is only appropriate if you could follow the footsteps of your peers and not to plead before the Moghuls. Guru Arjan Dev Ji, your younger brother humbly pleads with all great respect for you to return home and take charge of all matters.” Upon listening to this Baba Prithi Chand became very angry and his eyes turned red and started to curse. “Initially I was disgraced thereafter slandered by the public and now you are here to persuade me to come back? Now, with Sulhi Khan’s help I will meet Jahangir to restore me as the Fifth Guru. I will make every effort to win back the throne.” Bhai Gurdas Ji said, “You are the three sons of Guru Ram Das Ji and with the existing assets all of you can live a comfortable life. Therefore it makes no sense to quarrel over this matter. Guru Arjan Dev Ji has no ill feeling against you and he respects you dearly.” Listening to this, his anger was augmented and he chased away Bhai Gurdas Ji.

Bhai Gurdas Ji felt it was difficult to persuade Baba Prithi Chand, as he was not giving in at all. He returned home to pass the message to Guru Arjan Dev Ji.

⁶⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 24) – Churamani Kavi Santokh Singh Ji

62. BHAI GURDAS CAME BACK ⁶⁸

Baba Prithi Chand was very angry after hearing the words uttered by Bhai Gurdas Ji. He said, “You are scared because Guru Arjan Dev Ji will be captured so you came here to me as his messenger to persuade me. Knowing the fact that Turakh’s are very strong people, you came here to me so that I will not send any message to the King. By staying with me only you will gain respect. I will not listen to you neither will I follow you to meet the King nor Guru Arjan Dev Ji. Guru Arjan Dev Ji pronounced me as a big sinner in front of the whole universe. Why are you persuading me, I will never go to meet Guru Arjan Dev Ji. Both the two brothers can stay together as I am fine staying alone. Look at my miracles; I spent thousands of dollars to build a new place. People praise me and thousands of people come from all over the world to visit this place. Whenever I go and meet Jehangir, I will receive lots of power and miracles from him. If I bowed down to him, my enemies will be under my feet. Whatever I said or do will happen and officers like Sulhi Khan will bow down to me. I am not like Guru Arjan Dev Ji, who has built our father’s place and got people to bow on his feet, what is so great about this. Our father was impressed with him and gave him the Guruship.” Bhai Gurdas Ji said, “Why are you talking without knowing the truth. Guru Angad Dev Ji received the joth from Guru Nanak Dev Ji and subsequently Guru Amardas Ji obtained guruship after being a follower and helper of Guru Angad Dev Ji. When Guru Ram Das Ji obtained the light (jot), he helped many of his followers to obtain salvation that you have seen with your own eyes. Guru Arjan Dev Ji is not holding the same light (Joth). He will not show his miracles no matter how much he suffers. He will not show his powers even if his head is removed from his body. He believes and takes everything, as Almighty’s will. So please try to understand and leave aside your anger and pride and follow me. He will come himself to receive you. He may be younger than you and sitting on the throne, but he gives a lot of respect to his elders. I came here to tell you and have said a lot, I will now leave it to you to decide on what you wish to do. By being separated from your brother, you will not be able to do anything. This is not a good thing that you leave your brother and join the Turakh’s and regret this for the rest of your life.” Hearing this Baba Prithi Chand said, “Why are you making stories, I will not meet him so please do not keep any hope in me meeting Guru Arjan Dev Ji. I want Guru Arjan Dev Ji to be captured and killed. When Guru Arjan Dev Ji will be captured with his son, I will be very happy and my sorrows will vanish and I will obtain bliss.” Hearing this, Bhai Gurdas Ji realised that Baba Prithi Chand is very stubborn. Though he was born and stayed in the congregation of Guru, he has become hard like a stone. No matter how much we try, he will not change. Bhai Gurdas Ji became very angry and stood up and said, “You did not listen to me, remember that this will damage you and you will suffer. Without any knowledge or characteristics, you are trying to proclaim yourself as a Guru? Any wise man will never accept you as a Guru.” Hearing this, Baba Prithi Chand became very angry and started to utter nasty and foul words to Bhai Gurdas Ji. Bhai Gurdas Ji said, “Sri Guru Ram Das Ji is the Almighty and he knows everything and that is the reason he did not grant any powers to you. He knew that you are not suitable to obtain any powers. He knew that you will misuse the powers given to you and that is why he did not grant you with his powers and left you empty. Looking at you now, I have realized that Guru Ji knew your character and that is why he made the right decision and did the right thing.”

⁶⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 25) – Churamani Kavi Santokh Singh Ji

Bhai Gurdas Ji then left Baba Prithi Chand's place and headed towards Guru Arjan Dev Ji. As he walked, he started thinking about Guru Arjan Dev Ji. He cried as he thought about Guru Arjan Dev Ji and was excited to meet Guru Arjan Dev Ji. He reached Amritsar and finally reached Guru Arjan Dev Ji's place. Seeing Guru Ji, he folded his hands and bowed to Guru Ji. Guru Ji then asked, "Tell me how my brother is? Did he agree to come here?" Bhai Gurdas Ji replied, "Your wealth (Maya) is very strong and only with your grace you can save people from being tangled in this harmful wealth. On my way back here, I have thought and created poetry about Baba Prithi Chand (which is mentioned in chapter 36 of Bhai Gurdas Ji poetries). I have written all his bad deeds in this chapter. He does not even have any good characteristics he is full with ego. "Bhai Gurdas Ji then read the poetry, "He has become black like a crow and does a lot of Pekandh. His voice and face is as nice as a peacock, but he chooses and eats. He claims himself as a Guru though he has no knowledge of being one. He does not bow or respect others. He joins the bad congregation and talks bad about the Guru. He is doing bad deeds while he is alive and when the death messenger comes and kills him, only then the truth will be revealed and he will be punished and will suffer." Bhai Gurdas Ji read the whole poetry to Guru Arjan Dev Ji as how it was written. He said, "My dear Guru Ji, no matter what we do, he will not listen. Even if the Brahma come himself to talk to him, he will still not listen and he will never change. I have also requested him many times to leave his envy and meet you but he did not listen to me, instead he said foul words to me and spoke very rudely. I have even explained to him by giving him many examples but he still refuse to listen to me and he took my words wrongly. No matter how much we try to flatten the earth, the snake will not crawl straight; it will still crawl the way it crawls so is Baba Prithi Chand, we can never change him. Guru Ji, I have written this poetry and have sent to him, but he will never realize his bad deeds, instead will say bad things about me. "

Hearing this Guru Ji said, "His thoughts are bad and bowing down to him is equal to giving water to the sinners. He is a sinner. Nothing good will happen to him, only bad things will happen. Since he is my father's son, I have called him to me but he is very egoistic and instead said that I am scared of him. We should not say anything to him and will leave it to Guru Nanak Dev Ji for what he has planned for him. He listens to the Turakh's and he fails to recognize the praise of his elders. He will not obtain anything instead will vanish." Guru Ji went silent after saying this and thought that whatever happens is in Almighty's will.

63. JEHANGIR MEETS BABA PRITHI CHAND ⁶⁹

Baba Prithi Chand was very remorseful and was very worried. He didn't like anything. He couldn't sleep and kept dwelling into his thoughts. He suffered and started to get angry without any reason. During the day, he didn't like any food and kept counting on how he can obtain guruship. He became very weak. The praises of Guru Arjan Dev Ji poked his heart. His face turns yellow as he thinks about the beauty of Guru Hargobind Sahib Ji. His forehead was hot like burning fire. He couldn't forget the praises of Guru Arjan Dev Ji. He suffered as he thinks that more and more people are praising Guru Arjan Dev Ji. Later he received the poetry on his characteristics from Bhai Gurdas Ji. Reading the poetry, every part of his body gets injured, it's like someone has poured salt on his wounds. He used to be worried day and night. He could not even recognize people sitting beside him. His mind used to wander and he used to dwell in his thoughts and was very worried. Karmo used to advise him to eat his food on time. She said, "Devotees come to us and give us many types of gifts. Please meet Sulhi and ask for his advice so that we can reach Delhi as soon as possible." Karmo used to talk to Baba Prithi Chand to give him courage and listening to her, Baba Prithi Chand used to eat. At times, he meets Sulhi and sits and talks to him. Baba Prithi Chand said to Sulhi, "Day and night there are many devotees that come and give many types of gifts to Guru Arjan Dev Ji. Day by day, the numbers of his devotees has increased. Please find a way for us to meet the King. You are the only one that will be able to fulfil my desires to meet Jehangir. I have full faith that the person who will be able to help me is staying with the King. Many people have come to me and have accepted me as their Guru. Just like how I have obtained many things, please help me to now get the throne." Sulhi said, "Have faith in me, your wish will come true as soon as we reach Delhi. I have done all my work and now waiting for the King to call me. We will be receiving the invitation letter very soon."

Few days passed and Baba Prithi Chand became more worried. After few days, the messenger that Sulhi sent to Jehangir returned. Jehangir has sent a message, "Please come to me with the huge donation that you have received." Reading this, Sulhi couldn't wait any longer. Sulhi was very impressed reading the letter from Jehangir. Immediately, he started preparing to meet Jehangir. He collected the donations and headed to meet Jehangir. He took along strong and healthy horses and elephants. He wore beautiful clothes and jewellery. He took along some expensive gifts to be presented to the King. Hearing this news, Baba Prithi Chand was very happy and his ego increased even more. He made expensive clothes and dressed up well to meet Jehangir. He sat on a horse and went to meet Sulhi and they both then headed towards Delhi. Baba Prithi Chand's family stayed back at his village called Hehar. He was very excited and happy thinking that he is going to get the throne. They took along many devotees with them.

They reached a place close to Delhi. Sulhi went to one location and build his territory while Baba Prithi Chand did the same. The next day, Sulhi went to meet Jehangir and presented him with all the donations, gifts, beautiful horses and elephants. The king was very impressed with him. The next day, Sulhi went to meet Jehangir again. This time he spoke to Jehangir about Baba Prithi Chand and said, "He is the elder son of Guru Ram Das Ji and many people

⁶⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 26) – Churamani Kavi Santokh Singh Ji

bow to him. He has come to meet you.” Hearing this Jehangir requested Sulhi to bring Baba Prithi Chand and said, “Guru Nanak Dev Ji’s house is very high and no one can reach its heights. Our elders have lived with their blessings and with their blessings all our work have been accomplished. My father went to Goindval himself to meet Guru Amar Das Ji. My father bowed upon Guru Amar Das Ji and he gave many lands as a gift to Guru Ji. I was very young at that time. I witnessed the whole meeting myself and I still remember the meeting. “Jehangir praised Guru Ji. By then, Baba Prithi Chand arrived and Jehangir blessed Baba Prithi Chand. Sulhi praised Baba Prithi Chand and Jehangir gave some gifts to Baba Prithi Chand. Baba Prithi Chand then sat near Jehangir and told him the whole story, “I am the eldest son and as the eldest son the throne should belong to me. However, my younger brother has got people many people to become his followers and throw me out of the town. He has become the Guru and has got his followers to bow on him and collects a lot of gifts from his devotees. He does not give me anything and keeps everything to himself. I am scared of you as such I have not fought with him. He is not scared of you or anyone else. He does not listen to me. I am tired of talking to him. That is why I have come to you. Please help me to solve this matter. You are now sitting on the throne so it is your responsibility to decide. “The King was very amused and started to think. He thought; the Guru Ji’s throne is very peaceful so how can there be a fight for the throne. If they fight among each other what will others think? See this wealth (Maya) is very surprising; it can influence even the poor and rich people. The King went into deep thought and was silent for a very long time. There should be only one person that should own the throne, how can we make everyone happy, he thought.

64. BABA PRITHI CHAND'S VILLAGE AND HOUSE ⁷⁰

After much thought, Jehangir remembered about hearing about, Sri Guru Ram Das Ji giving his throne to his youngest son and left his body. Guru Ji's decision made his elder son unhappy. The reason why Guru Ji gave his throne to his youngest son is because his eldest son did not do any service. After contemplation about this, Jehangir spoke aloud "we are the servants of Sri Guru Nanak Dev Ji's house. How can we justify Guru Ji's decision by making his youngest son the next Guru? Whatever Guru Ji has done cannot be changed. If Guru Ji thought you were capable of becoming the next Guru, you would have been the next Guru. There should be no jealousy in you. This is my advice to you, that you still have time to rectify your mistakes and bow down to Guru Arjan Dev Ji." Jehangir gave Prithi Chand a number of examples. Upon hearing this, Prithi Chand was upset and said, "I have left the place and with what face would I go back there. I don't want to see Him again." By hearing this, Jehangir spoke again, "Why are you being jealous now when you did not do any service. If there is any way, you can only bow down and ask for forgiveness. I here, cannot command on this matter." After saying this angrily, he changed his thoughts and did not turn his face towards Prithi Chand. Prithi Chand was not looking around and he was very angry within himself. He was also worried and was regretting on his deeds, which made him silent for a while. After sometime, everyone went back to their own houses including Baba Prithi Chand. When he went back, he lied down and started breathing heavily. For one to two months, he could not eat or drink properly because of this worry neither did Jehangir bother about him. One day, he met Sulhi and cried out all his sorrows and said, "Jehangir did not do anything for me even though I had a lot of faith in him. Now, what should I do to keep my dignity? With what face I should leave Delhi." Then Sulhi said, "I have nothing in my control. You should meet Abdul Khan, the governor of this place."

Abdul Khan and Mohammed Khan are the two people who can influence Jehangir. Listening to this, Prithi Chand made friends with both of them by giving them a bribe of 300 gold coins, he told them what he has been going through the past two months. Even Jehangir Badshah has not remembered or called for me in the past two months. Prithi asked for help from the two hakims to convince the Jahangir to get the throne from Guru Arjan Dev Ji. If that is not possible, at least to get a village that he is able to take charge of. After some while, the hakims spoke up, "Based on our past experience, we are sure that you will get a village but not the throne, as Jahangir only sides the truth".

After hearing the hakim's advice, Baba Prithi Chand was very disappointed. The vision of having the throne was tarnished. He thought to himself, "by getting the village, it will save my self dignity". After some time, Abdul Khan, Mohammed Khan and Sulhi when to visit Jahangir. They decided to take Prithi with them. They started their conversation by praising all the Gurus and how great is Baba Prithi Chand being the son of the Guru. After much thought, Jahangir knew that Baba Prithi Chand bribed the hakims. Nevertheless, with due respect to Guru Ji, Jahangir decided to give a village to Prithi. Jahangir spoke, "I will give Prithi a village where he can stay in. He does not have to go to see Guru Arjan Dev Ji. Don't envy your brother. Once I'm back from Lahore, I will know the actual story. Then come and see me".

⁷⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 27) – Churamani Kavi Santokh Singh Ji

Not long after that, Prithi shifted to the village. He started getting villagers to respect him. But the village people were not so convince with him. After some time, Prithi lost hope of getting the throne from Guru Arjan Dev Ji. He wanted to take Guru Arjan Dev Ji's place, but how can that be possible?

65. A DISCOURSE BETWEEN DECEIT BRAHMIN ⁷¹

Now, hear the colourful anecdote of Guru Ji. Later, Guru Arjan Dev Ji did lots of good deeds. With the birth of his son, all the sorrows and troubles were vanished. With love, he donated to the poor. Sri Hargobind Ji's face was as beautiful as the moon. Guru Arjan Dev Ji gets delighted looking at Sri Hargobind Ji. His eyes were as wide as the lotus flower and his teeth were as white as the jasmine flower.

The followers of Guru Ji were very delighted looking at Sri Hargobind Ji. Mata Ganga Ji keeps her beloved son with her all the time. She feeds him with her own hands. She takes care and protects him at night while the guards will stay awake all night just to get the glimpse of him. Sri Hargobind Ji is in his childhood and plays all the time. He runs around and grabs and hugs his friends. He is always engrossed in playing games. His hands and legs are always red as he plays a lot and people get delighted looking at him.

By looking at his characteristics and his strong body, people always say that he will be a very overwhelming Guru and some say that he will be a warrior and will destroy all the enemies. Some say that he will be a powerful man and they have never seen a person like him before. His hands will be very big and heavy. He will have a broad chest. Everyone feels pleased looking at him. One day he will be the Guru. He has a beautiful and broad forehead.

Every day, Guru Arjan Dev Ji gets up in the morning, takes his bath and sits at his shrine. He meditates and controls his mind. One day, he woke up in the morning and did his daily chore. First he took his bath with the water from the well and then he headed towards the Amrit Sarowar. There were many Sikhs who followed him. Everyone was dwelling in the bliss of Satnam (True Name). Day and night they are in tune with God. They only have one desire and that is to meet the true Guru. Everyone took bath in the Amrit Sarowar and washed their sins.

Then, Guru Ji took his bath and wore clean clothes. Then he walked to get the glimpse of the beautiful Sri Harmandir Sahib. He bowed as he saw his father's place. His eyes became watery and tears starting rolling down his cheeks. His throat was heavy and he was speechless.

After some time, he controlled his emotions and started taking circumambulation (parkarma) of the Harmandir Sahib. He sat inside the Harmandir Sahib after taking 4 rounds of circumambulation (parkarma). After quite some time, he stepped out of the darbar sahib. He bowed and started walking on the bridge towards the exit. At the main door exit, he turned around and with full devotion and love; he bowed again to the Harmandir Sahib and started taking the parkarma of the Sarowar.

While walking slowly, Guru Ji gave his blessings to his devotees and as he reached the Nishan Sahib, he stopped and bowed to give respect and thereafter started walking. While walking he saw a Brahmin who was sitting at the edge of the Sarowar. The Brahmin was worshipping a statue that he kept in front of him. He was applying sandal wood powder on the statue's forehead. He adorns the statue with beautiful cloth. No doubt he was sitting in front of the statue but his mind was not attentive. His thoughts were on his house chores and the desire to own more wealth.

⁷¹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 28) – Churamani Kavi Santokh Singh Ji

Seeing his pretence, Guru Ji walked towards him. The Brahmin became angry as he saw Guru Ji standing in front of him and he thought “You did not bow to my God and neither did you bowed to me and make me happy? You and your devotees came near me and then walked away without showing respect to me and did not even look at my statue God.” The Brahmin became very curious thinking about this.

After completing the Sarowar’s parkarma, Guru Ji who already knew what was going on in the Brahmin’s mind, strolled around the the sarowar parkarma and walked towards the main door and bowed to the Harmandir Sahib and thereafter started walking towards the place where the Brahmin was performing his pretence.

The devotees saw the Brahmin collecting money. He was chanting 12 names of Gods and was putting 12 tilaks on the statue. In one hand, he was holding a Gomukhi⁷². He seated himself on a very big mat and had a shell (sankh) and other prayer items that he was using to worship the statue. Guru Ji looked at him and asked, “What are you thinking in your mind that is causing you to be in so much anger?”

The Brahmin said, “I am doing my God’s service. I’m born in a Brahmin’s house as such I am worshipping the way a Brahmin should, just like how you are a Kathri. You walked away and did not show respect to us. You are sitting on the throne and do not respect others.” Wise Guru Ji then replied, “Your doings are very low. You are a hypocrite and you do not have any understanding of what is good or bad. Your mind is dwelling into your household chores. You have left the service of the true Guru. If your mind were into your Guru, I would have surely paid my respect to him. Knowing that what you were doing is all hypocrisy I decided to walk away.”

Hearing Guru Ji, the Brahmin then realized why Guru Ji did not pay any respect to his Guru. He then thought, “He will give me salvation if I become his follower. I would like to have a discussion with Guru Ji and after that will become his servant.”

He then said, “You have known my demerit but why didn’t you believe in my Guru. What weakness have you seen in him?” Hearing this Guru Ji uttered a Shabad by which hypocrisy shall vanish and you will know the true Guru.

ਰਾਮਕਲੀ , ਮਹਲਾ ੫ ॥ (887-17)

Raamkalee, Fifth Mahala:

ਮੁਖ ਤੇ ਪੜਤਾ ; ਟੀਕਾ ਸਹਿਤ ॥

You read the scriptures, and the commentaries,

ਹਿਰਦੈ ਰਾਮੁ ; ਨਹੀ ਪੂਰਨ ਰਹਤ ॥

but the Perfect Lord does not dwell in your heart.

ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ; ਲੋਕ ਦ੍ਰਿੜਾਵੈ ॥

⁷² A Gomukhi is a special cover made in the shape of a cow’s mouth. It is mentioned in ancient Hindu text that while chanting Mantras on a rosary, it should always be kept in Gomukhi bag.

You preach to others to have faith,

ਅਪਨਾ ਕਹਿਆ ; ਆਪਿ ਨ ਕਮਾਵੈ ॥੧॥

but you do not practice what you preach. ||1||

ਪੰਡਿਤ ; ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤ ॥

O Pandit, O religious scholar, contemplate the Vedas.

ਮਨ ਕਾ ਕ੍ਰੋਧੁ ; ਨਿਵਾਰਿ ਪੰਡਿਤ ॥੧॥ ਰਹਾਉ ॥

Eradicate anger from your mind, O Pandit. ||1||Pause||

ਆਗੈ ਰਾਖਿਓ ; ਸਾਲਗਿਰਾਮੁ ॥

You place your stone god before yourself,

ਮਨੁ ਕੀਨੋ ; ਦਹ ਦਿਸ ਬਿਸ੍ਰਾਮੁ ॥

but your mind wanders in the ten directions.

ਤਿਲਕੁ ਚਰਾਵੈ ; ਪਾਈ ਪਾਇ ॥

You apply a ceremonial tilak mark to its forehead, and fall at its feet.

ਲੋਕ ਪਚਾਰਾ ; ਅੰਧੁ ਕਮਾਇ ॥੨॥

You try to appease the people, and act blindly. ||2||

ਖਟੁ ਕਰਮਾ ; ਅਰੁ ਆਸਣੁ ਧੋਤੀ ॥

You perform the six religious rituals, and sit wearing your loin-cloth.

ਭਾਗਠਿ ਗ੍ਰਿਹਿ ; ਪੜੈ ਨਿਤ ਪੋਥੀ ॥

In the homes of the wealthy, you read the prayer book.

ਮਾਲਾ ਫੇਰੈ ; ਮੰਗੈ ਬਿਭੂਤ ॥

You chant on your mala, and beg for money.

ਇਹ ਬਿਧਿ ; ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ ॥੩॥

No one has ever been saved in this way, friend. ||3||

ਸੋ ਪੰਡਿਤੁ ; ਗੁਰ ਸਬਦੁ ਕਮਾਇ ॥

He alone is a Pandit, who lives the Word of the Guru's Shabad.

ਤ੍ਰੈਗੁਣ ਕੀ ; ਓਸੁ ਉਤਰੀ ਮਾਇ ॥

Maya, of the three qualities, leaves him.

ਚਤੁਰ ਬੇਦ ਪੂਰਨ ; ਹਰਿ ਨਾਇ ॥

The four Vedas are completely contained within the Lord's Name.

ਨਾਨਕ ; ਤਿਸ ਕੀ ਸਰਣੀ ਪਾਇ ॥੪॥੬॥੧੭॥

Nanak seeks His Sanctuary. ॥4॥6॥17॥

Guru Ji continued, “You read and give the meaning of the Vedas but you do not have any love for the Guru in your heart. You loot the world with your hypocrisy but you fail to realize that you will not be able to obtain salvation. You believe the Guru in the form of stone where as it resides in everyone’s heart. He is the protector and giver of all beings. Even the Shesnaag, Sarasvati and Brahmas who created the beings themselves praise the true Guru. They believe that there is no one greater than the true Guru.

No one could understand his powers. He provides food to all beings from an elephant right to an ant. Even the Inder and thousands of other devtas, moon, sun, planets, earth, fire, air, water and saints; they all worship the True Guru. He is complete and his presence is everywhere and that is why he is the King of the Kings who has created the world in seconds. You have worshipped him in the form of stone, hey fool he is not powerless.

He does not take or eat anything. Know your true Guru. Being a Brahmin you are arrogant. Knowing that you are a hypocrite, I did not give you the respect and you seeing this you became curious and you fail to realize how powerful the true Guru is. The Guru is the supreme instead you believe him as a stone.

How will the True Guru be impressed with you when you have belittled the true Guru? That is why my Guru is the highest of all. Hear the features of the True Guru.”

Then Guru Ji uttered the following shabad;

ਆਸਾ , ਮਹਲਾ ੫ ॥ (੩੯੩-੬)

Aasaa, Fifth Mahla:

ਆਠ ਪਹਰ ; ਉਦਕ ਇਸਨਾਨੀ ॥

Twenty-four hours a day, he takes his cleansing bath in water;

ਸਦ ਹੀ ਭੋਗੁ ਲਗਾਇ ; ਸੁਗਿਆਨੀ ॥

he makes continual offerings to Almighty; he is a true man of wisdom.

ਬਿਰਥਾ ਕਾਹੂ ; ਛੋਡੈ ਨਾਹੀ ॥ (੩੯੩-੭, ਆਸਾ, ਮਃ ੫)

He never leaves anything uselessly.

ਬਹੁਰਿ ਬਹੁਰਿ ; ਤਿਸੁ ਲਾਗਹ ਪਾਈ ॥੧॥

Again and again, he falls at Almighty's Feet. ॥1॥

ਸਾਲ ਗਿਰਾਮੁ ; ਹਮਾਰੈ ਸੇਵਾ ॥

Such is the Saalagraam, the stone idol, which I serve;

ਪੂਜਾ ਅਰਚਾ ; ਬੰਦਨ ਦੇਵਾ ॥੧॥ ਰਹਾਉ ॥

such is my worship, flower-offerings and divine adoration as well. ||1||Pause||

ਘੰਟਾ ਜਾ ਕਾ ; ਸੁਨੀਐ ਚਹੁ ਕੁੰਟ ॥

His bell resounds to the four corners of the world.

ਆਸਨੁ ਜਾ ਕਾ ; ਸਦਾ ਬੈਕੁੰਠ ॥

His seat is forever in Sachkhand.

ਜਾ ਕਾ ਚਵਰੁ ; ਸਭ ਉਪਰਿ ਝੁਲੈ ॥

His fan-brush, waves over all.

ਤਾ ਕਾ ਧੂਪੁ ; ਸਦਾ ਪਰਫੁਲੈ ॥੨॥

His incense is ever-fragrant. ||2||

ਘਟਿ ਘਟਿ ਸੰਪਟੁ ਹੈ ; ਰੇ ਜਾ ਕਾ ॥

He is treasured in each and every heart.

ਅਭਗ ਸਭਾ ; ਸੰਗਿ ਹੈ ਸਾਧਾ ॥

The holy Saadh Sanggat, is His Eternal Court.

ਆਰਤੀ ਕੀਰਤਨੁ ; ਸਦਾ ਅਨੰਦ ॥

His Aartee, his lamp-lit worship service, is the Kirtan of His Praises, which brings lasting bliss.

ਮਹਿਮਾ ਸੁੰਦਰ ; ਸਦਾ ਬੇਅੰਤ ॥੩॥

His Greatness is so beautiful, and ever limitless. ||3||

ਜਿਸਹਿ ਪਰਾਪਤਿ ; ਤਿਸ ਹੀ ਲਹਨਾ ॥

He alone obtains it, who is so pre-ordained;

ਸੰਤ ਚਰਨ ; ਓਹੁ ਆਇਓ ਸਰਨਾ ॥

he takes to the Sanctuary of the Guru's Feet.

ਹਾਥਿ ਚੜਿਓ ; ਹਰਿ ਸਾਲ ਗਿਰਾਮੁ ॥

I hold in my hands the Saalagraam of Almighty.

ਕਹੁ ਨਾਨਕ ; ਗੁਰਿ ਕੀਨੋ ਦਾਨੁ ॥੪॥੩੯॥੯੦॥

Says Guru Nanak, the Guru has given me this Gift. ||4||39||90||

The True Guru takes care of all the beings. He is the highest of all and no one is greater than Him. He dwells in our hearts and is close to us. He is the master of the poor and He stays close to His servants. He protects the needy. He is the giver who gives mercy to all beings, gives salvation, and destroys the pains of all beings. He is the husband of all beings and He protects all His servants.” The Brahmin listened to Guru Ji’s words.

66. BRAHMIN BECAME A SIKH AND THE REQUEST FROM THE CITY'S TRADERS ⁷³

Hearing this the Brahmin said, “Your utterance is written in simple language (Pakha) where else ours is written in Sanskrit (complex language) which we read and hear with love and we believe in it. Whoever recites it obtains highest knowledge. What can one obtain from simple language? The Pandits do not believe in it. How can one obtain salvation from reciting this as there is nothing mentioned about the methods of obtaining it?”

Guru Ji replied, “Without the simple language (Pakha), Sanskrit is incomplete. Beings are unable to obtain salvation from reciting Sanskrit. How will the Sikhs obtain the meditation knowledge from Sanskrit? When one recites the hymns from Sanskrit they are unable to understand it however when it's recited from the simple language, even the illiterate person is able to understand it. That is why without simple language (Pakha) it is incomplete and Sikhs do not obtain salvation by reciting Sanskrit. That is why understand the importance of Pakha. By reciting, everyone is able to easily understand it. You can obtain the meditation knowledge as well as salvation from reciting it. Only those who have read understand the value of the simple language. One can easily meditate after reciting the simple language, as it's not difficult to understand it. Within few days one can obtain salvation from reciting the simple language. Simple language (Pakha) does not need to depend on Sanskrit. Simple language is more valuable than Sanskrit. If you think that Sanskrit is more fruitful than simple language, then Oh Pandit! Hear me and let me remove your doubts. Everyone knows that only the true Guru's beloved devotee's words are truthful where else there is no such thing as deity utterance. Deity tries to preach their worldly teachings to the beings in which one can only obtain happiness or sorrows in heaven or hell however one fails to attain salvation. Hey Pandit! Understand which teachings are supreme and complete and which is not? The knowledge to attain salvation is only provided in simple language, the person who believe that it can be obtained from both is wrong and in doubt. For example, a being will put only certain portion of food in his plate that is enough to satisfy his hunger but if poison is added, he will die and obtain hell. How can you praise the Sanskrit without knowing the truth? By reciting it, one becomes egoistic and losses his humbleness. Remove your ego and with humbleness try to understand the actual meaning of Sanskrit. Not everyone is able to preach the words in Sanskrit. Only a knowledgeable person is able to understand it. Those who learns and practise the true teachings of Sanskrit shall earn the fruits. Only one out of thousand people obtains salvation after reading Sanskrit. Just like a person takes water from the well to water his farm, only by his hard work he will earn the fruits. Now hear about the simple language. Every caste as well as educated or uneducated person has the right over the simple language and they are aware of the teachings in the simple language. You do not need to practise a lot to read the simple language as you can read it within few days. Even the low caste people are able to obtain salvation from this. They chant the name of the true Guru. Just like the clouds pour rain equally on low or high places. Animals and birds obtain comfort from the earth. Trees, plants and crops become green. When the hot season goes away, the people, city, village and farm gets pleasure and obtain happiness. Just like that the true Guru's utterance is for every caste, the high and low caste people obtain salvation by reading or hearing it. Those who recites the true Guru's name with purity obtains salvation easily.

⁷³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 29) – Churamani Kavi Santokh Singh Ji

What is good and pure, the rain pouring from the sky or the water from the well? Hey Pandit! Think and tell me the difference.”

The Brahmin was not able to speak after hearing what Guru Ji said. He was feeling contentment after hearing and understanding what Guru Ji was saying. He folded his hands and said to Guru Ji, “You are the giver of the world. Treat me as your servant, make me your follower and clear my bad thoughts. Your kindness and mercy is as great as the ocean, I am just like a drop of it, so how can I compare myself with you. I am blessed to meet you, please give me your advice and make me your servant.” Leaving his ego aside, he holds Guru Ji’s feet. He accepted Guru Ji as his master. He said, “Please remove my sorrows and the worldly attachments. You are merciful, please vanish all my sorrows.” Guru Arjan Dev Ji said, “You have relationship with the highest caste of Brahmin, you need to meditate day and night.” The Brahmin said, “I have disrespected you, you are the giver of the whole world, please forgive me. Your feet are very beautiful and soft. Please clean them with water and give me your feet’s water so that I can become your follower.” When Guru Arjan Dev Ji realizes that the Brahmin has a lot of faith in him he gave him his feet nectar and made him his Sikh and removed all his doubts. The Brahmin devoted himself to the true name (Satnam) and his tongue obtained the pleasure of the God’s name. With Guru Ji’s blessings, he obtained the true knowledge.

Guru Ji spent quite some time at this place and many people got attached to Guru Ji and became his Sikhs. Many devotees left their ego and started worshiping and did Guru Ji’s service. On one side was the Amrit Sarowar while the other side was his house. Guru Ji builds shops in between so that the businessmen could do their business. Many obeyed Guru Ji’s utterance and by listening to him many moved to Amritsar and became rich. The shops used to be filled with people. One day all the traders gathered and came to see Guru Ji. They folded their hands, bowed to Guru Ji and said, “Hey Guru Ji! We have obeyed your utterance and have been sitting in the shops that you have built. Now there is not much business so how will we eat? There are no buyers so that is why we are unable to sell anything. How can we collect money when there is no business?” Hearing this Guru Ji replied, “Every day, go to Darbar Sahib and bow down. With love, offer some of your wealth. Then spend your whole day doing your business. In the evening, come to Darbar Sahib, walk around the complex and bow down again. Your business will then grow; you will obtain wealth and happiness.” Everyone obeyed what Guru Ji said, they bowed down to Guru Ji and moving on they did what Guru Ji told them to do. Their business then grew and they obtained a lot of wealth and happiness.

67. (GURU) HARGOBIND SAHIB JI'S FEVER ⁷⁴

(Guru) Hargobind Sahib Ji used to play around the house and this scene used to mesmerise everyone who used to see.

One day, (Guru) Hargobind Sahib Ji got fever and was not able to move much. Seeing this, Mata Gangga Ji did Ardas to Almighty so that her son's illness can be cured. Mata Gangga Ji sat beside her son and was very worried.

At that time, Guru Ji reached home and saw Sri Hargobind Ji and sat beside him. All the Sikhs were extremely sad. Seeing that everyone is sad, Guru Ji touched Sri Hargobind Ji's face and body and the fever was immediately cured. Everyone was delighted at Guru Ji's action. Sikhs started praising Guru Ji and Guru Ji said, "Satnam is the greatest remedy to all pain and sorrow. Whoever wishes to stay healthy, chant Satnam always. By chanting Satnam, even the biggest disease can be cured and the person will never feel the pain of birth and death. Dear Sikhs abandon the evil desires and chant Satnam always." After giving the sermons, Guru Ji narrated a few Shabads;

ਸੋਰਠਿ , ਮਹਲਾ ੫ ॥ (620-17)

Sorath, Fifth Mahala:

ਮੇਰਾ ਸਤਿਗੁਰੁ ; ਰਖਵਾਲਾ ਹੋਆ ॥

My True Guru is my Savior and Protector.

ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਹਾਥ ਦੇ ਰਾਖਿਆ ; ਹਰਿ ਗੋਵਿੰਦੁ ਨਵਾ ਨਿਰੋਆ ॥੧॥ ਰਹਾਉ ॥

Showering us with His Mercy and Grace, Almighty extended His Hand, and saved Hargobind, who is now safe and secure. ||1||Pause||

ਤਾਪੁ ਗਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਟਾਇਆ ; ਜਨ ਕੀ ਲਾਜ ਰਖਾਈ ॥

The fever is gone - Almighty Himself eradicated it, and preserved the honor of His servant.

ਸਾਧਸੰਗਤਿ ਤੇ ਸਭ ਫਲ ਪਾਏ ; ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਂਈ ॥੧॥

I have obtained all blessings from the Saadh Sanggat, the Company of the Holy; I am a sacrifice to the True Guru. ||1||

ਹਲਤੁ ਪਲਤੁ ਪ੍ਰਭ ਦੋਵੈ ਸਵਾਰੇ ; ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ ॥

Almighty has saved me, both here and hereafter. He has not taken my merits and demerits into account.

ਅਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ; ਸਫਲ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਆ ॥੨॥੨੧॥੪੯॥

Your Word is eternal, O Guru Nanak; You placed Your Hand of blessing upon my forehead. ||2||21||49||

⁷⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 30) – Churamani Kavi Santokh Singh Ji

The second Shabad uttered is as follows;

ਸੋਰਠਿ , ਮਹਲਾ ੫ ॥ (626-13)

Sorath, Fifth Mahala:

ਤਾਪੁ ਗਵਾਇਆ ; ਗੁਰਿ ਪੂਰੇ ॥

The Perfect Guru has dispelled the fever.

ਵਾਜੇ ; ਅਨਹਦ ਤੂਰੇ ॥

The unstruck melody of the sound current resounds.

ਸਰਬ ਕਲਿਆਣ ; ਪ੍ਰਭਿ ਕੀਨੇ ॥

Almighty has bestowed all comforts.

ਕਰਿ ਕਿਰਪਾ ; ਆਪਿ ਦੀਨੇ ॥੧॥

In His Mercy, He Himself has given them. ||1||

ਬੇਦਨ ; ਸਤਿਗੁਰਿ ਆਪਿ ਗਵਾਈ ॥

The True Guru Himself has eradicated the disease.

ਸਿਖ ਸੰਤ ਸਭਿ ਸਰਸੇ ਹੋਏ ; ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਰਹਾਉ ॥

All the Sikhs and Saints are filled with joy, meditating on Almighty's Name (Naam).
||Pause||

ਜੋ ਮੰਗਹਿ ; ਸੋ ਲੇਵਹਿ ॥

They obtain that which they ask for.

ਪ੍ਰਭ ; ਅਪਣਿਆ ਸੰਤਾ ਦੇਵਹਿ ॥

Almighty gives to His Saints.

ਹਰਿ ਗੋਵਿੰਦੁ ; ਪ੍ਰਭਿ ਰਾਖਿਆ ॥

Almighty saved Hargobind.

ਜਨ ਨਾਨਕ ; ਸਾਚੁ ਸੁਭਾਖਿਆ ॥੨॥੬॥੭੦॥

Servant Nanak speaks the Truth. ||2||6||70||

The third Shabad, which was uttered, is as follows;

ਸੋਰਠਿ , ਮਹਲਾ ੫ ॥ (622-15)

Sorath, Fifth Mahala:

ਠਾਵਿ ਪਾਈ ; ਕਰਤਾਰੇ ॥

The Creator has brought utter peace to my home;

ਤਾਪੁ ਛੋਡਿ ਗਇਆ ; ਪਰਵਾਰੇ ॥

the fever has left my family.

ਗੁਰਿ ਪੂਰੈ ਹੈ ; ਰਾਖੀ ॥

The Perfect Guru has saved us.

ਸਰਣਿ ਸਚੇ ਕੀ ; ਤਾਕੀ ॥੧॥

I sought the Sanctuary of the Almighty. ||1||

ਪਰਮੇਸਰੁ ; ਆਪਿ ਹੋਆ ਰਖਵਾਲਾ ॥

The Transcendent Lord Himself has become my Protector.

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਖਿਨ ਮਹਿ ਉਪਜੇ ; ਮਨੁ ਹੋਆ ਸਦਾ ਸੁਖਾਲਾ ॥ ਰਹਾਉ ॥

Tranquility, intuitive peace and poise welled up in an instant, and my mind was comforted forever. ||Pause||

ਹਰਿ ਹਰਿ ਨਾਮੁ ; ਦੀਓ ਦਾਰੂ ॥

Almighty, gave me the medicine of His Name,

ਤਿਨਿ ; ਸਗਲਾ ਰੋਗੁ ਬਿਦਾਰੂ ॥

which has cured all disease.

ਅਪਣੀ ਕਿਰਪਾ ; ਧਾਰੀ ॥

He extended His Mercy to me,

ਤਿਨਿ ; ਸਗਲੀ ਬਾਤ ਸਵਾਰੀ ॥੨॥

and resolved all these affairs. ||2||

ਪ੍ਰਭਿ ; ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥

Almighty confirmed His loving nature;

ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ; ਨ ਬੀਚਾਰਿਆ ॥

He did not take my merits or demerits into account.

ਗੁਰ ਕਾ ਸਬਦੁ ; ਭਇਓ ਸਾਖੀ ॥

The Guru's Shabad has become manifest,

ਤਿਨਿ ; ਸਗਲੀ ਲਾਜ ਰਾਖੀ ॥੩॥

and through it, my honor was totally preserved. ||3||

ਬੋਲਾਇਆ ਬੋਲੀ ; ਤੇਰਾ ॥

I speak as You cause me to speak;

ਤੂੰ ਸਾਹਿਬੁ ; ਗੁਣੀ ਗਹੇਰਾ ॥

O Master, You are the ocean of excellence.

ਝਪਿ ਨਾਨਕ ; ਨਾਮੁ ਸਚੁ ਸਾਖੀ ॥

Nanak chants Almighty's Name (Naam), according to the Teachings of Truth.

ਅਪੁਨੇ ਦਾਸ ਕੀ ਪੈਜ ; ਰਾਖੀ ॥੪॥੬॥੫੬॥

Almighty preserves the honor of His slaves. ||4||6||56||

There were more Shabads uttered by Guru Arjan Dev Ji that are found in Raag Bilaval of Sri Guru Granth Sahib Ji. Whoever recites the above Shabads with faith and respect during difficult times will have his/her pains vanished.

Then Guru Ji called for a congregation in which Guru Ji asked everyone from any caste and religion to attend. A variety of mouth-watering food was prepared. A big crowd gathered and it was difficult to count. The poor and needy were given food and money. Everyone was praising Guru Ji and Sri Hargobind Ji. Mata Gangga Ji was also delighted to see her son healthy again.

68. GURU HARGOBIND SAHIB JI STARTS HIS STUDIES⁷⁵

After a few days, Guru Ji thought in his mind that Sri Hargobind Ji should start studying. After pondering for a while, Guru Ji went to his elder brother, Baba Mahadev Ji and said humbly, “You are my elder brother and I respect you just as much I respected my father. You are a very wise man. My son, Sri Hargobind Ji has reached his age to start studying. So I am wandering where should I send him to study?”

Listening to Guru Ji, Baba Ji replied, “Don’t think of anyone else. You should send him to the person by whose words he was born. Send him to Baba Buddha Ji. Baba Buddha Ji can teach Sri Hargobind Ji whichever way he wants.”

Guru Ji accepted to Baba Mahadev Ji’s proposition and immediately called five (5) Sikhs to request Baba Buddha Ji to come and meet Guru Ji. Guru Ji also added, that the five Sikhs should ask Baba Ji politely and with respect.

The Sikhs immediately went and conveyed Guru Ji’s message. Baba Buddha Ji on listening to the message was delighted and immediately decided to go meet Guru Ji. When Baba Ji arrived at Guru Ji’s court, Baba Ji without delay bowed down to Guru Ji. Seeing this, Guru Ji instantaneously got up and said, “Baba Ji! How is everything? You have taken birth for the benefit of mankind. You have already attained Atam-Gyan.”

Listening to this, Baba Ji replied, “You have taken the form of human beings. You have come to this world for the benefit of everyone.” Guru Ji then called for Karah Pershad weighing 200 (5 mann) kg and kept it in front of Baba Ji and said, “Distribute this Karah Pershad and teach my son Gurmukhi.”

Baba Ji replied, “I am just a Jatt (farmer), I only know how to take care of grass. I don’t even know how to read and how will I even teach?” Listening to Baba Ji, Guru Ji replied, “You have many miraculous powers. There is not even a single thing in this world that you can’t do. You know everything that is occurring in the whole world. Therefore, don’t reject my request. You should start teaching from today.”

Baba Buddha Ji then agreed to Guru Ji. Then Baba Ji started teaching Sri Hargobind Ji. On the first day, Baba Ji thought Sri Hargobind Ji to correctly pronounce ‘ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ’. Then Baba Ji asked Sri Hargobind Ji to read all the 35 alphabets in Gurmukhi. On the second day, Sri Hargobind Ji memorised all the 35 alphabets and read ‘Muharni’. He was also able to pronounce all the syllables. On the fourth day, Sri Hargobind Ji started reading Gurmukhi.

Everyone was astonished as Sri Hargobind Ji learned Gurmukhi very fast. Guru Arjan Dev Ji was very happy that Sri Hargobind Ji started reading and to celebrate the moment, lots of money were donated to the poor.

Baba Buddha Ji used to have so much of affection for Sri Hargobind Ji. Baba Ji knew that one-day, He (Sri Hargobind Ji) would be a great warrior. Baba Buddha Ji taught Sri Hargobind Ji many other books of knowledge. Sri Hargobind Ji used to learn them very fast and after teaching, Baba Ji started teaching martial arts.

⁷⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 31) – Churamani Kavi Santokh Singh Ji

Sri Hargobind Ji was very fluent with all the weapons and was a great horseman. Mata Gangga Ji used to feel proud whenever she used to see Sri Hargobind Ji.

69. A PANDIT AND PRAN SANGLI ⁷⁶

There used to be a Sikh by the name of Bhai Perra Mokha who used to stay with Guru Arjan Dev Ji. Day and night he used to do sewa of Guru Ji.

One day, a Pandit from Varanasi came to deliver an interesting discourse to Guru Ji. The Pandit thought in his mind that, "I will deliver the discourse and in return Guru Ji will bless me with valuable gifts." Guru Ji knew what the Pandit had in his mind. So He asked the Pandit to stay with him.

After a few months, Guru Ji called the Pandit to fulfil his wish and asked him to tell narrate the discourse of Vedas and Upanishads. The Pandit was delighted to hear Guru Ji's words and the discourse started immediately. Everyday, non-stop the discourse used to be done. One day, Bhai Salo Ji came before Guru Ji and bowed before Guru Ji with full respect. Upon looking at this, Guru Ji said, "Bhai Salo is my true and committed Sikh." Hearing Guru Ji's statement, the Pandit started thinking in his mind that, "Guru Ji has never told me as His true and committed devotee. Even though, I do the discourse of vedas."

Guru Ji knew what the Pandit thought and asked the Pandit to continue his discourse on Upanishads. Upon listening to Guru Ji, the Pandit told Guru Ji that the book he was doing the discourse in has finished and requested Guru Ji to allow him to bring another book from his house. Guru Ji accepted the request from the Pandit.

The Pandit, asked his son to go and bring those books and told him that if a bad omen occurs return from the journey immediately. Upon listening to his father the Pandit's son left on the journey after looking at the auspicious moment and praying after an idol. On the way, the donkey on which the Pandit's son was travelling on neighed. Upon hearing that, the Pandit's son reversed his journey and came back to Guru Ji empty handed because it was a bad omen.

Hearing to what happened, Guru Ji called the Pandit and said, "You thought that why didn't I call you a true and committed devotee, but when a donkey neighed, you came back. You don't even have faith in my words nor of the idol you prayed before. I would show you a true and committed Sikh. See it with your own eyes."

Guru Ji immediately called Perra Mokha and asked him to go to Ceylon and bring a pothi by the name of, 'Pran Sangli'. Guru Ji also said that, "Guru Nanak Dev Ji has written the Pran Sangli and has told Raja Shivnab that one day a Sikh of mine will come to take the book, till then keep it with you." Then Guru Arjan Dev Ji wrote a Hukamnama (command) and gave it to Perra Mokha. Guru Ji warned Bhai Perra Mokha not to open the book and gave 5 rupees to Bhai Perra Ji for his travelling expenditures. Bhai Perra Ji then left for Ceylon.

Then Guru Ji looked at the Pandit and said, "Have you seen how my Sikh left for the journey? He did not even look at the auspicious moment nor did he ask for money. This is because he had faith in my words and he believes no one other than the Guru. A person like this only then would be a true and committed devotee." Hearing to Guru Ji's sermons, the Pandit said, "Dear Guru Ji every thing which You have said is correct." Thus the Pandit attained bliss and he was no longer with any doubts in his mind.

On the other hand, Bhai Perra Mokha reached Ceylon after a long journey. He then entered

⁷⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 32) – Churamani Kavi Santokh Singh Ji

into the Kingdom of Raja Shivnab and asked about the whereabouts of the King. The people told him that the current King's name is King Medhni. King Shivnab was a desciple of Guru Nanak Dev Ji and now King Medhni who is the grandson King Shivnab is at the throne.

Hearing about the King, Bhai Perra Mokha went to the doorman of the King's court and told him the reason of his arrival and told about the Hukamnama. When the King Medhni got to know that a Sikh has come, he was delighted and came running towards Bhai Perra Mokha and invited him inside with full respect. He asked Bhai Perra Mokha to sit just beside his throne and respected him.

Bhai Perra Mokha then gave the Hukamnama to the King. When King Medhni read the Hukamnama from Guru Ji, he was delighted and with respect he placed the Hukamnama on his head. The King then ordered his officials that ask everyone in his Kingdom to celebrate this propitious moment that they have been waiting for so long. Karah Prashad was also prepared in large quantities and many fragrant flowers were also showered. Then the King read the Hukamnama infront of all his citizens.

After that, the King asked his officials to bring the Pran Sangli and hand it over to Bhai Perra Mokha Ji. Churamani Kavi Santokh Singh Ji states that, "Till what extend should I elaborate on how much they celebrated."

Bhai Perra Mokha was very astonished on seeing the Sikh way of life being practice in Ceylon. Then after a few days, Bhai Perra Mokha thought of going back to Guru Ji and expressed his feeling to the King. Upon hearing this, King Medhni gave many valuable gifts to Bhai Perra Mokha and wrote a letter that stated, "Dear Guru Ji, my forehead is always at your feet."

Then Bhai Perra Mokha left with the Pran Sangli towards Guru Ji. On his wayback he reached at the banks of Ganga River where a Sadhu saw that the Pran Sangli was floating on Bhai Perra's head. The Sadhu was astonished and asked Bhai Perra, "Who are you? Where are you coming from? What type of book is this? Can you please show me?" Hearing to the Sadhu, Bhai Perra replied, "I am coming from Ceylon.If you would like to see this book, you can come with me to Amritsar where Guru Arjan Dev Ji resides. I can't show you this book because I received the command from my Guru not to open it."

The Sadhu agreed with Bhai Perra Ji and the next morning, both of them started their journey towards Amritsar. When they reached Amritsar, Bhai Perra had developed some ego as he thought that he had successfully acomplished such a big task. Then Bhai Perra went to his house and opened the Pran Sangli. In which he read many valuble methods and by just performing them a person may develop miraculous powers.

Bhai Perra's mind was diluted with illusions that he took out some chapters from the book and hid it in his house. The next day, he went to Guru Ji and handed over the Pran Sangli.

The all-knower Guru Ji, took the Pran Sangli and started reading it and when he finished, Guru Ji thought that, "Everyone in Kal-yug has bad intentions. By reading this book, even ignorant people will call themselves as saints. So it is not appopriate to keep this book."

After that, Guru Ji said to Bhai Perra, "Whichever chapters you took out from this book should be inserted back in." Hearing to Guru Ji, Bhai Perra brought those chapters and gave it to Guru Ji. Upon receiving all the chapters, Guru Ji took the book and placed it into the water. Seeing this, the Sanggat and Sadhu were very surprised. Then the Sadhu asked Guru

Ji, “Dear Guru Ji, please listen to my request. I have come here with great hope. Dear Guru Ji, I will read the book and rewrite it and by doing so I will attain great benefit.”

Listening to the Sadhu, merciful Guru Ji said, “If you wish to do so, go immediately and retrieve it from the water.” The Sadhu immediately did so and Guru Ji gave the book to him. After some time, Bhai Perra Mokha came to Guru Ji with full faith and respect before Guru Ji and asked for forgiveness. Guru Ji forgave Bhai Perra Mokha for his mistake. Then Bhai Perra Mokha told the whole incident which happened to him in the journey.

Bhai Perra Mokha stayed with Guru Hargobind Sahib Ji for a long time and thus Bhai Perra Mokha was enlightened.

70. POTH SAHIB - BHAI GURDAS JI AND BABA BUDDHA JI ⁷⁷

One day, Guru Arjan Dev Ji was holding a very big congregation and a Sikh approached Guru Ji and said, “Dear Guru Ji, when you are composing a Shabad, you put Nanak but there are also other people like Baba Prithi Chand who also put Nanak in his sermons. In future this can cause a great confusion, as people would not be able to differentiate the sermons composed by the true Gurus or by the fake ones. So Dear Guru Ji, please do something about this matter so that the purity of Gurbani can be sustained.”

Hearing to this, one Sikh got up and said, “Dear Guru Ji, there are also some composition made by Bhai Gurdas Ji or other Sikhs in which there are praises of Almighty and there are also some compositions where the stories of Almighty and prophets are also written. So Dear Guru Ji, should Sikhs read them? Please enlighten us of this aspect.”

Hearing to the Sikh, Guru Ji answered, “Gurbani is the highest from all. Always read and understand Gurbani as it can eradicate ignorance. Get up during the wee hours of morning to read and memorize Gurbani as one will get the highest stage of spirituality by doing so. Composition made by others that is relevant to Gurmat can also be read and this includes the stories of prophets and Sikhs. Compositions that are not parallel to Gurbani should not be read, as it will corrupt a person. Compositions made by Bhai Gurdas can help a person attain Sikhi since it contains a lot of Guru’s praises.”

After a while, Guru Ji said, “On the banks of River Bias there is a town called Goindwal Sahib where Guru Amar Das Ji used to stay. Now Baba Mohan Ji (eldest son of Guru Amar Das Ji) is living there who is always intoxicated with Almighty’s love and has the compositions of the the earlier four (4) Gurus with him. We need to think of a method so that we can retrieve the compositions of earlier Gurus so that we can compile it.”

Listening to the Guru’s wish, Bhai Gurdas Ji with his folded hands said, “Dear Guru Ji, give me the permission to go and retrieve the compositions from Baba Mohan and Mohri Ji from Goindwal Sahib and just think that the work will be done in no time.” Hearing this, Guru Arjan Dev Ji knew that there was ego in Bhai Gurdas Ji and said, “You may go.”

Then Bhai Gurdas left and reached Goindwal Sahib after two (2) days. Upon reaching, Bhai Gurdas Ji made a dip in Baoli Sahib. After doing so, he went to the tower where Baba Mohan Ji was meditating. As the door was locked, Bhai Gurdas loudly called Baba Mohan Ji but no reply came as Baba Ji was meditating. After many tries, Bhai Gurdas Ji said, “I am here from Amritsar and Guru Arjan Dev Ji has sent me here to you for some work. Please open the door. You are the ornament of Guru Amar Das Ji’s lineage and a great saint. By just looking at you many sins are eradicated. O great saint please open the door.”

Bhai Gurdas Ji kept saying this the whole day but Baba Mohan Ji did not open his door. Then the next morning some relatives of Guru Amar Das Ji came to Bhai Gurdas Ji and said, “Baba Mohan Ji is always intoxicated with Almighty’s love and do not speak very often.”

Then Bhai Gurdas thought to him self that, “No work is done and with which face will I confront Guru Ji?” After that Bhai Gurdas Ji left for Amritsar and when he reached there, he

⁷⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 33) – Churamani Kavi Santokh Singh Ji

bowed down to Guru Ji and said, “Dear Guru Ji I have tried my best but Baba Mohan Ji did not open his door. All day long I tried but was unsuccessful and then the next day some other relatives of Guru Amar Das Ji came and told me that Baba Ji is always intoxicated with Almighty’s name and does not speak very often.”

Listening to Bhai Gurdas Ji, Baba Buddha Ji got up and said, “Should I go?” Hearing to this, Guru Ji agreed. Then Baba Buddha Ji reached Goindwal Sahib and started calling Baba Mohan Ji but no answer came. Then Baba Buddha Ji started knocking the door and tried to open it with force but it did not work, as the door was very strong. Then Baba Buddha Ji removed some bricks from the wall and went in. Baba Buddha Ji was astonished to see that Baba Mohan Ji was in meditative state and did not wore any cloths as he was above wordly materials. Baba Buddha Ji came near and started shaking Baba Mohan Ji but no response came.

Then Baba Mohri got to know that someone went in the room where Baba Mohan Ji was meditating. He came immediately and told Baba Buddha Ji to not disturb Baba Mohan Ji as Baba Mohan Ji is always in meditative state and once in a while he gets up.

Listening to this Baba Buddha Ji bowed down to Baba Mohri Ji in respect and left. Upon reaching Amritsar, Baba Buddha Ji told the whole story to Guru Arjan Dev Ji and said, “I have failed to bring the pothis to you.”

71. GURU ARJAN DEV JI GOES TO BRING THE POTHIS ⁷⁸

After listening to Baba Buddha Ji, Guru Ji thought to himself that He is the one who should go to bring the Pothis (compositions of previous Gurus) from Baba Mohan Ji.

Then after pondering for a while, Guru Ji said that he would be leaving to Goindwal Sahib first thing in the morning. The next day Guru Ji got ready and left with a very big crowd to Goindwal Sahib. Guru Ji then had a dip in Baoli Sahib and then went to the tower where Baba Mohan Ji was meditating.

Guru Ji went near to the tower and sat on bare ground with a small drum (Tambura). Sikhs were astonished and they offered mats to Guru Ji so that He can sit on them but Guru Ji rejected the offer and insisted to sit on the soil. Then Guru Ji started singing the following hymn (Shabad);

ਗਉੜੀ , ਮਹਲਾ ੫ ॥ (੨੪੮-੧)

Gauree, Fifth Mahl (Guru), Guru Arjan Dev Ji:

ਮੋਹਨ , ਤੇਰੇ ਊਚੇ ਮੰਦਰ ; ਮਹਲ ਅਪਾਰਾ ॥

O Mohan, your temple is so lofty, and your mansion is unsurpassed.

ਮੋਹਨ , ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਝਉ ; ਸੰਤ ਧਰਮ ਸਾਲਾ ॥

O Mohan, your gates are so beautiful. They are the worship-houses of the Saints.

ਧਰਮਸਾਲ ਅਪਾਰ , ਦੁਆਰ ਠਾਕੁਰ ; ਸਦਾ ਕੀਰਤਨੁ ਗਾਵਹੇ ॥

In these incomparable worship-houses, they continually sing the Praises of the Master.

ਜਹ ਸਾਧ ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ; ਤਹਾ ਤੁਝਹਿ ਧਿਆਵਹੇ ॥

Where the Saints and the Holy gather together, there they meditate on you.

ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸੁਆਮੀ ; ਹੋਹੁ ਦੀਨ ਕ੍ਰਿਪਾਰਾ ॥

Be Kind and Compassionate, O Merciful Almighty; be Merciful to the meek.

ਬਿਨਵੰਤਿ ਨਾਨਕ , ਦਰਸ ਪਿਆਸੇ ; ਮਿਲਿ ਦਰਸਨ ਸੁਖੁ ਸਾਰਾ ॥੧॥

Prays Guru Nanak, I thirst for the Blessed Vision of Your sight; receiving Your sight, I am totally at peace. ||1||

(SGGS Ang 248)

Upon the completion of the first Pauri, Baba Mohan threw open the window and called out to Guru Arjan Dev Ji, "You stole the Guruship from my family, and now you come to steal what remains of my heritage!" in order to test Guru Ji.

⁷⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 34) – Churamani Kavi Santokh Singh Ji

Listening to Baba Mohan Ji, Guru Ji responded with sweet words as in Pauri 2;

ਮੋਹਨ , ਤੇਰੇ ਬਚਨ ਅਨੂਪ ; ਚਾਲ ਨਿਰਾਲੀ ॥

O Mohan, your speech is incomparable; wondrous are your ways.

ਮੋਹਨ , ਤੂੰ ਮਾਨਹਿ ਏਕੁ ਝੰ ; ਅਵਰ ਸਭ ਰਾਲੀ ॥

O Mohan, you believe in the One. Everything else is dust to you.

ਮਾਨਹਿ ਤ ਏਕੁ , ਅਲੇਖੁ ਠਾਕੁਰੁ ; ਜਿਨਹਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

You adore the One Almighty, the Unknowable Almighty and Master; His Power gives Support to all.

ਤੁਧੁ , ਬਚਨਿ ਗੁਰ ਕੈ ਵਸਿ ਕੀਆ ; ਆਦਿ ਪੁਰਖੁ ਬਨਵਾਰੀਆ ॥

Through the Guru's Word, you have captured the heart of the Primal Being, the Almighty of the World.

ਤੂੰ ਆਪਿ ਚਲਿਆ , ਆਪਿ ਰਹਿਆ ; ਆਪਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

You Yourself move, and You Yourself stand still; You Yourself support the whole creation.

ਬਿਨਵੰਤਿ ਨਾਨਕ , ਪੈਜ ਰਾਖਹੁ ; ਸਭ ਸੇਵਕ ਸਰਨਿ ਤੁਮਾਰੀਆ ॥੨॥

Prays Guru Nanak, please preserve my honor; all Your servants seek the Protection of Your Sanctuary. ||2||

(SGGS Ang 248)

Listening to the hymn above, Baba Mohan opened this room, he also knew the orders from his father (Guru Amar Das Ji) was to hand over the Gurbani only to the fifth Guru. Baba Mohan Ji was very delighted and said, "Guru Arjan Dev Ji you are great!" Then upon observing Baba Mohan Ji approaching, Guru Ji sang the 3rd Pauri;

ਮੋਹਨ , ਤੁਧੁ ਸਤਸੰਗਤਿ ਧਿਆਵੈ ; ਦਰਸ ਧਿਆਨਾ ॥

O Mohan, the Sat Sangat, the True Congregation, meditates on you; they meditate on the Blessed Vision of Your sight.

ਮੋਹਨ , ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ; ਤੁਧੁ ਜਪਹਿ ਨਿਦਾਨਾ ॥

O Mohan, the Messenger of Death does not even approach those who meditate on You, at the last moment.

ਜਮਕਾਲੁ ਤਿਨ ਕਉ ਲਗੈ ਨਾਹੀ ; ਜੋ ਇਕ ਮਨਿ ਧਿਆਵਹੇ ॥

The Messenger of Death cannot touch those who meditate on You single-mindedly.

ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਜਿ ਤੁਧੁ ਅਰਾਧਹਿ ; ਸੇ ਸਭੇ ਫਲ ਪਾਵਹੇ ॥

Those who worship and adore You in thought, word and deed, obtain all fruits and rewards.

ਮਲ ਮੂਤ ਮੂੜ , ਜਿ ਮੁਗਧ ਹੋਤੇ ; ਸਿ ਦੇਖਿ ਦਰਸੁ ਸੁਗਿਆਨਾ ॥

Those who are foolish and stupid, filthy with urine and manure, become all-knowing upon gaining the Blessed Vision of Your Sight.

ਬਿਨਵੰਤਿ ਨਾਨਕ , ਰਾਜੁ ਨਿਹਚਲੁ ; ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਾ ॥੩॥

Prays Guru Nanak, Your Kingdom is Eternal, O Perfect Primal Almighty. ||3||

(SGGS Ang 248)

Upon listening Baba Mohan Ji bowed down to Guru Ji's feet. Upon observing this, Guru Ji said, "Please don't do this. You are elder than me and you are my uncle. Furthermore, your father was a great Guru and you are His eldest son. Thus, I think it is more appropriate for me to bow down to you rather than you bowing down to me.

Hearing to Guru Ji, Baba Mohan Ji humbly said, "Dear Guru Arjan Dev Ji, you are my nephew and I am in your refuge. I have done a great mistake please forgive me. The moment I have been waiting for has finally come, please Guru Ji, remove me from my misery."

72. POTHİ SAHIB FROM BABA MOHAN JI ⁷⁹

Listening to his uncle, Guru Arjan Dev Ji said, “Dear uncle, how can you do a mistake? You have always been full of all the virtues.” Baba Mohan Ji replied, “You know what happen previously but I will still tell you. But later please forgive me from my wrongdoing. My father, Guru Amar Das Ji was a complete saint. He was a giver of all the happiness. Guru Ram Das Ji had a very great destiny that he was serving my father with so much love. He accepted Guru Amar Das Ji as a complete Guru with all the virtues and thought that He had all the faults. He (Guru Ram Das Ji) was always humble and had all the virtues to be a true Guru. Guru Ram Das Ji saw my father as Almighty himself. Whereas, I used to call him ‘Pita Ji’ (father in Punjabi) and I never understood that he was Almighty himself. We never worshipped Him (Guru Amar Das Ji) instead we got egoistic because the Guru was our father. When Guru Ram Das Ji became the next Guru, my father asked me to bow down to Guru Ram Das Ji and I declined. Then my father called my younger brother Baba Mohri Ji to bow down to Guru Ram Das Ji. He (Baba Mohri Ji) immediately agreed and bowed down to Guru Ram Das Ji. My father was very happy that he granted Baba Mohri Ji all the miraculous powers and gave the boon that his lineage will grow and will always be happy. Furthermore, Guru Amar Das Ji said that Baba Mohri Ji kept the honour of Bhalla clan and promised that when Baba Mohri Ji leaves the world, he will merge with Almighty.”

Then Guru Ram Das Ji became the next Guru. People used to come from everywhere to visit Guru Ram Das Ji and so I got worried. One day, I humbly requested to my father to forgive me and show me the true path. After listening to me, a voice from the sky said, “Dear son listen, I am very happy with you and now listen to me. Keep the Bani of all the previous Gurus safely and you shall only give to the next Guru, Guru Arjan Dev Ji. Do not give the Bani to anyone else. When you see Guru Arjan Dev Ji bow before him and ask for forgiveness then hand Him the Pothis.

Listening to Baba Mohan Ji, Guru Ji replied, “I am smaller than you in every aspect. Your words cannot be altered and I am just a child. You may do anything you wish.” Hearing to Guru Ji, Baba Mohan Ji fell on Guru Ji’s feet and asked for forgiveness. Seeing this, Guru Ji granted a boon that was expressed in a Shabad, which continues from the previous chapter;

ਮੋਹਨ , ਤੂੰ ਸੁਫਲੁ ਫਲਿਆ ; ਸਣੁ ਪਰਵਾਰੇ ॥ (੨੪੮-੧੧, ਗਉੜੀ, ਮਃ ੫)

O Mohan, you have blossomed forth with the flower of your family.

ਮੋਹਨ , ਪੁਤ੍ਰ ਮੀਤ ਭਾਈ ; ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ॥

O Mohan, your children, friends, siblings and family have all been saved.

ਤਾਰਿਆ ਜਹਾਨੁ , ਲਹਿਆ ਅਭਿਮਾਨੁ ; ਜਿਨੀ ਦਰਸਨੁ ਪਾਇਆ ॥

You save those who give up their egotistical pride, upon gaining the Blessed Vision of Your Sight.

⁷⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 35) – Churamani Kavi Santokh Singh Ji

ਜਿਨੀ ਤੁਧਨੋ ਧੰਨੁ ਕਹਿਆ ; ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਇਆ ॥

The Messenger of Death does not even approach those who call you 'blessed'.

ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕਥੇ ਨ ਜਾਹੀ ; ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ ॥

Your Virtues are unlimited - they cannot be described, O True Guru, Primal Being,
Destroyer of demons.

ਬਿਨਵੰਤਿ ਨਾਨਕ , ਟੇਕ ਰਾਖੀ ; ਜਿਤੁ ਲਗਿ ਤਰਿਆ ਸੰਸਾਰੇ ॥੪॥੨॥

Prays Guru Nanak, Yours is that Anchor, holding onto which the whole world is saved.

॥4॥2॥

Then Guru Ji added, “Baba Buddha Ji and Bhai Gurdas Ji also came to You for the Pothis, you did not give them thus you killed their ego. Now the Pothis are in my possession. Salvation will be attained by anyone who chants Satnam. Dear Baba Mohan Ji, you are great as you have kept the Pothis with such care and respect. Billions of people will benefit from this act of yours.” Listening to Guru Ji, Baba Ji replied, “Now I seek your permission. I would like to be your servant and go with you. I would like to do Seva as normal Sikhs do. Furthermore, I would stay near to your feet.”

Guru Ji replied, “Dear Uncle Mohan Ji, you are a saint. You can stay at your tower and meditate here. Recite the mantra given by Guru Nanak Dev Ji and save your lineage. You can know about my wellbeing from here.” Baba Mohan Ji agreed to Guru Ji and then Baba Ji circumambulated Guru Ji and humbly bowed down.

Then Baba Ji went into his tower and started meditating. In this way, Guru Ji got the Pothis and saluted Guru Amar Das Ji.

73. GURU ARJAN DEV JI MEETS BABA MOHRI JI ⁸⁰

Guru Ji was delighted as the Pothis were with Him. Guru Ji wanted to compile the Pothis into one compilation. Guru Ji then decided to go to Amritsar. On the other hand, when Baba Mohri Ji got to know about the incident that occurred between Baba Mohan Ji and Guru Arjan Dev Ji, He decided to pay a visit to Guru Ji.

When Baba Mohri Ji came to Guru Ji, he humbly pleaded before Guru Ji and said, “Dear Guru Ji, please come to this servant’s residence.” In this manner, Baba Mohri Ji said many praises of Guru Ji and fell on Guru Ji’s feet. Seeing this, Guru Ji got Baba Ji up and said, “You are my respectful uncle and the son of Guru Amar Das Ji. My entire lineage is the servant of Guru Amar Das Ji. So it is more appropriate for me to bow down before you rather than you bowing down before me.

Listening to Guru Ji, Baba Mohri Ji said, “It is much more appropriate for me to hold your feet. I have been your disciple for many many lives. Please come to my house and protect me during death.” Guru Ji replied, “You will reunite with me after your death. Furthermore, you have many boons from Guru Amar Das Ji, which one of them was that you will reunite with Almighty.”

Then Baba Mohri Ji’s wife met Guru Ji and asked Guru Ji, Mata Gangga Ji and Sri Hargobind Ji’s wellbeing. Guru Ji replied humbly to His aunty. Then Mata Ji (Baba Mohri Ji’s wife) said, “You have never kept in touch since the Joti-Joyt of Guru Ram Das Ji and Bibi Bhani Ji. It was like, You have completely abandon us.” After saying all this, Mata Ji started crying.

Mata Ji then continued, “Once our whole family used to live under one roof and now we are all separated. We used to live in one house with Guru Amar Das Ji. Now that same atmosphere is here. It has been a while since I didn’t had the glimpse of you.” Guru Ji was touched by Mata Ji’s words.

When Baba Mohri Ji saw his wife crying, he said, “Why are you crying? Family relations are like a flow of river. Separation is indeed by the end of the day. The law of nature bound everyone. Just as how my father was, similarly now Guru Arjan Dev Ji is here. There is no point crying for those who have achieved the goal of their life by uniting themselves with Almighty. The self-wield (Manmukh) shall be subject to various pains. Everyone is subjected to their Pralbadh Karam. So dear wife, understand this concept and do not feel sad.” After listening to Baba Mohri Ji’s fortitude words, Mata Ji controlled herself and started talking normally. Then Baba Anand Ji who was the son of Baba Mohri Ji came and met Guru Ji. Guru Ji treated Baba Anand Ji with respect and asked Baba Anand Ji to sit beside Him.

Then the whole family ate Langgar that consisted of many types of food and nice place was prepared for the family to sleep. The next day, Guru Ji and the rest of the family got up and went to have a dip in Baoli Sahib. Later they recited Jap Ji Sahib.

Later Guru Ji took Baba Mohri Ji with him and went to the place where Guru Amar Das Ji and Guru Ram Das Ji were cremated. Guru Arjan Dev Ji circumbulated that area and humbly pleaded. Subsequently Karah Pershad was distributed.

⁸⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 36) – Churamani Kavi Santokh Singh Ji

Guru Ji then looked at Baba Sunder Ji and said, “Dear Sunder Ji who has great wisdom, you have seen how Guru Amar Das Ji bestowed Guruship to Guru Ram Das Ji. Compose and read aloud the hymn. By this way, Baba Sunder Ji uttered a Sadh and Guru Ji wrote it. Then Guru Ji said, “This Sadh will be included in Adi Granth. Whoever will recite this Sadh when near to his/her death shall not feel the pain of death.”

Then Guru Ji came back to his residence.

74. BABA DATU JI & BABA DASU JI ⁸¹

The next day, Guru Ji said, “Dear respected uncle, please give me the permission to go back to Amritsar. By your blessing my work is done here. I have the Banis of the previous four (4) Gurus and now I shall compile them. By reading or contemplating its meanings, people will be able to attain salvation. First I had the glimpse of my elder uncle (Baba Mohan Ji) and then I had your glimpse. I have the opportunity to see the cremation ground of Guru Amar Das Ji and Guru Ram Das Ji and Baoli Sahib.”

Listening to Guru Ji, Baba Mohri Ji replied, “You are the Guru and thus you are the most respectful. Please stay here and spread happiness and we will be able to eradicate our sins by having your glimpse. You can meet the Sanggat here.” Guru Ji replied, “Dear Uncle, I am bound by your words but your father (Guru Amar Das Ji) instructed my father (Guru Ram Das Ji) to complete the construction of Darbar Sahib, Amritsar. I cannot break your father’s command. After my father, I am supposed to finish the construction of the Amrit Sarovar and Darbar Sahib. Now it is up to you where should I stay.”

Baba Mohri Ji replied, “You have said the right thing. Please stay here for another 9 hours so the Sanggat here can have your glimpse. After that, you are free to go to Amritsar to finish the construction.” Guru Ji agreed to Baba Ji’s proposition. Guru Ji then stayed there for another three (3) days and when Guru Ji asked Baba Ji’s permission, Baba Ji asked Guru Ji that when will he be able to see Him. Guru Ji replied, “Whenever you will think of me, I will be here.” Baba Ji was delighted and said, “Send my regards to Mata Gangga Ji and Sri Hargobind Sahib Ji and when Sri Hargobind Ji is going to get married, do inform me as I am very excited for that auspicious moment.” Guru Ji agreed to Baba Mohri Ji and requested for a palanquin to carry the Pothis.

Guru Ji then kept the Pothis in the palanquin respectfully and walked behind barefooted. When Sikhs saw Guru Ji walking barefooted, they requested Guru Ji to sit in the palanquin but Guru Ji declined and said, “These Pothis are the form of the four (4) Gurus. We should give utmost respect to Gurbani because by doing so, one is able to eradicate his/her sins.”

Then Guru Ji left Goindwal Sahib and reached Khadur Sahib. Upon reaching Khadur Sahib, Guru Ji paid respect to all Guru Angad Dev Ji’s holy sites. Later when Baba Datu Ji got to know about the arrival of Guru Arjan Dev Ji, Baba Ji immediately rushed to Guru Ji and bowed down. Seeing this, Guru Ji lifted Baba Datu Ji with respect and requested Baba Ji to sit beside Him. Subsequently, Guru Ji asked Baba Ji, “Why did you do such an inappropriate act? You are the son of Guru Angad Dev Ji and I am your servant. It is more appropriate for me to serve you and stay below you.”

Listening to Guru Ji, Baba Datu Ji folded his hands and replied humbly, “Please listen to my story. When Guru Amar Das Ji became the next Guru, I was burning in jealousy. People used to come from everywhere to visit and day-by-day my jealousy grew. When Guru Amar Das Ji saw my jealousy he went to Goindwal Sahib and the whole Sanggat followed him there. One day, my friend came and encouraged me to ask for my right as the next Guru. I was influenced by him and decided to go to Goindwal Sahib. When I reached Guru Amar Das Ji’s court, I saw many people praising Him, pleading and Shabads were being read by the

⁸¹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 37 & 38) – Churamani Kavi Santokh Singh Ji

Rebabis. When I saw all this, I went in front where Guru Ji was sitting and kicked Him. Then I said many harsh words. Guru Amar Das Ji was short and old and thus was not able to bear my kick. Guru Amar Das Ji fell and there was unrest in the Sanggat. Then Guru Amar Das Ji got up and started massaging my foot and said, "My limbs are now very stiff because I have been doing seva my whole life. Whereas, your feet are very soft and I am sure you would have felt pain. It was my fault that I should have stood and welcomed you. You have given me the right punishment. You are Guru Ji's son and you have a great mind. Now please give me the permission so I can serve you as your servant." Listening to Guru Amar Das Ji, I was mad with rage and I replied, "You are conducting hypocrisy which I don't like. Leave this place and go somewhere else. You cheated and got this Guruship from my father. My father was a simple man and He did not understand your conspiracy. You have snatched something which was mine and that is why I am angry. Now listen to me and leave this place and that would be the best option for you." Guru Amar Das Ji replied humbly and agreed. Then at night Guru Amar Das Ji left his house and went empty handed. Guru Amar Das Ji started wailing and wanted to go to a solitary place so there won't be any complications. Then when Guru Amar Das Ji saw an abandon house, He went in and locked himself and wrote a note on the door. The note said that, "Whoever opens this door will get sin and he/she will not be my Sikh. The person who opens this door will suffer in the worldly life and also the after-life." Then Guru Amar Das Ji started meditating and Sikhs started searching for Guru Ji and couldn't find Him. Dear Guru Arjan Dev Ji, when I heard all this, I was delighted. Then I wore good clothes and sat on the throne. But no one came to see me as everyone was busy finding for Guru Amar Das Ji and why would anyone even come? I had no virtues of a Guru. I had no contentment in my heart and no knowledge. Furthermore, I won't be able to liberate anyone, as I am not capable. At last, I took all the belongings from Guru Amar Das Ji's house and left. As I was travelling with my servants, a group of robbers looted all the goods and they even took my clothes. I had no one there as all my servants ran when they saw the robbers as they were giving me death threats. I was very ashamed of my deeds.

From that time onwards, my leg started having pains and it is like someone is sawing my bones. I am suffering from the pains till now. On the other hand, Baba Buddha Ji and other Sikhs found Guru Amar Das Ji and Guru Ji started sitting on the throne like He used to. I had to bear with pain but I didn't go and ask for forgiveness. But just before the Joti-Joyt of Guru Amar Das, I left my shame behind and asked for forgiveness. Guru Amar Das Ji replied, "Now Guru Ram Das Ji would be the Guru and after him will be Guru Arjan Dev Ji. When Guru Arjan Dev Ji will come to Khadur Sahib, only then your pain would be eradicated." From that day onwards, I am looking forward to this day. Please give me refuge in your feet and make me your servant."

After listening to Baba Datu Ji, Guru Arjan Dev Ji replied, "You may do what you wish as you are elder than me. I have no right to not accept your request as you are the son of Guru Angad Dev Ji."

Then Baba Datu Ji folded his hands and bowed down to Guru Ji. Guru Ji then cured Baba Datu Ji's pain. Guru Ji cured the pain in split second that was causing so much pain for many years. Baba Datu Ji prepared many types of food and prepared a nice bed to sleep.

The next day early in the morning, Guru Ji decided to go and meet Baba Dasu Ji who was meditating. Guru Ji tried to wake Baba Dasu Ji who was meditating and after a while trying, Baba Dasu Ji opened his eyes. Seeing this, Guru Ji bowed down to Baba Ji. Baba Ji replied, "The person who I meditate to is you. You are Guru Nanak himself and by worshipping Him, one can be liberated from the worldly ocean."

Listening to Baba Ji, Guru Ji replied, “You are great. I am like your child and please keep your merciful attention on me. You are able to meditate consistently for a long time. You are capable of everything and possess miraculous powers. No one is able to deny your command and everybody thrives for your glimpse.”

Baba Dasu Ji then replied, “Please fulfil my wish as I would like to leave this old body. I would like to go and unite with Guru Nanak Dev Ji. Dear Guru Ji, please fulfil my wish.” hearing to Baba Ji, Guru Ji replied, “Your wish will come true in a few days. You shall be united with Guru Nanak Dev Ji. You are the son of Guru Angad Dev Ji and thus you have a calm nature. Please treat me as your servant and always acknowledge me as yours.”

After hearing to Guru Arjan Dev Ji, Baba Dasu Ji bowed down and circumambulated around Guru Ji. Then after praising Guru Ji, Baba Ji left the place and started walking.

Then Baba Datu Ji came forward to Guru Ji and requested Guru Ji to stay but Guru Ji gave fortitude to Baba Ji and left Khadur Sahib. The Pothis were placed in the palanquin and Chor was done over the pothis. Sikhs were singing Kirtan during the journey. Guru Arjan Dev Ji walking barefooted behind the Pothis and a great sense of care and respect was seen in everyone especially those handling the palanquin. The procession was going slowly and they stopped for a night at the outskirts of Sri Amritsar.

75. GURU JI CAME BACK TO AMRITSAR AND SELECTED A SOLITARY SITE ⁸²

After travelling 2 Kohs (4.8KM), Guru Ji got tired and rested there. When the news reached Amritsar, Sri Hargobind Ji, Baba Buddha Ji, Bhai Gurdas, Mata Gangga Ji and all the Sanggat got very happy. Guru Arjan Dev Ji was walking while the Pothis were on a palanquin. Sri Hargobind Ji and all the Sanggat got together and went further to bring Guru Ji back. All of them brought offerings for Guru Ji as they were seeing Guru Ji after a long time. Sri Hargobind Ji with the Sanggat walked further and saw Guru Ji walking. They touched Guru Ji's feet and placed their offerings in front of Guru Ji. Guru Arjan Dev Ji carried Sri Hargobind Ji and was very pleased to meet him. Guru Ji asked the well being of Baba Buddha Ji and Bhai Gurdas Ji. All the people were very happy to meet each other and while doing Kirtan they reached in front of Amritsar. They placed the Pothis at the bank of the Amrit Sarowar where Tharra Sahib is still present until today. Guru Ji stood near the Pothis while the Sanggat was getting blessings from Guru Ji. Guru Ji said to Baba Buddha Ji to be with the Pothis and bring along more Sikhs. Guru Ji said, "Please be awake and chant the Almighty's name and Kirtan must be done at all times." Then Guru Ji along with Sri Hargobind Ji went into the Darbar Sahib and circumambulated 4 times as the sign of respect. They did Ardaas in the Darbar Sahib and went back home. Mata Gangga Ji touched Guru Ji's feet and took Sri Hargobind Ji and sat on the bed. Mata Gangga Ji gave some langgar to Guru Ji and served him a lot.

The next morning, Guru Ji woke up, refreshed himself and took a bath in the Amrit Sarowar. Later Guru Ji sat on the bank of the Amrit Sarowar and recited Almighty's name. When the Sanggat arrived, the Satsang at Sri Harmandir Sahib started and Guru Ji blessed them with sermons. Then Guru Ji said to Bhai Gurdas Ji, "Combine this Pothis and make a Granth. This Granth will purify the evil-minded people. The person who reads it will attain salvation. Look for a quiet and peaceful place to start the compilation of this Granth." Guru Arjan Dev Ji, Bhai Gurdas Ji and Baba Buddha Ji started to look for that kind of place that Guru Ji suggested. After looking at many places, finally they found a place that was quiet, had many berries and had a pool of water. Guru Ji said to Bhai Gurdas Ji, "This place shall be perfect for us. Set up a camp here. The one who visits here will be blessed. Get our camp ready here." Guru Ji then went back home to rest.

⁸² Sri Gur Pertap Suraj Granth (Raas 3, Ansu 39) – Churamani Kavi Santokh Singh Ji

76. RAMSAR ⁸³

Bhai Gurdas Ji called for his sewaks and told everyone about Guru Ji's command. All of them were overwhelmed. All the sewaks got together and level the ground. There was greenery all around. Some were holding the strings attached to the tents. Some were standing near the lower ground that was near the lake. They put up the tents and the whole area looked very beautiful. Then the sewaks showered rose petals. Sandalwood essence was sprinkled all around and the whole area smelled very good. Flower plants were planted. There were variety of flowers blossomed. The branches were swinging along with the wind. Clean and colourful material were spread inside the tent. They decorated the tent very beautifully that it looked like a beautiful lotus flower. The tent was very impressive. A few sewaks were seated under the tent and Bhai Gurdas Ji went to get Guru Ji. Bhai Gurdas Ji went and informed Guru Ji that the tents were ready.

Guru Arjan Dev Ji then brought the pothis into the tent in a palanquin. The palanquin was decorated with flowers. The whole Sanggat was doing kirtan when the pothis were brought in. As they reached near the tent, there could smell nice fragrance of flowers. Guru Ji was very impressed with the preparation done by Bhai Gurdas Ji and preceded to be seated in the tent. They kept the palanquin inside the tent. Guru Ji requested the Sanggat to build a small sarowar. Guru Ji said, "Whoever clean the most shall get more cleansed." Listening to Guru Arjan Dev Ji, the Sanggat stood up to start the sewa.

Within 3 hours, the whole Sanggat digged a small Sarowar. By sunset, Guru Ji requested the Sanggat to stop the sewa and said, "This place was found by Guru Ram Das Ji. We should name this place." Guru Ji then asked Baba Buddha Ji, "What should we name this place? The name should resembles where by bathing all our sins shall be vanished." Baba Buddha Ji then said, "You are great and have the most knowledge. Here is no one who can name this place other than you. You should name this place as what you have in mind."

Listening to Baba Buddha Ji, Guru Ji said, "Our great Guru Ram Das Ji rested at this place and composed bani. That is why we should name this place according to Guru Ram Das Ji. Whoever takes a dip in the sarowar, all their sins shall be vanished." Hearing this, the Sanggat was very impressed and folded their hands and bowed to Guru Ji. Guru Ji then recited a shabad and named the sarowar;

ਗਉੜੀ , ਮਹਲਾ ੫ ॥ (੧੯੮-੧੮)

Gauree, Fifth Mahl (Guru), Guru Arjan Dev Ji:

ਨਿਤਪ੍ਰਤਿ ; ਨਾਵਨੁ ਰਾਮਸਰਿ ਕੀਜੈ ॥

Every day, take your bath in the Sacred Pool of the Almighty.

ਭੋਲਿ ਮਹਾ ਰਸੁ ; ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

Mix and drink in the most delicious, awe-inspiring Ambrosial Nectar of the Almighty.

||1||Pause||

⁸³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 40) – Churamani Kavi Santokh Singh Ji

ਨਿਰਮਲ ਉਦਕੁ ; ਗੋਵਿੰਦ ਕਾ ਨਾਮ ॥

The water of the Name of the Almighty of the Universe is pure.

ਮਜਨੁ ਕਰਤ ; ਪੂਰਨ ਸਭਿ ਕਾਮ ॥੧॥

Take your cleansing bath in it, and all your affairs shall be resolved. ||1||

ਸੰਤਸੰਗਿ ; ਤਹ ਗੋਸਟਿ ਹੋਇ ॥

In the Society of the Saints, spiritual conversations take place.

ਕੋਟਿ ਜਨਮ ਕੇ ; ਕਿਲਵਿਖ ਖੋਇ ॥੨॥

The sinful deeds brought forward from millions of incarnations (Senchit Karma) are erased.
||2||

ਸਿਮਰਹਿ ਸਾਧ ; ਕਰਹਿ ਆਨੰਦੁ ॥

The Holy Saints remembers, while enjoying the bliss.

ਮਨਿ ਤਨਿ ਰਵਿਆ ; ਪਰਮਾਨੰਦੁ ॥੩॥

Their minds and bodies are immersed in supreme bliss. ||3||

ਜਿਸਹਿ ਪਰਾਪਤਿ ; ਹਰਿ ਚਰਣ ਨਿਧਾਨ ॥

ਨਾਨਕ ਦਾਸ ; ਤਿਸਹਿ ਕੁਰਬਾਨ ॥੪॥੯੫॥੧੬੪॥

Slave Nanak is a sacrifice to those who have obtained the treasure of the Almighty's Feet.
||4||95||164||

Guru Ji said, “Those who recites this shabad while taking a dip in the serovar shall obtain a lot of blessings. “Hearing this, the Sanggat was very impressed. They bowed to Guru Ji and received bliss. Guru Ji then said, “It’s now sunset and its getting dark. Please return home and take some rest.” Sri Hargobind Sahib Ji left with the Sanggat. They went back home and rested. Baba Buddha Ji and Bhai Gurdas Ji stayed back with Guru Ji. Guru Arjan Dev Ji stayed in his tent. Some sewaks who were close to Guru Ji stayed back to do sewa. Some sewaks prepared food and presented to Guru Ji. They asked for Guru Ji’s permission and served the food to Guru Ji. The Sanggat only ate after Guru Ji. Later at night, Bhai Gurdas Ji approached Guru Ji and said, “The moonlight is not visible in this area. This place is peaceful as what you desired.

Listening to what Bhai Gurdas Ji said, Guru Ji replied, “This place will be well known in the future. There will be variety of composition read here daily and Guru Ji’s greatness will be known here and enemies will be destroyed here.” Guru Ji rested thereafter in a very beautiful bed. Guru Ji’s face was glowing like a glow of a moon. He covered himself with a beautiful blanket. At dawn, Guru Ji woke up and took his bath and meditated.

As the sunrise, Guru Ji called upon Baba Buddha Ji and Bhai Gurdas Ji. “I would like to stay alone now. Baba Buddha Ji, the Sanggat is very eager to meet me but please stop them from coming here. “He urged the Sanggat to recite and to listen to gurbani at the sarowar. He

asked Baba Buddha Ji to take over his duties and to give encouragement to the Sanggat. With folded hands Baba Buddha Ji bowed to Guru Ji and accepted his command. Baba Buddha Ji went to the Sanggat and shared the command of Guru Arjan Dev Ji.

Baba Buddha Ji and the Sanggat performed their duties as they were ordered. All the Sanggat used to take a dip in the Sarowar and visit Harmandir Sahib. They used to read the hymns and seat in the congregation of Baba Buddha Ji.

77. THE COMMENCEMENT OF THE WRITING OF SRI (GURU) GRANTH SAHIB JI ⁸⁴

Guru Arjan Dev Ji he started living in Ramsar and along with him was Bhai Gurdas Ji to assist Guru Ji in writing. Along with them there were many other Sikhs to help. No one could see the guru unless the Guru permitted them. Sikhs were assigned in maintaining peace around the area. If anyone unknowingly comes there, they were stopped and not allowed to meet the Guru. In this manner Guru Ji was alone and he called upon Bhai Gurdas Ji and said “Dear Bhai Gurdas Ji please listen to my wish, I would like to create voluminous granth by writing in gurmukhi alphabets. Guru Nanak has composed a hymn which consist’s meaning of the thirty five gurmukhi letter’s. I would like to compose gurbani using those thirty-five letters that will be very easy to read. For those who are intelligent will obtain knowledge by repeatedly contemplating the hymns. Those who continue to read for a longer period they will realize the truth from the false. These principles will be elaborated in gurmukhi letters, which can be easily written if one has faith within. Unlike Sanskrit and Arabic that can be only written by scholars, this composition will easily separate the message just like oil on water. During these present times people have no time to contemplate due to a busy schedule. They would find it easily adaptable without much effort. This would manifest a great path where one who walk’s on it will never be led astray. Therefor write the gurmukhi letters that will be greatly appreciated in this world. Those who have faith and will realize that salvation comes through meditation will easily read this composition. These letters have great praise, whoever that look’s, reads, writes and respects will have their sins washed away. Rewrite the gurbani composed by the earlier four gurus so that it can be compiled in a single volume. Gurbani is the gist of all other religious scriptures just like a jewel being obtained after churning an ocean.” Upon listening to this Bhai Gurdas Ji said, “I don’t have such intelligence, I am incapable being as the Guru’s words are beyond the comprehension of the human mind. It takes a great heart, an undisturbed mind, and a great support of knowledge to understand the Guru’s Word. Even the deities like Brahma couldn’t understand, so who am I? However, if you’re my support I shall write as what you make me write.” Hearing these words Guru Ji was very pleased and while blessing Bhai Gurdas Ji, Guru Ji said “Just like a son is playing outside the house, the parents are inside the house (not visible to the child) the child will still be able to listen to what is being conversed by the parents. The child can even recognize their respective voices.

In the same manner when writing gurbani you will learn to distinguish the respective Guru’s composition.” Listening to the Guru’s word Bhai Gurdas Ji bowed before the Guru and Guru Ji blessed him with total enlightenment thus making Bhai Gurdas Ji the knower of the past, present, and future.

Bhai Gurdas Ji prepared the ink and the papers. Guru Arjan Dev Ji opened the pothi (small volumes) for the purpose of compiling. He started by remembering Guru Nanak Dev Ji and bowed in reverence with a focused mind. He started to utter the Sri Jap Ji Sahib. He uttered the first four and a half stanzas that explained about the Almighty’s greatness. The following one and a half stanzas he uttered in the praise of the Guru. These were the introductory praises (mangla charan). Then he uttered the seventh stanza which began with “jay jugh charay aarja” which he explains the renunciation from materialistic world. Then he continues

⁸⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 41) – Churamani Kavi Santokh Singh Ji

with the greatness of listening to the name of the Almighty (suni-ai) and then goes on to the greatness of believing in the following four stanzas (mani-ai) and practicing in the next stanza (panch parvaan), which concludes with “tu sada salamat nirankaar”. He repeated these line’s in concluding the following four stanza’s which shows how Almighty manifests within His creation. Guru Ji uttered the Gurbani in this manner and named as Jap Ji that is a great hymn for self-realisation. Kavi Santokh Singh says, ‘how can I complete the praises of Jap Ji as this is beyond my capability’. Jap Ji is the greatest hymn ever composed which can be easily read and understood. He restored the dignity of labour and his usual instruction was to trust in Almighty and to keep the hands busy. He understood the language of human distress and declared all classes equal and all occupations sacred. The result was extremely encouraging and his followers took up horse dealing, farming, banking, embroidery, carpentry, trade and all other occupations. He himself worked with his own hands and would not even mind cleaning the shoes of the devoted disciples.

Firstly, Sri Raag was written in various Ghar. When a few Ghar were written, Guru Ji asked, “Bhai Gurdas, have you understood the rules of poetry?” Bhai Gurdas Ji replied, “With your blessings, I have understood. Just like a wife standing in a big crowd is able to find her husband’s voice in the same manner, I have understood the composition written is of our Gurus. I have removed the Shabads composed by others.

Bhai Gurdas Ji went back to his tent and the Bhagats visited Guru Ji in the tent. The Bhagats begin to utter the praises of Guru Ji, ‘Dear Guru Ji, you are the physical manifestation of the Almighty Himself. Knowing the dreadful time of this Kalyug age, You the Almighty came personally to liberate the beings. You are king of all Kings; You are the only giver as all others are beggars. You are the blesser of the Almighty’s Name in this Dark Age, which would liberate many. You are the great ocean fire, which burns all the vices. You are the only protector of your devotees. You are capable of delivering complex knowledge in simple language. You are the destroyer of evil desires and attachment. You are the knower of ultimate knowledge and the form of Almighty Himself. You are the sole Master and all others are Your followers.

You are the only form within the various forms. You are the one who sustains the entire universe. We served You as you are the giver of all powers. You are the knower of all, Omnipotent (all-capable), all-performer and nucleus of the universe. You remain in consistent state while being praised or disgraced. There is no measure to measure Your generosity. You are the lover of the meek and You are the benefactor. You manifested in the house of Bedi’s as Guru Nanak and then as Guru Angad Dev Ji. Then as the father of Baba Mohri Ji (Guru Amar Das Ji). Then you manifested as Guru Ram Das Ji and now you are in your fifth form (Guru Arjan Dev Ji) in a consistent calm state. You are the house of calmness, forgiveness and fortitude.

You are consistently focused, without enmity and fearless. You are the giver of Almighty’s name.

78. BHAGAT BANI ⁸⁵

Guru Arjan Dev Ji used to visit Amrit Sarowar and used to circumambulate around Sri Harmandir Sahib. A large crowd used to gather around Guru Ji. Sikhs used to obtain all their wishes.

Guru Ji used to spend the whole day in congregation and Guru Ji used to narrate many Shabads. Many days passed by doing so. When Guru Ji wanted to add the Bhagat Bani, Bhai Gurdas Ji looked at Guru Ji called and said, “For all the Banis of the five (5) Gurus, the name ‘Nanak’ appear at the end. But for Bhagat Bani, the Bhagat’s name will be observed at the end. But I don’t see any Bhagat here. Dear Guru Ji, remove my doubts.”

Guru Ji replied, “In the morning, come 45 minutes early and you will have your doubts vanished.” Listening to Guru Ji, Bhai Gurdas Ji understood. Listening to Guru Ji, Bhai Gurdas Ji went back and slept.

So the next morning, Bhai Gurdas Ji left his house earlier and saw Guru Ji surrounded by all the Bhagats. They were having a blissful discussion with each other. Bhai Gurdas Ji was stunned and did not go into the tent. He stood at the door. When the Bhagats were leaving, Bhai Gurdas Ji bowed to everyone. The Bhagats also bowed down to the Bhai Gurdas Ji and introduced themselves. All the doubts were removed. Then all the Bhagats left.

Bhai Gurdas Ji was afraid that he did follow Guru Ji’s instructions. Guru Ji asked him to come into the tent and Bhai Gurdas Ji did not do so. Then Bhai Gurdas Ji went into the tent where Guru Ji was sitting and bowed down. Bhai Gurdas Ji then praised and asked for forgiveness from Guru Ji, as he did not follow Guru Ji’s command. Upon listening to Bhai Gurdas Ji, Guru Ji was delighted and said, “O lucky one, I am very pleased with you. Ask me anything you want.” Bhai Ji replied, “The Bhagats which came to you. Dear Guru Ji, You have their glimpse, discuss with them and touch them. I wish to have their glimpse and listen to their discourse of knowledge.”

Then Guru Ji resumed with the narration of Adi Granth. Whenever a Raag used to finish, Bhagat Bani was added. Nobody else was allowed to enter in the tent except Guru Ji, Bhai Gurdas and the Bhagats. Guru Ji was narrating all the Gurbani for the benefit of the universe. Guru Ji used to narrate the bani and Bhai Gurdas Ji used to write. Bhai Gurdas Ji used to ask the meanings of some Shabads which he couldn’t understand.

One day in the afternoon, Guru Ji went to the Amrit Sarowar. After giving his glimpse to the Sanggat, Guru Ji came back and was delighted. Then Guru Ji composed Bavan Akhri and uttered for the writing purposes. The same Salok is in the beginning and concludes with the same salok that elaborates the praises of the Guru. Bhai Gurdas Ji was very happy upon listening at writing the bani and said, “It is very nicely composed and the meanings are beautiful.” Guru Ji replied, “This Bani comprises the praises of Almighty. Gurbani is the ornament of Almighty and each word is the embedded diamond. This Gurbani shall bless the reader with sustenance and salvation. He/she shall obtain the happiness in both worlds”. The discussion continued till dusk and Bhai Gurdas Ji returned to his tent while Guru Ji continued to contemplate to compose a hymn that will liberate while blessing with enormous happiness during lifetime as well. While contemplating this Guru Ji adjourned for the day and rested.

⁸⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 42) – Churamani Kavi Santokh Singh Ji

Guru Ji was awake during the wee hours and after performing his daily routine, He visited Bhai Gurdas Ji's tent and walk along with Bhai Gurdas Ji to the bank of Ramsar pool. Guru Ji took a dip in the pool and Bhai Gurdas Ji also took a dip as well. While sitting on the north-eastside of the Ramsar pool under a beery tree, Guru Ji said, 'The Kalyug is dreadful age which would overpower the world with evil desires. This age would convince the people to commit sins without hesitation. This sins will then cause the being to be thrown into hell and will go through enormous pains. Then, in order to obtain a human form one has to go through the pains in the mother's womb and during birth. This process may continue repeating again and again until one realizes the truth. Therefore, it is essential for a composition that will vanish the sins committed daily, reading and memorizing which would liberate from the reincarnation cycle.'

79. SUKHMANI SAHIB AND SATTA BALWAND ⁸⁶

Guru Arjan Dev Ji narrated the greatness of Sukhmani Sahib. Guru Ji said, “In the first Salok, after the salutation, the greatness of doing Simran is emphasised. Great deals of praises were given to saints and sadhus and explained the sufferings that the enemies of saints will have to go through. Guru Ji also said, “The person who recites Sukhmani Sahib constantly will attain the highest stage. He will not go through the cycle of birth and death. One who reads it in the early hours of the day with one pointed mind, his 24 of the day will be free from sins and will be absorbed into the Almighty. To even visit the place where Sukhmani Sahib was first read, one attains enormous blessings”. Guru Ji on a daily basis would narrate the meaning and recite the Bani.

At the same time Guru Ji narrated the following sakhi to the Sikhs who listened to it with much excitement. There was a person by the name of Balwanda and he had a younger brother called Satta who was very intelligent. They were both very poor. They did lots of things to be rich but did not succeed. Balwanda visited other countries so that he could earn money but Sattta stayed back with Guru Ji. Satta earned a living by doing Kirtan that he really enjoyed. Balwanda came back disappointed having earned nothing. In that condition he wrote the praise of Guru Arjan Dev Ji in the form of a poem. In the poem he wrote, “The provider for all, I have come to your doorstep, remove the sorrows of this poor man. You have helped Drophathy, saved the elephant from Tenduey and protected the deities by killing the demons, saved Prahladh and many more. Like how you have saved them please save me as well”. He said to the Guru, “Now I have come to your sanctuary”.

Guru Ji replied, “What you have wished for will come true. Stay with me and do Kirtan (Sing the praises of Almighty). Join you brother and sing in Raags. With this you shall earn a decent living”. Guru Ji gave him lots of money, after which he left.

Later he came back with his younger brother and did Kirtan. Hearing their Kirtan Guru Ji was overjoyed and named them “Rai Balwanda”. Both performed the Kirtan with lots of love and in Raag. Everyone started to praise them as they did beautiful Kirtan. As time passed they stated to have ego and their ego grew. Guru Ji the knower of all knew that this two have become very arrogant.

They continued being arrogant. It was the wedding of their sister and they went to see Guru Ji. They said to Guru Ji, “Knowing us as your slave settle all our affairs. Give us money with which we can carry out a grand wedding for our sister. So that whoever sees the wedding will sing your praises”.

Guru Ji replied, “Don’t worry, tomorrow morning when the Sanggat comes with their offering, all will be given to you. Hope Satguru will fulfill all you desires”. Hearing this both the brothers were overjoyed, singing the praises of Guru Ji they went back to their houses.

In the morning Sanggat came with their offerings. The entire offerings were collected and it amounted to hundred rupees. The money was given to both the brothers but the arrogant fools did not accept the money. They rudely threw the money towards Guru Ji and said, “Are you joking with us, how will we manage the wedding with this amount of money? Why aren’t you giving us more?”

⁸⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 43) – Churamani Kavi Santokh Singh Ji

Hearing them Guru Ji gave them assurance by saying, “Sri Guru Nanak will fulfill your wishes, take this money and all your affairs will be settled. This is not the only time but forever you have connection with Guru’s house and you will always receive money. My loved ones please accept this money.” Both of them accepted the money and left for their houses. On the way home they started to say bad things about Guru Ji. They said, “After today we will never go to him, we are not going to do Kirtan anymore. All our affairs are not accomplished, what did we attain by being with Guru Ji”?

Next day when Guru Ji found out that they did not perform the Kirtan, Guru Ji sent his Sikhs to call them. The Sikhs went and advised both Satta and Balwanda, “Go and meet Guru Ji, you are both very lucky Guru Ji has called for both of you”. Balwanda answered, “What are we going to attain by going to Guru Ji. When we do Kirtan lots of Sanggat come, then Guru Arjan Dev Ji comes and sit in the congregation. Saying Guru, they all bow down to Guru Ji’s feet and many types of gifts are presented to Guru Ji. Guru Ji’s glory is because of us. Without us nobody will call him Guru and then where will he get all the wealth? He will be alone without us”. Hearing him, the Sanggat tried to explain by saying, “What nonsense are you talking about, have you lost your mind or are you drunk? Joining Guru Ji both of you have attained a lot of respect and wealth, please listen to us and follow us”. All their persuading went in vain, both the brothers refused to listen.

The Sikh Sanggat went back to Guru Ji and spoke about both the arrogant brothers’ reaction and said that they were not coming. After hearing them, Guru Ji sent one Sikh to their house to call them again. The Sikh went to their house and said, “Lets go! Guru Ji is calling both of you.” Their reply was, “We have not taken anything from Guru Ji, and under any circumstances we will not go back to him”.

Hearing their harsh words the Sikh went back and told Guru Ji. After hearing the Sikh, Guru Ji decided to go Himself to meet Satta and Balwand.

80. SATTA AND BALWAND AND BHAJ LADHA JI THE BENEFACITOR (PERUPKARI) ⁸⁷

There were two Rababis (those that do kirten by using a string instrument called rebab) in times of Guru Arjan Dev Ji called Rai Balwand (Rai is the respected title and Balwand was his name) and the second one called Satta. They were from the Dum (Merasi) sect and were given the duty to do kirtan (singing of hymns) in the praise of Almighty in the Guru's Darbar.

One day, these two Rababis requested for some cash from Guru Arjan Dev Ji as their sister was getting married. Guru Ji immediately offered them to perform the wedding as they wish and Guru Ji himself will take care of all the expenditure. In greed they refused Guru Ji's offer and requested Guru Ji to donate one day's Kirtan collection to them. Ever forgiving Guru Arjan Dev Ji agreed. The next day, as Almighty willed, a heavy down pour caused very few Sikhs to come to visit Guru Ji whereby the total collection was only 100 Rupees. When the collections were handed over to both of them, they become very angry and blamed Guru Ji for purposely instructing Sikhs not to come on that particular day.

The next morning both of them did not come to perform Asa Di Vaar Kirten in Guru Ji's darbar (hall). Guru Ji then requested Baba Buddha Ji to invite them. They refused to come and Guru Ji then requested Bhai Gurdas Ji to call them. They refused again and said a lot of unpleasant words against Guru Ji's greatness. Guru Ji then, bare footed went Himself to invite them. Upon reaching the house, Guru Ji called them respectfully; in return they spoke against Guru Ji. Guru Ji listened and kept on inviting them.

They then went beyond limit and started saying that their ancestors who performed kirten in the Guru's darbar are the ones who glorified Guru Nanak Dev Ji. Without their ancestors, the world would not have recognised Guru Nanak Dev Ji. The house of Guru Nanak Dev Ji would be nothing without them singing their glory. Hearing this, Guru Arjan Dev Ji ordered all the Sikhs not to have anything to do with the rababis anymore. Guru Ji said, "Nobody is to speak to them or even look at them. These rababis body will rot." Guru Ji also warned everybody that if anybody tries to save these rababis and bring their apologies to Guru Ji, then their face is to be blakened and they would be taken around the Amritsar town on a donkey's back.

Guru Ji then also said that from now onwards, my Sikhs shall perform kirtan (singing of hymns) themselves without any dum (merasis). Baba Buddha Ji, Bhai Gurdas Ji and Guru Arjan Dev Ji themselves performed the Asa Di Vaar using the string instruments.

Satta and Balwand were completely neglected and blisters (bristles) completely covered their body. They now became lepers and their body emitted a very bad smell. No one helped them as Guru Ji himself due to their ego rejected them.

One day they heard about Bhai Ladha Ji who stays in Lahore and is well known of his character of ever willing to help the needy without any discrimination. They then approached

⁸⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 44 & 45) – Churamani Kavi Santokh Singh Ji

Bhai Ladha Ji and he immediately agreed to help them. Bhai Ladha Ji together with Satta and Balwand headed towards Amritsar. Bhai Ladha Ji himself rubbed black dust collected from a burned pot and sat on a donkey's back with a drum around his neck. Upon arrival at Amritsar, he rode into all the streets before going to Guru Ji.

When he came close, Guru Ji stood up and moved towards Bhai Ladha Ji. Guru Ji then held Bhai Ladha Ji's hand and brought him down and hugged him. Bhai Ladha Ji then requested Guru Ji to forgive Satta and Balwand for their bad deeds. Guru Ji then said 'Bhai Ladha Ji you are a great Sikh but Satta and Balwand can only be forgiven and blessed if they utter the praises of Guru Nanak. '

80.1 Satta and Balwand are forgiven

Upon listening this, Satta and Balwand uttered the praises in Ramkali Ki Vaar. Bhai Rai Balwand and Bhai Satta Ji's body started to cure as they were reciting the praises of Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji, Guru Ram Das Ji and Guru Arjan Dev Ji. Finally they were cured completely and forgiven by the Great Guru Arjan Dev Ji.

81. KAHNA, PEELU AND OTHER BHAGATS CAME TO GURU JI ⁸⁸

When Guru Arjan Dev Ji was compiling Sri Adi Granth Ji, the glory and fame of this work spread far and wide. Popular banis of Guru Ji e.g. Sri Jap Ji Sahib, Sri Asa Di Vaar, Sri Oankaar, Sri Anand Sahib etc. had already been spread far and wide. Countless Sikhs had these banis memorized. Now when people heard that all of the banis of Guru Ji and the Bhagats like Bhagat Kabir Ji, Bhagat Naamdev Ji etc. was to be gathered and compiled into one Granth, they were very excited. Guru Ji spent days and nights to complete this monumental spiritual work.

In those days, there were 4 famous Bhagats residing in Lahore – Kahna, Chhajoo, Peelu and Shah Hussain. These Bhagats through the recitation and chanting of Kirtam Naams (Qualitative Name) had accomplished quite a bit spiritually. The chanting of Kirtam Naam does not lead one to the ultimate goal of full attainment of Waheguru but it brings one very close to that aim. Bhai Sahib Randhir Singh Ji has stated that the Bhagats who chant a Kirtam Naam with full vigour can reach as far as Karam Khand, which is right next to Sachkhand.

81.1 The Lahori bhagats meeting with Bhai Ladha Ji

When the aforementioned 4 Lahori Bhagats heard of the compilation of Sri Guru Granth Sahib Ji, they discussed it as follows:

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(One day the 4 Lahori Bhagats had a meeting and they discussed this issue. They expressed their thoughts – this spiritual Granth that is being compiled includes the bani of accomplished Bhagats. The Sikhs are spread throughout the world and through them, the fame of the Bhagats who's Bani is included in this Granth, will spread far and wide. If our name is not included in it, no one will remember us after we leave this world)

The 4 Lahori Bhagats called upon Bhai Ladha Ji, a prominent Sikh and a resident of Lahore, to get more information on this great spiritual project. Bhai Ladha Ji told them that the project of compiling of Sri Guru Granth Sahib Ji was almost completed. The 4 Lahori Bhagats expressed their desire to know more about this project and also if their Bani could be included in it. Bhai Ladha Ji advised them to speak to Guru Ji in person about this.

⁸⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 46) – Churamani Kavi Santokh Singh Ji

81.2 The Lahori Bhagats reach Amritsar

Hearing this, the 4 Lahori Bhagats led by Bhagat Kahna, left for Sri Amritsar Sahib, on a chariot. They reached the Darbar of Guru Ji. These Lahori Bhagats had much accomplished spiritual assets but some of them, especially Kahna had developed a lot of ego as well. These Bhagats had many spiritual and extra-sensory powers (Ridhi Sidhi) and for this reason, people worshipped them. This made them even more egoistic. On the other hand, Guru Arjan Dev Ji was an embodiment of humility and love. The meeting that they had is an interesting meeting that teaches us about the lofty spiritual principles of Gurmat.

Guru Ji was seated in Sri Harmandir Sahib. It is written in our history that out of respect for these Bhagats and out of humility, Guru Ji stood up and with loving words welcomed them. Guru Ji had them seated respectfully and asked them the reason for their arrival.

When Kahna heard loving words of Guru Ji and when he witnessed the respect Guru Ji had given to him and other 3 Bhagats, he got even more proud. He addressed Guru Ji as follows, “We have heard that you are compiling a great Granth in which bani of 5 Gurus and some Bhagats is included. These Bhagats are no longer alive now and you are including their bani in this Granth. On the other hand, we are alive and our hearts are filled with true Divine Anand (bliss). Rich and poor people in the world today accept our order as if it is the order of Vedas or Quran but you have written bani of Bhagats who are no longer alive and ignored to include in this Granth the bani of Bhagats who are alive in flesh and blood.”

Whoever heard these proud statements of Bhagat Kahna was stunned. Bhagat Kahna continued as follows, “If you don’t include the bani of living Bhagats like us, then how will your Granth become authentic and acceptable to the world. You are the Guru of the world (Jagat Guru). You should realize these facts and seriously consider including our bani in the Granth.”

Guru Ji replied, “We have undertaken this spiritual task to bring all Gurbani in one place and Bhagat Bani that has been included in this Granth is only such that is one with Gurbani in appearance and content. Now that you have taken the effort to come to Gurughar, go ahead and recite a sample of your Bani”.

Guru Ji did not want to break their hearts. These Bhagats did not know that only such bani that had come directly from Sachkhand, was included in Sri Guru Granth Sahib Ji. Non-Sachkhandi bani, even if it contained lofty spiritual thoughts, were not included in Sri Guru Granth Sahib Ji. As far as lofty spiritual ideas are concerned, what could have prevented the bani of Mira Bai, Shah Hussain and non-Sachkhandi bani of Bhagat Kabir Ji?

81.3 Kahna is asked to recite his hymn (Bani)

Hearing this Bhagat Kahna got very proud. He thought, “Am I some ordinary Bhagat that Guru Ji would not listen to me.”

He narrated one of his Shabad as follows:

ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ
 ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ
 ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ
 ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ
 ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ

(I am that, I am that. To whom Vedas, Puranas are singing but no one has been able to find. I am the one whom Narad, Sarad, Almightyes and Almightydresses are serving. I am the one whom all including Brahma, Vishnu and Shiva are worshipping. Says Kahna, that the formless and unreachable one is my form.)

The Sanggat was stunned hearing such proud words. Guru Ji minced no words in saying that this bani was not in agreement with the principles of Gurmat. Guru Ji said that he wants his Sikhs to be humble and polite but if they read this bani they will become egoist. Let aside getting emancipated, they will end up in hell. Guru Ji said that since his bani did not match the principles of Gurmat, it could not be included in Sri Guru Granth Sahib Ji.

81.4 Kahna died⁸⁹

Bhagat Kahna was taken back and his ego was badly bruised. He got upset and said some unsavoury words to Guru Ji. He threatened to complain to the king about Guru Ji. Guru Ji remained the embodiment of humility. The unseen and all-powerful force of Waheguru came into action. Kahna on his way back to Lahore fell off from his chariot and the wheel of his own chariot crushed his head. Another version is that on his way back to Lahore, he sat under a tree and tried to take his breath up in the Dasam Dwaar as the Yogis do. This way they increase their age. The swaas (breath) went up with such force that his skull blasted and he died on the spot.

81.5 Peelu and Chhaju are asked to recite their hymns

After Kahna had left, Guru Ji humbly asked Bhagat Peeloo to narrate a sample of his bani. Peelo sang his bani as follows:

ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ
 ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ

(O Peelo, they are better than us who died right after birth. At least they did not submerge their feet in muddy waters of Maya and get dirty.)

Guru Ji rejected this bani as well since it was too dejecting and depressing. Then Guru Ji asked Chhajoo to utter his bani. Chhajoo uttered the following bani there:

ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ, ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ ਹਮੇਸ਼ਾ

⁸⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 47) – Churamani Kavi Santokh Singh Ji

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(The woman is like a statue of paper, don't even look at her. She will get you killed in such way as the Baluchi Robbers are said to kill one, i.e., they kill when you are asleep.)

Chhajoo's bani showed too much hatred for women. Guru Ji said that the Panth started by Guru Ji includes householders and women are equal partners and equal candidates for spirituality. Such teaching that teaches to hate women would cause too many problems for Sikhs who would read such sexist bani. So Guru Ji rejected this bani as well.

81.6 Shah Hussain gets blessed

Lastly, Guru Ji lovingly looked towards Shah Hussain. Shah Hussain was a very accomplished Bhagat of Guru Ji's times. His bani has extreme love for Almighty and his description of sorrow of separation from Waheguru is just amazing. Shah Hussain started uttering his bani as follows:

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Stay quiet O friend, stay quiet. This is not your place to speak. O Sajana, O friend, this is not your place to speak. Inside and outside, there is only one Lord, whom should I go and tell anything. One Lord the enchanter of the hearts is in every being, no one else is there. The humble Faqir Hussain says, I am sacrifice to Satguru (the true Guru) again and again.

As a side note, when you read the last line of this Kalaam, it sends shivers down your spine. Waheguru Waheguru!! Out of all Sufi Saints of Punjab namely Bulle Shah, Sultan Bahoo, Shah Hussain, Waris Shah etc., no one comes even close to what Shah Hussain has written. There is so much Tasavuf (Spirituality, mysticism) just amazing! Of course, the above list does not include Baba Farid Ji because he had become a Sikh of Sri Guru Nanak Dev Ji and his bani and Gurbani is one and the same thing.

When Guru Ji heard the kalaam (bani) of Shah Hussain, Guru Ji was extremely pleased and showered many blessings but did not include his bani. The reason was that though it was of lofty principles, it was not from Sachkhand. Guru Ji's reaction after listening to his bani has been captured beautifully by Mahakavi Santokh Singh Ji as follows:

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Guru Ji smiled; his were eyes filled with compassion, love and Amrit and he said you have said Khoob (wonderful); now keep it within yourself and go quiet. O Shah Hussain, don't utter anything, stay Abol (unspeaking).

82. PANDITS FROM KANSHI AND SELOK SEHASKRITI ⁹⁰

During one of his expeditions, when Guru Nanak Dev Ji reached Kanshi, a group of Pandits were performing Thakur Puja at the banks of the river Ganges. Among them was one Pandit Gopal who had laid out an ostentatious display of idols in the service of Thakur Puja⁹¹. Sri Guru Nanak Dev Ji entered and sat at Pandit Gopal Ji's Puja scene (setting) in the manner (guise) in which he arrived without washing his feet. This enraged Pandit Gopal who admonished Guru Ji for his audacity saying that Guru Ji had desecrated his Puja. Guru Ji then calmly proclaimed that performing such hypocrisy rituals and Puja couldn't accomplish the deliverance he sought. The Pandit was moved and softened upon hearing Guru Ji's words and in deep reverence bend down and touched Guru Ji's feet with both hands. The Pandit then implored Guru Ji humbly for his sermon on attaining salvation. By this time the other Pandits too had come forward and sat in Guru Ji's audience. For the sake of Pandit Gopal as well as the other Pandits, Guru Ji recited the four Seloks as Sermon for the deliverance one seeks in this life.

Pandit Gopal who became Sri Guru Nanak Dev Ji's deciple in Kanshi had two grandsons by the name of Har Krishen and Har Lall. They where highly educated and knowledgeable but did not manage to vanish their doubt and worldly attachment. After the death of their father they were very depressed and tried overcoming their grief by reading the Shastras (Divine knowledge books of Hindunism) but sadly they failed. Until one day they found the above four (4) selokas recited by Sri Guru Nanak Dev Ji which was properly kept by their parents. Upon reading the selokas they felt peace deep in them for the first time, they were very anxious to know more about Guru Nanak Dev Ji and learned that Guru Arjan Dev Ji is presently on the throne. They came to Amritsar and had the sight of Guru Arjan Dev Ji at Ramsar where Guru Ji was compiling Sri Guru Granth Sahib Ji. They bowed to Guru Ji and offered the four (4) selokas before Guru Ji. They requested for blessings in order to be free from all worldly desires.

Guru Arjan Dev Ji then recited the following seloks based on the seloks recited by Sri Guru Nanak Dev Ji as sermon to them and as well as the whole mankind.

⁹⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 47) – Churamani Kavi Santokh Singh Ji

⁹¹ Thakur Puja refers to idol worship, the worship of the idol Salgram in particular. The Hindus envisage Almighty as existing in specific images in the form of idols and hence the idol worship.

83. BHATT ⁹²

Guru Arjan Dev Ji was in Ramsar compiling the Adi Granth when a group of seventeen (17) Bhattas came to Ramsar to meet Guru Ji. It is believed that the four (4) Vedas reincarnated as the Bhattas. Kavi Santokh Singh Ji narrated the question of Sikhs regarding the manifestation of Vedas forwarded to Baba Gurbaksh Singh (formally known as Bhai Ram Koeir Ji who was the great grandson of Baba Buddha Ji), which is as follows.

The town of Varanasi is well known for its religious education focused on Vedas. Once the Vedas became egoistic because they were the only medium for someone to be enlightened. They started thinking that without them, the whole world will be illiterate and engross in the darkness of ignorance. Furthermore, they claimed that even the foolish and ignorant could attain salvation.

Upon observing their ego, Almighty contemplated that because of the same ego, people go through reincarnations and now that ego has engrossed the Vedas. Thereafter, Almighty ordered the Vedas to reincarnate as human beings and embrace a Guru to free them from their ego. Each Vedh was ordered to reincarnate into four (4) bodies and Brahma himself was ordered to join them.

As ordered, each Vedh reincarnated themselves in four (4) human forms. The Syam Vedh reincarnated as Mathura, Jalap, Bal and Harbans. The Rig Vedh also reincarnated as Kal'a (काल), Jal, Nal and Kal-Sahar. Yujar Vedh as Tal'a, Sal'a, Jal'a and Bhal'a. Atharban Vedh as Das, Kirat, Gayand and Sadrang. Brahma on the other hand reincarnated as Bhikha.

The Bhattas were Brahmins all of the same age started to search for the true Guru. They were wandering in various faiths e.g. Yogis, Sanyasis, Brahmcharis, Hermits and Bhairagis (ascetic) searching for the true Guru. Unfortunately, they were very upset to observe the vices among the human beings although they were assuming that with the existence of Vedas, every human is free from ignorance and they realized that only a true Guru can liberate the world. At last, they reach Amritsar and they learned about Guru Arjan Dev Ji and upon visiting Harmandir Sahib they attain peace of mind. After visiting, they pleaded for Guru Ji's sight by uttering praises. "You are the ocean of mercy, the protector of the meek. We salute your lotus feet. You are imperishable, the form of light, unbeatable, endless, without beginning, beyond praise, the king of all kings, you are within all and untouchable at the same time. You are beyond birth and your praise is beyond words. You are without support, you are all and reside within all, you are like sky above all, and you are the form of the entire universe. The sun and moon are your eyes. Directions are your ears and the sky is your head. Your frontal is the truth whereas your back is false. Oceans are your fluid and trees are your hair. You are Guru Nanak of the Bedi Clan who blessed all with Almighty's name and blessed all with the path of Sikhi. You are the merciful Guru Angad Dev Ji who did not demonstrate the great miracle powers by enduring it. Then Guru Amar Das Ji whose praise spread in all directions. Guru Ram Das Ji who released many from the darkness of ignorance. We bow to you with our mind, body and possessions."

Guru Arjan Dev Ji then blessed them with his sight. The Bhattas held tight to Guru Ji's feet and pleaded for their salvation. Guru Ji then said, "Utter the praises of Almighty and only

⁹² Sri Gur Pertap Suraj Granth (Raas 3, Ansu 48) – Churamani Kavi Santokh Singh Ji

then all of you shall be liberated.” The Bhatt asked, “Dear Guru Ji, please let us know in what form of poetry shall we utter the praises.”

Upon listening to them, Guru Ji uttered a Swaiya so that the Bhatt can utter their praises in that way. Then Bhatt followed the same rhythm and uttered the praises of Guru Nanak, Guru Angad Dev Ji, Guru Amar Das Ji, Guru Ram Das Ji and Guru Arjan Dev Ji.

Upon the completion, Guru Ji was very pleased and blessed them with liberation and a few days later the Bhatt left their physical body.

83.1 Gurbani detail for 17 Bhatt

Guru	Bhatt	Gurbani reference	Ang of Sri Guru Granth Sahib Ji	No. of Swaiya's
Guru Nanak Dev Ji	Kal	ਕਬਿ ਕਲ , ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ; ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ ॥੨॥	1389-14	Swaiya no. 1 to 10 Total 10
Total Swaiya of Guru Nanak Dev Ji				10
Guru Angad Dev Ji	Kal Sahar	ਕਹੁ ਕੀਰਤਿ ਕਲਸਹਾਰ , ਸਪਤ ਦੀਪ ਮਝਾਰ; ਲਹਣਾ ਜਗਤੁ ਗੁਰੁ , ਪਰਸਿ ਮੁਰਾਰਿ ॥੧॥	1391-5	Swaiya no. 1 to 4 Total 4
	Kal	ਸਤਿਗੁਰੁ ਕਲ , ਸਤਿਗੁਰ ਤਿਲਕੁ ; ਸਤਿ ਲਾਗੈ , ਸੋ ਪੈ ਤਰੈ ॥	1391-18	Swaiya no. 5 to 9 Total 5
	Tal	ਸੁ ਕਹੁ ਟਲ , ਗੁਰੁ ਸੇਵੀਐ ; ਅਹਿ ਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ ॥	1392-14	Swaiya no.10 Total 1
Total Swaiya of Guru Angad Dev Ji				10
Guru Amar Das Ji	Kal	ਕਵਿ ਜਨ ਕਲੁ , ਸਬੁਧੀ ; ਕੀਰਤਿ ਜਨ , ਅਮਰਦਾਸ ਬਿਸੁਰੀਯਾ ॥	1392-18	Swaiya no.1 to 9 Total 9
	Jalap	ਸਕਯਬੁ ਸੁ ਸਿਰੁ , ਜਾਲਪੁ ਭਣੈ ; ਜੁ ਸਿਰੁ ਨਿਵੈ , ਗੁਰ ਅਮਰ ਨਿਤ ॥੧॥੧੦॥	1394-7	Swaiya no. 10 to 12 and 14 Total 4

	Jal	ਤੈ ਲੋਭੁ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਤਜੀ ; ਸੁਮਤਿ , ਜਲੁ ਜਾਣੀ ਜੁਗਤਿ ॥	1394-17	Swaiya no. 13 Total 1
	Kirat	ਗੁਰ ਅਮਰਦਾਸ ਕੀਰਤੁ ਕਹੈ ; ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ , ਤੁਅ ਪਾ ਸਰਣ ॥੧॥੧੫॥	1395-5	Swaiya no. 15 to 18 Total 4
	Bhikha	ਗੁਰੁ ਮਿਲਿਉ ਸੋਇ , ਭਿਖਾ ਕਹੈ ; ਸਹਜ ਰੰਗਿ ਦਰਸਨੁ ਦੀਅਉ ॥੧॥੧੯॥	1395-18	Swaiya no. 19 and 20 Total 2
	Sal	ਗੁਰ ਅਮਰਦਾਸ , ਸਚੁ ਸਲੁ ਭਣਿ ; ਤੈ ਦਲੁ ਜਿਤਉ ਇਵ ਜੁਧੁ ਕਰਿ ॥੧॥੨੧॥	1396-5	Swaiya no. 21 Total 1
	Bhal	ਰੁਦ੍ਰ ਧਿਆਨ , ਗਿਆਨ ਸਤਿਗੁਰ ਕੇ ; ਕਬਿ ਜਨ ਭਲੁ , ਉਨਹ ਜੋ ਗਾਵੈ ॥	1396-7	Swaiya no. 22 Total 1
Total Swaiya of Guru Amar Das Ji				22
Guru	Bhat	Gurbani reference	Ang of Sri Guru Granth Sahib Ji	No. of Swaiya's
Guru Ram Das Ji	Kal Sahar	ਕਲੁ ਸਹਾਰੁ ; ਤਾਸੁ ਗੁਣ ਜੰਪੈ ॥	1396-13	Swaiya no. 1(first half) Total ½
	Kal	ਕਵਿ ਕਲੁ , ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ; ਗੁਰ ਰਾਮਦਾਸ , ਸਰ ਅਭਰ ਭਰੇ ॥੧॥	1396-15	Swaiya no. 1 (second half) to 12 Total 12 ½
	Nal	ਨਲੁ ਕਵਿ ਪਾਰਸ ਪਰਸ , ਕਚ ਕੰਚਨਾ ਹੁਇ ; ਚੰਦਨਾ ਸੁਬਾਸੁ ਜਾਸੁ , ਸਿਮਰਤ ਅਨ ਤਰ ॥	1399-1	Swaiya no. 13 to 17 and 5/9 Total 6
	Das	ਜੋ ਗੁਰੂ ਗੁਰੂ ਅਹਿਨਿਸਿ ਜਪੈ ; ਦਾਸੁ ਭਟੁ ਬੇਨਤਿ ਕਹੈ ॥	1399-15	Swaiya no. 3 /7 + 7/11 to 4/16/29 Total 7

	Jelan	ਗੋਬਿੰਦਵਾਲੁ , ਗੋਬਿੰਦ ਪੁਰੀ ਸਮ ; ਜਲ੍ਹਨ , ਤੀਰਿ ਬਿਪਾਸ ਬਨਾਯਉ ॥	1400-5	Swaiya no. 6/9 Total 1
	Ganga	ਸੰਸਾਰਿ ਸਫਲੁ ਗੰਗਾ, ਗੁਰ ਦਰਸਨੁ ; ਪਰਸਨ ਪਰਮ ਪਵਿਤ੍ਰ ਗਤੇ ॥	1401-18	Swaiya no. 1 to 5 Total 5
	Gayand	ਨਾਮੁ ਸਾਰੁ ਹੀਏ ਧਾਰੁ , ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੰਦ ; ਸਤਿਗੁਰੁ ਸਤਿਗੁਰੁ , ਸਤਿਗੁਰ ਗੁਬਿੰਦ ਜੀਉ ॥੪॥੯॥	1403-7	Swaiya no. 6 to 13 (3/13/42) Total 8
	Mathra	ਨਾਨਾ ਪ੍ਰਕਾਰ ਜਿਨਿ ਜਗੁ ਕੀਓ ; ਜਨੁ ਮਥੁਰਾ ਰਸਨਾ ਰਸੈ ॥	1404-4	Swaiya no. 43 to 49 (4/49) Total 7
	Bal	ਕਰਮ ਕਰਿ ਤੁਅ ਦਰਸ ਪਰਸ , ਪਾਰਸ ਸਰ ; ਬਲੁ ਭਟ , ਜਸੁ ਗਾਇਯਉ ॥	1405-14	Swaiya no. 50 to 54 (5/54) Total 5
	Kirat	ਕਵਿ ਕੀਰਤ ਜੋ ਸੰਤ ਚਰਨ , ਮੁੜਿ ਲਾਗਹਿ ; ਤਿਨ੍ ਕਾਮ ਕ੍ਰੋਧ ਜਮ ਕੋ ਨਹੀ ਤ੍ਰਾਸੁ ॥	1406-1	Swaiya no. 55 to 58 (4/58) Total 4
	Sal	ਗੁਰ ਰਾਮਦਾਸ ਸਚੁ ਸਲੁ ਭਣਿ ; ਤੂ ਅਟਲੁ ਰਾਜਿ , ਅਭਗੁ ਦਲਿ ॥੧॥	1406-13	Swaiya no. 59 to 60 (2/60) Total 2
Total Swaiya of Guru Ram Das Ji				58
Guru	Bhat	Gurbani reference	Ang of Sri Guru Granth Sahib Ji	No. of Swaiya's
Guru Arjan Dev Ji	Kal	ਕਲੁ ਜੋਤਿ ਕਰ ; ਸੁਜਸੁ ਵਖਾਣਿਓ ॥	1407-2	Swaiya no. 1 to 5 and no. 7 to 12

				Total 11
	Kal Sahar	ਭਯ ਭੰਜਨੁ , ਪਰ ਪੀਰ ਨਿਵਾਰਨੁ ; ਕਲੁ ਸਹਾਰੁ ਤੋਹਿ ਜਸੁ ਬਕਤਾ ॥	1407-15	Swaiya no. 6 Total 1
	Mathra	ਗੁਰ ਰਾਮਦਾਸ ਦਰਸਨੁ ਪਰਸਿ ; ਕਹਿ ਮਥੁਰਾ , ਅੰਮ੍ਰਿਤ ਬਯਣ ॥	1408-12	Swaiya no. 13 to 19 (7/19) Total 7
	Harban s	ਹਰਿਬੰਸ , ਜਗਤਿ ਜਸੁ ਸੰਚਰੁਉ ; ਸੁ ਕਵਣੁ ਕਹੈ , ਸ੍ਰੀ ਗੁਰੁ ਮੁਖਉ ॥੧॥	1409-15	Swaiya no. 20 to 21 Total 2
Total Swaiya of Guru Arjan Dev Ji				21

Summary of Bhat Bani:

No.	Bhat	No. of Swaiya's
1.	Kal	47.5
2.	Kal Sahar	5.5
3.	Tal	1
4.	Jalap	4
5.	Jal	1
6.	Kirat	8
7.	Bhikha	2
8.	Sal	3
9.	Bhal	1
10.	Nal	6
11.	Das	7
12.	Jelan	1
13.	Ganga	5
14.	Gayand	8
15.	Mathra	14
16.	Bal	5
17.	Harbans	2

Note:

BANI, recorded under the title Savaiyye, are the name popularly given to the compositions of the Bhattas as included in the Guru Granth Sahib (pp. 1389-1409). Bhattas were bards or panegyrists who recited poetry lauding the grandeur of a ruler or the gallantry of a warrior. Bhatt was also used as an epithet for a learned Brāhman. In the Sikh tradition, Bhattas are poets with the personal experience and vision of the spirituality of the Gurus whom they celebrate in their verse. According to Bhāi Santokh Singh, Sri Gur Pratāp Sūraj Granth, Bhāi Kahan Singh Nabha, Mahan Kosh, Bhāi Vir Singh Ji, Sri Guru Granth Sahib Kosh (1899) the Bhattas were the reincarnation of Vedas and they were seventeen (17). Surinder Singh Kohli in his Guru Granth Sahib – An Analytical Study also wrote that there were seventeen (17). Through research Professor Sahib Singh was the first to claim that there were only eleven (11) Bhattas and followed by all the publications published by the Universities and Professors. None of this new publications have ever proved through a thorough research that there were only eleven Bhattas.

The Bhattas are said to have originally lived on the bank of the River Sarasvati, which is also the name of the Indian mythological goddess of knowledge. They were thus called Sārasvat, i.e. the learned Brāhmanas. Those living on the other side of the Sarasvat were called Gaur. They showed little interest in learning and contended themselves with alms given to them by their patrons whose bansāvalināmās or genealogies they recorded in their scrolls called vahis. They are still found on the banks of the Sarasvati in the Talaudā (Jind), Bhādsōñ (Lādvā) and Karsindhu (Safidoñ) villages in Haryānā. Some of these families shifted over to Sultanpur Lodhi, now in Kapurthala district of the Punjab, and settled there. Bhikhā and Todā of these families embraced the Sikh faith during the time of Guru Amar Das Ji.

Bhāi Gurdas Ji also gives in his Vārāñ, XI. 21 a brief account of these Bhattas. What was the number of Bhattas whose compositions are included is a question not yet firmly answered. According to a tradition, Kalh, a leading Bhatt poet, took it upon himself to note down some of the verse of the Bhattas from the vahis and passed it on to Guru Arjan Dev Ji at the time of the compilation of the Adi Granth. As for the number of Bhatt contributors to the Guru Granth Sahib, Sahib Singh, Teja Singh, Taran Singh and other modern scholars count 11 of them, whereas Santokh Singh (Sri Gur Pratap Suraj Granth), Bhāi Vir Singh (Guru Granth Kosh), Bhāi Kahan Singh Nabha (Mahan Kosh) and some others among the traditional scholars count 17, and Pandit Kartar Singh Dākha puts the figure at 19. This variation is owed to the fact that the Bhattas used to sing in chorus and sometimes the chorus sung in a group went in the name of the leader at other times individually in the members of the group.

From among the 17 Bhattas positions figure in the Sri Guru Granth Sahib, Bhikha, son of Rayya, was a resident of Sultanpur Lodhi and had been a follower of Guru Amar Das. Of the total 123 savaiye in the Sri Guru Granth Sahib two are of his composition, both in praise of Guru Amar Das. Of the remaining sixteen Bhatt contributors four are his sons; Kalh, also known as Kal Thakur, who is reckoned to be the most learned of all the Bhattas, has 10 in praise of Guru Nanak, 9 each of Guru Angad and Guru Amar Das, 13 in praise of Guru Ram Das and 12 in praise of Guru Arjan; Jalap who had migrated to Goindval with his father has four to his name all of which are in praise of Guru Amar Das; Kirat (d. 1634) has eight savaiye, four each in praise of Guru Amar Das and Guru Ram Das; and Mathura 12, all in praise of Guru Ram Dās. Salh who has three savaiye extolling the pre-eminence of Guru

Amar Das (1) and Guru Ram Dās (2), Bhalh who has one savaiyya in praise of Guru Amar Das were the sons of Sekha, a brother of Rayya. Balh who has five savaiye stressing the spiritual oneness of the Gurus was son of Tokha, another brother of Rayya. Haribans, the eldest son of Gokha, a brother of Rayya, has two savaiyyes, both in praise of Guru Arjan. Nalh has five savaiyyes all in praise of Guru Ram Das. Das also spelt Dasu or Dasi, has composed ten savaiyyes including one conjointly written with Sevak, who in addition to this has four savaiyye of his own. Parmanand has five savaiyyes are in praise of Guru Ram Das, Tal's single one in praise of Guru Angad. Jalan has two savaiye in praise of Guru Ram Das, Jalh one in praise of Guru Amar Das and Gayand five, which glorifies Guru Ram Das. Of the total 123, ten each pay homage to Guru Nanak and Guru Angad, 22 to Guru Amar Das, Guru Ram Das and 21 to Guru Arjan.

The main purpose of these savaiye is to acclaim the Gurus, not as individuals but as the revelation they embodied. The Bhattas see the Gurus as one light, as one spirit passing from one body to the other. Bhatt Kirat for instance: "Just as (Guru) Angad was ever the part of Guru Nanak's being so is Guru Ram Das of (Guru) Amar Das'" Again, Bhatt Kalh: "From Guru Nanak was Angad: from Angad, Amar Das received sublime rank. From Guru Ram Das descended Guru Arjan, the great devotee of God" (GG, 1407). This concept of all the Gurus being one light, one voice has informed all along the Sikh belief and development and constitutes today a fundamental principle of the faith.

Bhatt Gayand is the first to use the word 'Waheguru' in the Sri Guru Granth Sahib Ji.

84. SRI (GURU) GRANTH SAHIB JI ⁹³

Adi Granth was completed and preparation was done for the Perakash. Karah Pershad was prepared and large crowd of people started gathering. Announcements were made everywhere that Adi Granth is completed and everyone was encouraged to have the sight and be in the presence of Adi Granth. Sanggat started gathering and the Kirtan was sung at Ramsar. The atmosphere was very blissful and joyous. Various types of offerings were offered such as sweetmeats, flowers and fruits.

Guru Arjan Dev Ji was in solitary when Kalyug appeared before Guru Ji. With folded hands, he praised Guru Ji, “Dear Guru Ji, you are the manifestation of Almighty himself. This is now my era and mankind will be committing lots of sins. The fools and the merciless will have pleasure in committing sins. Most of the people will sway away the righteous path. The Granth that you have compiled is the treasure of virtues. He who reads it shall vanish all the vices within. The Granth will be a guided path towards salvation. Reading the Granth will motivate people to dwell on Almighty’s name. The Granth will be catalytic to establish the centers of true congregation (Satsanggat). The Guru’s wisdom will be shared in the entire world. Please allocate a place for me to reside. Wherever I stay, please do unite me as well. I do not even have the strength to place my foot without your command. This is the motive of my visit. Wherever Gurbani is recited aloud I will loose my strength immediately. Please let me know the auspicious moment when I can be a part of your true congregation and be in your sanctuary.” Guru Arjan Dev Ji was delighted to hear this and said, “Wherever the true name (Satnam) is recited, you are not allowed to take a small step towards there. You are only allowed to join the congregation after the Ardaas has been performed and only during the Karah Parshad is served.” After listening to Guru Ji, Kalyug bowed respectfully before Guru Ji and left.

Guru Ji came to darbar sahib and joined the true congregation. Adi Granth placed at Guru Ji’s throne and Guru Ji himself sat amongst the Sanggat. The ‘Chor’ was being swung over Adi Granth and not Guru Arjan Dev Ji. The Sanggat bowed respectfully towards the Adi Granth and placed their offerings before Adi Granth. Flowers and fragrance were spread over the Darbar. The Kirtan was sung in Ragas using traditional string instruments. The poor and the needy were blessed with food, clothes and money.

Guru Arjan Dev Ji uttered, “Whoever comes to Ramsar with faith and takes a dip into the pool (Sarowar), shall have his/her sins vanished away. His faith for the Guru will intensify.” Guru Ji together with Bhai Gurdas Ji and with the Sanggat came to Amritsar.

Guru Arjan Dev Ji returned to his residence and Mata Gangga Ji welcomed Guru Ji with utmost respect. Guru Ji used to visit Sri Harmandir Sahib during the wee hours (Amritwela) and used to spend the rest of the day at Harmandir Sahib. Bhai Gurdas Ji used to educate Sikhs to read Gurbani correctly in Guru Ji’s presence daily.

⁹³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 49) – Churamani Kavi Santokh Singh Ji

84.1 Bhai Banno Ji

Bhai Banno used to live in Mangat village, also called Khara Mangat, Khara being its older name, in Phalia tehsil, Gujrat, Pakistan and once he came to visit Guru Ji with a large group of Sikhs. Bhai Banno Ji learned about the compilation of Adi Granth. Bhai Banno stayed with Guru Ji for a few days and one day he came forward along with the Sanggat and pleaded, “Dear Guru Ji, you are the benefactor of the meek. You have compiled Adi Granth, which is akin to a ship to ferry across mankind from the ocean of Maya. Please allow me to bring Adi Granth so that I can show it to the Sikh Sanggat living abroad as there is no copy that I can bring. This is the humble request of the Sanggat.”

After listening to Bhai Banno, Guru Ji contemplated; this is a big request as how can I give Adi Granth, as there is only one copy? But on the other hand, if I do not fulfill his request, the Sikhs will be disappointed as Bhai Banno is the leader of the local Sanggat and is very committed and passionate Sikh. An attempt should be made to duplicate the Adi Granth.

After contemplating, Guru Ji said, “Banno, you have requested for something very great as there is only one Adi Granth. However I cannot disappoint you either. You may bring the Adi Granth to your town for only one night and give your full respect to Adi Granth. The Sanggat should be present at all times.” After listening to Guru Ji, Bhai Banno left Amritsar and thought in his mind that he should make another copy of Adi Granth.

Bhai Banno was contemplating in his mind that how can he make a copy in such a short period of time. Bhai Banno then came out with an idea; he used to stop after every 2.4 kilometers and used to copy the Adi Granth. When he reached his village, half of the copy of Adi Granth was completed. Then he stayed for a night and left for Amritsar and on the way he completed the other half. Bhai Banno Ji included additional verses into the other copy of Adi Granth. He then presented both the Adi Granth and his copy. He also told Guru Ji that he had added a few additional verses. Guru Ji said, “Adi Granth should be untouched and the new Granth with additional verses should be kept separate.”

Bhai Banno Ji also did the binding of Adi Granth in Lahore when he was returning from his village to Amritsar.

85. THE PRAISES OF SRI HARMANDIR SAHIB AND SRI GURU GRANTH SAHIB JI ⁹⁴

In 1604 Guru Arjan Dev Ji completed the compilation of Adi Granth and Bhai Gurdas Ji wrote it. There was great joy and enthusiasm in the Sanggat. Some came to copy some shabads from Adi Granth for their personal use.

85.1 Praises of Gurbani

At Ramsar, Amritsar, during a large congregation when the preparation to do Parkash of Adi Granth Sahib was in progress, Guru Ji announced that this Adi Granth Sahib is the ship prepared to transport everyone across this worldly ocean. Whoever with devotion reads, listens and then contemplates on Gurbani will without effort become a passenger on the ship and with Guru Ji, who becomes the Captain of the ship Himself, will navigate the ship across the worldly ocean to the port of Eternity.

Guru Ji added that the physical body of Guru Ji will not remain forever and not accessible all the times, Adi Granth Sahib is Guru Ji's heart which will be available and accessible at all times.

85.2 First Parkash of Gurbani

In 1604, after completing the task of compiling Gurbani, Adi Granth Sahib was sent to Lahore for binding. As soon as the binding work was completed, Baba Buddha Ji, who carried Adi Granth Sahib on his head while Guru Arjan Dev Ji did Chaur sewa, brought Adi Granth Sahib to Harmandir Sahib from Ramsar Sahib. In Harmandir Sahib, Guru Ji sat lower than Adi Granth Sahib, observing this the Sanggat developed so much respect for Gurbani. Further to that Guru Ji didn't give any instruction on that day, instead Guru Ji asked Baba Budhha Ji to convey the Hukumnama from Aad Granth Sahib.

85.3 Respect for Gurbani

Guru Ji accompanied by (Guru) Hargobind Sahib Ji sat in the congregation and uttered the sermons in conjunction with the respect for Gurbani. Guru Ji said, "Adi Granth is a ship which can ferry across the entire mankind without going through the hardship of penance. If one focuses his concentration on Gurbani shall attain salvation. Guru in his physical form can only been seen at one place at a time. Adi Granth is the heart of the Guru, which shall remain supreme at all times. Adi Granth is greater than my physical form therefore; Adi Granth deserves higher respect than my physical form. Acknowledge Adi Granth as the master and offer your full reverence."

Guru Ji instructed Sikhs to consider Gurbani as the highest form of authority and to respect Gurbani more than Guru Ji's physical body. Guru Ji also specified that whenever Gurbani is to be written it has to be made sure that the spelling, with the correct Gurmukhi letters and vowels (lega-matra) be used. Guru Ji further said that Gurbani must be read with the correct punctuation and pronunciation and no one should try to add or remove any Shabad, alphabet

⁹⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 50) – Churamani Kavi Santokh Singh Ji

or vowels from Gurbani. The person who does so will only be showing disrespect and will be a fool and shall regret. No one is allowed to compose new hymns to be added into Adi Granth. It is therefore important that when Gurbani is written and read correctly, the reader will understand the essence of Gurbani and with that start giving utmost respect to Guru Ji, the knower of all and will not try to change what Guru Ji bestowed. Reading Gurbani correctly will give the right understanding as with the placing of sihari, bihari, ongkard and dulongkard the meaning becomes different.

Guru Ji indicated that in future, only Guru Tegh Bahadur Sahib Ji and Guru Gobind Singh Ji's bani would be included in the future.

Whoever worships the Adi Granth will be liberated and shall never face the messengers of death and the pains. Almighty's Name, which is the most supreme and even the divine knowledge, describes as beyond comprehension. Almighty and His name have no differences. Therefore, Adi Granth is the physical form of Almighty Himself. As much as one respects Gurbani, one will obtain the fruits equally. One should serve Adi Granth with utmost love and have the glimpse of Gurbani for the entire day. One who reads or listens to Gurbani with focused mind shall have the sermons dwell within his heart. Upon having the glimpse of Adi Granth, a person should fold his/her hands and bow before the Granth. The preachers should preach in accordance to the Gurbani in its principal context without presenting their own thoughts and understanding.

In reality, there is no difference between Waheguru and His creation i.e. the way to realise this is through Gurbani as Waheguru's existence and union is undoubtedly obtained from Gurbani. Guru Ji adds that the amount of respect that is given to Gurbani, the fruits will be equal. Whenever Sri Guru Granth Sahib is in the visibility, at once with much humility and folded hands one should bow his or her head to Sri Guru Granth Sahib Ji. Sri Guru Granth Sahib Ji's darbar (hall) should be decorated and scented. Great is the Sikh who respects and teaches others how to respect Gurbani.

85.4 After Sri Guru Granth Sahib Ji's Parkash at home

Guru Ji even specified that if a Sikh has Sri Guru Granth Sahib Ji at home and respects i.e. do sewa (care) and reads and listen to Gurbani as his Guru Ji is physically present, all of his troubles and difficulties will vanish and he will attain the highest level of spiritually awareness.

85.5 Taking refuge of Sri Guru Granth Sahib Ji

Guru Ji explained that a Sikh should always depend on Gurbani. Going through one's life in both happiness and sorrow, a Sikh should read or listen to Gurbani. Such a Sikh will remain in bliss and be thankful for everything that happens in his life. Gurbani should be read or if to be listened it should be recited by a Sikh and when the recitation is completed, Kera Pershad (sweet dish with equal parts of wheat flour, sugar and water) should be prepared and brought into Sri Guru Granth Sahib Ji's presence (Hejjuri) and while standing and with folded hands Ardass should be done faithfully in accordance to the purpose for which the Gurbani was read, Guru Ji will grant any wish in accordance with Almighty's order (Hukam).

Guru Ji grants both worldly needs and afterlife salvation when a Sikh takes Gurbani as the way of life. By reading Gurbani always, Waheguru's existence and remembrance will be permanently confined internally with which all the bad deeds will be pardoned and at the end

of life's journey the Sikh will not face the angels of death (jamdoot) but will immerse in the ever lasting bliss, Waheguru. Therefore, when a Sikh abandons his physical body, Adi Granth should be read from the beginning till the end. Upon completion, clothing should be offered to the reader and delicious food shall be served besides other services, which can be offered. Ardaas shall conclude the completion of Adi Granth reading, Karah Pershad should be served equally to all. For whom the prayers were held shall receive happiness and be protected in the next world. Gurbani is capable of protecting even in the next world and what shall be the difficulty in obtaining the worldly needs during lifetime. Reading Gurbani with love shall fulfill all desires. Reading Gurbani is equivalent to the meditation of Almighty's name. Therefore, one should recite Gurbani at all times.

85.6 The first Perkash

Guru Arjan Dev Ji called Baba Buddha Ji and said, "Respectful Baba Ji, do you know of such a place where the installation (Perkash) of Adi Granth will glorify its greatness at all times?" With folded hands Baba Ji replied, "Dear Guru Ji, who can be wiser than you? Anyway if you have asked for my opinion, I would suggest the installation of Adi Granth be done at Sri Harmandir Sahib as this is the only appropriate place."



Listening to Baba Ji's suggestion, Guru Ji was pleased and agreed to the proposition, as there is only one Harmandir Sahib and one Adi Granth in the whole world. It is a good union as it glorifies each other's greatness just like a diamond embedded on a gold base. Almighty's praises will be sung here day and night.

Then Guru Ji looked at Bhai Gurdas Ji and said, "Dear Gurdas Ji, the population of Sanggat to Sri Harmandir Sahib is rapidly increasing. No pain and poverty shall even come near to Harmandir Sahib. Harmandir Sahib is the house of Almighty himself and it welcomes all mankind without any discrimination. Even the prosperity serves Harmandir Sahib. Now we will stay for another night at Ramsar and will depart with Adi Granth to Amritsar tomorrow."

Eversince the Gurbani was brought from Goindwal Sahib, Guru Ji used to sleep on the ground and used to keep the Pothis at a higher platform. At night everyone slept but Guru Ji did not sleep as He was thinking to whom should he bestow the honour of the sewa of Adi Granth. Guru Ji considered the criteria of a perfect Granthi (Priest) who would be able to serve Adi Granth with full commitment and dedication while giving utmost respect and a humble personality. Upon considering the criterias, Guru Ji's selection narrowed down to Baba Buddha Ji who has served all the Gurus.

The next day, Guru Ji got up in the wee hours and took a dip in Ramsar Sarowar and sat down under a berry tree until 45 minutes before dawn. Guru Ji called upon Baba Buddha Ji and said, "Baba Ji, please place the Adi Granth respectfully on your head and lead the way to Amritsar." Guru Arjan Dev Ji barefootedly took the Chor and started swinging over the Adi Granth. Large crowd barefootedly joined the procession while singing Gurbani aloud. When the procession reached Harmandir Sahib, Raagis were doing Kirtan in Harmandir Sahib.

Adi Granth was placed on a beautiful wooden bed (Manji Sahib) in Harmandir Sahib. The Kirtan continued until the Shabad was completed. Guru Ji was sitting on the ground together with the Sangat. Guru Ji then told Baba Buddha Ji to open the Adi Granth (Perkash) and read the Hukamnama, which shall be heard by all. Baba Buddha Ji respectfully opened the Adi Granth and read the following shabad;

ਸੁਹੀ , ਮਹਲਾ ੫ ॥ (783-15)

Suhi, Fifth Mahala:

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ; ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

Almighty Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks.

ਧਰਤਿ ਸੁਹਾਵੀ , ਤਾਲੁ ਸੁਹਾਵਾ ; ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥

The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water.

ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ , ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ ; ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

The Ambrosial Water is filling it, and my job is perfectly complete; all my desires are fulfilled.

ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ; ਲਾਥੇ ਸਗਲ ਵਿਸੁਰੇ ॥

Congratulations are pouring in from all over the world; all my sorrows are eliminated.

ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ; ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ ॥

The Vedas and the Puraanas sing the Praises of the Perfect, Unchanging, Imperishable Primal Lord.

ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ; ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on Almighty's Name (Naam). ||1||

ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ , ਦੀਨੇ ਕਰਤੇ ; ਤੋਟਿ ਨ ਆਵੈ ਕਾਈ ਰਾਮ ॥

The Creator has given me the nine treasures, wealth and spiritual powers, and I do not lack anything.

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ; ਕਰਤੇ ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ ॥

Eating, spending and enjoying, I have found peace; the gifts of the Creator Lord continually increase.

ਦਾਤਿ ਸਵਾਈ , ਨਿਖੁਟਿ ਨ ਜਾਈ ; ਅੰਤਰਜਾਮੀ ਪਾਇਆ ॥

His gifts increase and shall never be exhausted; I have found the Inner-knower, the Searcher of hearts.

ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਠੇ ; ਦੁਖੁ ਨ ਨੇੜੈ ਆਇਆ ॥

Millions of obstacles have all been removed, and pain does not even approach me.

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ; ਬਿਨਸੀ ਭੂਖ ਸਬਾਈ ॥

Tranquility, peace, poise and bliss in abundance prevail, and all my hunger is satisfied.

ਨਾਨਕ , ਗੁਣ ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ; ਅਚਰਜੁ ਜਿਸੁ ਵਡਿਆਈ ਰਾਮ ॥੨॥

Nanak sings the Glorious Praises of his Lord and Master, whose Glorious Greatness is wonderful and amazing. ||2||

ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ; ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥

It was His job, and He has done it; what can the mere mortal being do?

ਭਗਤ ਸੋਹਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ; ਸਦਾ ਕਰਹਿ ਜੈਕਾਰਾ ਰਾਮ ॥

The devotees are adorned, singing the Praises of Almighty's virtues; they proclaim His eternal victory.

ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ ; ਸਾਧਸੰਗਤਿ ਸੰਗਿ ਬਨੀ ॥

Singing the Praises of Almighty's virtues of the Universe, bliss wells up, and we are friends with the Saadh Sanggat, the Company of the Holy.

ਜਿਨਿ ਉਦਮੁ ਕੀਆ ਤਾਲ ਕੇਰਾ ; ਤਿਸ ਕੀ ਉਪਮਾ ਕਿਆ ਗਨੀ ॥

He who made the effort to construct this sacred pool - how can his praises be recounted?

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ; ਮਹਾ ਨਿਰਮਲ ਚਾਰਾ ॥

The merits of the sixty-eight sacred shrines of pilgrimage, charity, good deeds and immaculate lifestyle, are found in this sacred pool.

ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ; ਨਾਨਕ , ਸਬਦ ਅਧਾਰਾ ॥੩॥

It is the natural way of Almighty and Master to purify sinners; Nanak takes the Support of the Guru's Shabad (Gurbani). ||3||

ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੁ ਕਰਤਾ ; ਉਸਤਤਿ ਕਉਨੁ ਕਰੀਜੈ ਰਾਮ ॥

The treasure of virtue is my God, the Creator Lord; what Praises of Yours should I sing, Dear Almighty?

ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ; ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ ਰਾਮ ॥

The prayer of the Saints is, "O Lord and Master, please bless us with the supreme, sublime essence of Your Name."

ਨਾਮੁ ਦੀਜੈ , ਦਾਨੁ ਕੀਜੈ ; ਬਿਸਰੁ ਨਾਹੀ ਇਕ ਖਿਨੋ ॥

Please, grant us Your Name, grant us this blessing, and do not forget us, even for an instant.

ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ ਰਸਨਾ ; ਸਦਾ ਗਾਈਐ ਅਨਦਿਨੋ ॥

Chant the Glorious Praises of the World-Lord, O my tongue; sing them forever, night and day.

ਜਿਸੁ ਪ੍ਰੀਤਿ ਲਾਗੀ ਨਾਮ ਸੇਤੀ ; ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤ ਭੀਜੈ ॥

One who enshrines love for Almighty's Name (Naam), his mind and body are drenched with Ambrosial Nectar.

ਬਿਨਵੰਤਿ ਨਾਨਕ , ਇਛ ਪੁੰਨੀ ; ਪੇਖਿ ਦਰਸਨੁ ਜੀਜੈ ॥੪॥੭॥੧੦॥

Prays Nanak, my desires have been fulfilled; gazing upon the Blessed Vision of Almighty, I live. ||4||7||10||

Everyone bowed upon the completion of the Hukamnama. Baba Ji then read Sri Jap Ji Sahib from the Adi Granth. Everyone was blissful and the environment is beyond description.

Later Baba Buddha Ji asked Guru Arjan Dev Ji that where would be the appropriate place for Adi Granth during the night, as this would establish a practice for the future. Guru Ji answered, "Harmandir Sahib is the abode of Almighty and the Adi Granth is the reincarnation of Almighty. Four and a half hours after dusk, Kirtan Sohila should be read while performing the 'Semapti' of Adi Granth. After performing ardaas, Adi Granth should be placed in a beautiful palanquin and carried to my personal room (Kothi Sahib, later established as Sri Akaal Takht) and place the Adi Granth on my bed."

Guru Ji then continued, "Four and a half hours (4.5) before dawn, Harmandir Sahib should be washed and Harmandir Sahib should be lighted with ghee lamp (Joth). Three (3) hours before dawn, Asa Di Vaar should be sung in Raagas. Forty-five (45) minutes before dawn, Adh Granth shall be brought into the Harmandir Sahib. Hukamnama should be read after the completion of Asa Di Vaar. This shall be the practice in Harmandir Sahib."

Kirtan in Kanra Raag was sung and then Kirtan Sohila was read while doing 'Semapti'. After that Ardaas was performed, Baba Ji carried and placed Adi Granth on his head and Guru Arjan Dev Ji was doing 'chor' while walking behind Baba Ji. Shell (Sankh, large shell of *Turbinella pyrum*) was blown in a loud sound. Everyone walked along to Guru Arjan Dev Ji's room and placed Adi Granth on a beautifully decorated bed.

Guru Ji himself slept on the floor while Adi Granth Sahib was placed on the Menji Sahib (woven wooden bed). Until today, it can be seen in Kothi Sahib that a white cloth is placed below the Menji Sahib to signify the respect Guru Ji gave to Gurbani.

86. BHAI TILOKA JI ⁹⁵

86.1 Background

One day the Divine Darbar of Guru Arjan Dev Ji Maharaj was going on at Sri Amritsar Sahib. Bhai Triloka who was a soldier in the Mughal army in Ghazni city of Afghanistan, came for Darshan of Guru Ji. He placed his head on the Charan Kamal of Guru Ji and humbly requested Guru Ji to free him from the bonds of Maya and give him such spiritual lesson so that he may swim across this terrible ocean to Sachkhand.

86.2 Guru Ji's sermons to Bhai Triloka Ji

Guru Ji blessed Triloka with Gurmat Naam and gave him the following Updesh:

1. Always keep your concentration in true Naam.
2. Don't give up Simran ever during the day and night; continue doing it while sitting, standing and walking.
3. Accept the Will of Waheguru; then Waheguru would get pleased and bless you.
4. Never blame Waheguru for anything; He is present in everything.
5. Give up the sensation of the body and slowly recognize the illuminated form of Waheguru everywhere. Giving up sensation of the body means to give up Haume and pleasures of the body.
6. Stay non-violent towards creatures and have mercy and compassion on everyone.
7. Don't hurt anyone's heart.
8. Stay contented in whatever you have.
9. Give up the 5 evils including anger (Krodh).

Bhai Triloka took the teachings of Guru Ji and carved them in stone, on his heart. He came back to Ghazni where he was employed as a soldier with the Mughals. He was a very able soldier, fully skilled in warfare. He was one of the favourite of the king (governor) and worked in the group that was responsible for the personal security of the king.

⁹⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 51) – Churamani Kavi Santokh Singh Ji

86.3 Bhai Triloka commits a great sin

One day the king went for hunting and Triloka accompanied him since he was part of his personal security. In the jungle, they spotted a female deer and the king asked Triloka to chase her. Triloka's horse swiftly got close to the deer. Triloka as part of his natural impulse struck the deer with his sword. The deer got hurt on the stomach area and fell on the ground. She was pregnant and was in great pain. Then out of her stomach came two deer calves. All three stayed in pain for some time and then died in front of Triloka's eyes.

Bhai Triloka was devastated. He cursed himself for committing such a sin just for the sake of entertainment. He remembered Guru Ji's hukam to have mercy and compassion for all creatures. He felt that he had disobeyed Guru Ji's Hukam and committed a great sin. He lost his appetite and went into depression.

After doing deep thinking, he came to the conclusion that he was not going to commit such a sin again. He thought that if he did not have sword, he could have avoided killing the deer. That day he got a special sword made out of wood with handle that of Sarbloh. He started wearing this sword of wood from that day. Only he knew about his wooden sword.

86.4 The Appraisal

One day, someone who did not like him, somehow found out that Triloka Ji had started wearing a wooden sword. He complained to the king. The king was very fond of Triloka Ji and did not believe a single word of the Nindak (slanderer). At this the Nindak said that he was willing to undergo any punishment if his information was found to be false. This way with constant cajoling he sowed the seed of suspicion in the mind of the king.

The king did not want to ask Bhai Triloka directly if he was wearing a wooden sword. So he called an assembly of all his elite soldiers and told all of them that he was going to test their weapons. He first took out his own sword and showed it to all. This way he started checking swords of all soldiers.

Bhai Triloka was terrified at the thought of getting caught with a wooden sword. The embarrassment would have been too much for him to sustain. He started doing Gupt Ardaas before Guru Ji to save his honour. He pleaded before Guru Ji to keep his honour in the same way he had kept the honour of Panchaali and saved her from getting naked. His mind in a matter of seconds attained full concentration and right at that point Guru Ji decided to keep his honour.

86.5 Honour kept

The king arrived near Bhai Triloka and smilingly asked him to show his sword so that he may see what stamp his sword had. Triloka said that his sword had the stamp of his Guru and saying "Waheguru" and he confidently took out his Sri Sahib (sword). When he took out his sword, it was as if lightening had fallen on the assembly. The shine of the sword was breathtaking and the edge of the sword was so sharp that no one had seen such edge before. Everyone who saw the sword was stunned.

The Mughal was extremely pleased and right on the spot doubled his salary. The Nindak who had complained to the king had his face blackened and kicked out of the court.

Bhai Triloka's Rom-Rom (every cell) was filled with gratitude for Guru Ji. Guru Ji had kept his honour in such way that his faith in Guru Ji increased manifold. After few months he personally came to Sri Amritsar and narrated his story in the Darbar of Guru Ji. Everyone who heard this Saakhi was saying Dhan Guru! Dhan Guru!

87. BHAI KATARU JI⁹⁶

Once Bhai Kataru, the King's weighman, came from Kabul. When he solicited instruction from Guru Arjan Dev Ji, he was told to use just weights and discharge his duties honestly. When he returned to his office in Kabul, a bania, or petty shopkeeper, with evil and malicious intent, placed in his shop a false weight, which he unknowingly used.

The bania went to the king to lay information against Kataru. The King proposed to inspect the weighing apparatus, and Kataru, hearing this, prayed to Guru Arjan Dev Ji to protect him. Guru Ji, who was in Amritsar, knew of Kataru's distress.

At that moment a poor Sikh came to Guru Ji, with a small offering of five paise. Guru Ji took the coins and passed them from one hand to the other simultaneously with the king's inspection, so when the king tried both scales, the weights appeared correct.

Guru Ji explained the meaning of his act to an inquiring Sikh; The King of Kabul was satisfied with his inspection.

⁹⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 51) – Churamani Kavi Santokh Singh Ji

88. SERMONS TO SIKHS ⁹⁷

88.1 Bhai Puriya and Bhai Choochar⁹⁸

Bhai Puriya and Bhai Choochar were Chaudhary (headmen of a small area) by profession and came to the refuge of Guru Arjan Dev Ji. Their profession was such that they could not avoid lying and doing other such sinful practices including corruption.

They came to the Darbar of Guru Ji and truthfully pleaded, “O Satguru Ji, since we are Chaudharies we lie a lot; how can we attain salvation?”

Satguru Ji did bachan (said), “You will have to stop lying if you want to be saved.”

They honestly replied back, “We are Chaudharies by profession and it is not possible for us to carry on with our profession without lying.”

Guru Ji is extremely merciful. Guru Ji could have denied them Sikhi but Guru Ji is always Merciful. Guru Ji lovingly, showering love from his mouth said, “If you can't stop lying, then apart from your Amritvela Naam Jaap, listen to Gurbani for about 2 hours (4-5 ghariya), with love and all day long continue with your profession as normal. At night, write all your sinful activities on paper. Every month come to Darbar for darshan and bring along your account of sinful activities done during the course of your profession.”

The Chaudharies happily obeyed the hukam. They started getting up at Amritvela to do Naam Abhyaas. Later on they would listen to Gurbani paath for about 2 hours. During the night, they would write all their sinful activities like lying, doing corruption etc. Then every month they would go to the Darbar of Guru Ji and read out all their sins there.

The Paaras Kala of Gurbani never fails. Who ever listens to Gurbani and Naam with love and devotion gets his heart and intelligence cleaned and these Chaudharies were no exception. They felt extreme remorse and embarrassment when they read out their sins to Guru Ji. They started getting fearful of sinning. They had the following options:

- 1) Continue to sin and write all sinful activities. They read them out to Guru Ji once a month.
- 2) Since they felt embarrassed, they could have continued their sinful activities but not write all of them on paper.
- 3) Stop sinning and thus save themselves from the embarrassment they felt when reading out their sins to Guru Ji.

They of course chose the last option i.e. to stop lying and doing corruption. At first they reduced their sinful activity to a bare minimum. They only lied when they could not avoid

⁹⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 52- 67) – Churamani Kavi Santokh Singh Ji

⁹⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 52) – Churamani Kavi Santokh Singh Ji

but slowly they totally gave up lying. It took them 6 months to reach this state.

Their tendency towards Dharma increased and their sinful activities stopped. This way they attained salvation. Bhai Gurdas Ji has written about them as follows:

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May Guru Ji erase our sinful tendencies and enable us to chant Naam and derive pleasure (Rass) from it.

88.2 Bhai Paira and Bhai Durga⁹⁹

One day Bhai Paira and Bhai Durga came to the Darbar of Guru Arjan Dev Ji and attended Satsangat (true Congregation) for few days. Their hearts were purified doing Sanggat and one day, becoming an embodiment of humility, they requested Guru Ji, “We have come to your refuge, O True King, grant us the boon of salvation. We have heard that countless Sikhs have served you and reached the highest spiritual point. Which ever way we may swim across this terrible ocean, bless us with that way.”

Guru Ji, who always resides in the house of compassion and mercy, after blessing them with Gurmat Naam, gave them divine teaching as follows:

“Because of good Karma of your past lives, you have been blessed with many blessings in this life. Your body is healthy, your wife is of noble character, your sons are obedient and your house is full of wealth, buffaloes and cows (for milk). Now recite the True Naam with devotion, go to Sat Sanggat regularly, and serve the Gurmukhs who come to your house, with devotion and humility.”

After a pause Guru Ji continued with his sermon, “Serve the Sikhs who come to your house humbly and with love; serve them four kinds of foods (Svaad, Sangidh, Madhur, Rasvara); speak to them sweet words; if they are feeling hot and are perspiring, fan them with devotion; and if they are feeling cold, gift them blankets. First serve them and then eat the food remaining after serving them and when you eat your food, thank Waheguru from the bottom of your heart. Give out any excess money in charity. This way, your life will become pure and you will attain salvation.”

Bhai Paira and Bhai Durga engraved Guru Ji’s Hukams in stone and started following the Hukams earnestly. They did meditation on the True Name of Almighty at Amritvela, attended Satsangat, served Gusikhs earnestly and gave excess money to charity. They gave much more than the required Daswandh (10% of the income). It so occurred as per Will of Waheguru that their income came down and their charity work stayed same as before. Sooner than later they were under heavy debt.

One day a lot of Sanggat arrived at their house. Their financial situation was a bit down and

⁹⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 52) – Churamani Kavi Santokh Singh Ji

they did not have the required funds to serve the Sanggat. Bhai Paira tried to get more loans from the local creditor but his application was not approved. He came home and got hold of his wife's old gold ornaments and mortgaged them. This way he served the Sanggat as much as he could.

In few days this money was exhausted but Sanggat was still around. He was greatly vexed by this situation. He wished to serve the Sanggat but his hands were now restrained. He went out in his fields and as he was thinking what to do, he started digging the soil with his stick. As he was digging, he felt something hard and was surprised to see a vessel. He took out the vessel and found it full of gold coins. He considered this to be Guru Ji's gift and used it to pay down his loans as well as serve the Sanggat.

He started reciting Gurbani with even more devotion and after a few days arrived at the Hazoor of Guru Arjan Dev Ji. There he narrated his story to Sanggat. Guru Ji was very pleased and said great Bachans as follows:

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(After hearing the story involving wealth, Guru Ji did Bachan that one who eats by sharing)

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(Waheguru never allows his wealth to be reduced and gives him all Padaraths (things he needs))

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(This way by remembering the True Naam, he attained Salvation. In the last moments, Guru Ji helped him.)

88.3 Bhai Bala and Bhai Kishan¹⁰⁰

Bhai Bala and Bhai Kishan were two Brahmins. They were experts of Sanskrit scriptures. Whenever these two used to preach, everyone used to listen with full attention, as their method of preaching was good.

Both of them heard about Guru Arjan Dev Ji, that whoever goes to Guru Ji gets his\her vices removed. Both of them got ready and went to Guru Ji. Upon reaching, they sat and asked Guru Ji, "Dear Guru Ji, we have heard that you bless your Sikhs with all kind of virtues. We are experts in six Sastras and Puranas but still we do not attain peace. Dear Guru Ji, please help us attain peace."

Upon hearing their request Guru Ji replied, "Virtue and sin are all caused by the mind. Both of you all have attained knowledge for the sake of money. Even when you both are preaching, your mind is constantly thinking of money. With all this, how can you all attain peace? From future, just as how you use your intelligence to contemplate you're preaching so that it can attract listeners; in the same way, use your intelligence to explain to your mind to

¹⁰⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 53) – Churamani Kavi Santokh Singh Ji

ponder on the teaching of the Vedas. When you start doing this, do recitation of ‘Satnam’ with full love.”

Hearing Guru Ji’s advice both of them managed to leave their vices and attained peace. They always used to come to Guru Ji’s court and sit in the congregation. In the end, both of them attained salvation.

88.3.1 Bhai Samunda

Once, a Sikh by the name of Bhai Samunda came to Guru Ji and asked, “Dear Guru Ji, please explain to me who is called a Sanmukh and who is called Bemukh? Please explain to me the characteristics of both of them so that I can become a Sanmukh and never a Bemukh.

Hearing this Guru Ji replied, “If a King sends his worker to do work. If he does the work with his full intelligence, energy and love the King will show his face (Sanmukh) and will not impertinent (Bemukh) him. In the same manner, Waheguru has sent humans so that they do naam, daan and ishnaan. They should also get up during amritwela and sing the praises of Almighty. According to your own capability donate to the poor and hungry.

88.3.2 Bhai Kula, Bhai Chanju & Bhagirath Soini

Bhai Kula, Bhai Chanju and Bhagirath Soini once came to Guru Ji and pleaded. They then humbly asked, “Dear protector of the meek, consider us as very ill. We have been suffering through the cycle of reincarnation. When a mortal dies, he/she suffers a lot of pain and there is no pain equivalent to that. Now Guru Ji, we are in your refuge. Save us from this cycle. Shower us with your blessing so that our pain of birth and death will vanish forever.

Guru Ji replied, “Become Gurmukh and leave the worldly deeds behind.” They again asked, “Tell us the secret and explain to us the meaning of Gurmukh and Manmukh. This is because when we will know the meaning of Gurmukh, we will strive to achieve it and fulfil Guru Ji’s words.”

Guru Ji said, “There are three (3) types of Gurmukh and Manmukh. The three type Gurmukhs are, Gurmukh, Gurmukh Tar and Gurmukh Tam. A Gurmukh is a person who refrains from doing evil deeds and follows the command of Guru Ji. A Gurmukh sees his enemies and friends as equal. Dear Sikhs, these are the characteristics of a Gurmukh. A Gurmukh Tar is a person who abandons all evil deeds and has placed Guru Ji in his heart. A Gurmukh Tar tries to help others if he is unable, he will not think badly of them. If someone does something bad to a Gurmukh Tar, he will think it as blessings from Almighty and will not feel bad. Now listen to the qualities of a Gurmukh Tam, he has the ultimate complete knowledge and is very intelligent. He has understood the form of Almighty within all in line with Guru’s sermons. Then he loses the faith on multi-functional materialistic world as he realises the One Almighty within all forms.

Now listen to the three types of Manmukh. Manmukhs are such that they will do ill even to those who does good to them. They have never done good in their whole life as they have made their mind the leader. They only listen what their mind says and they don’t follow any faith. They slander others faith and ask questions, what is religion? They lie, cheat and commit adultery. These were the characteristics of Manmukh. Now listen to the characteristics of Manmukh Tar. A Manmukh Tar will be jealous of other’s achievements and will try his best to destroy his reputation. A Manmukh Tar will be jealous of even his own relatives and the people close to him and will try to spoil their reputation. A Manmukh

Tar will be sweet from the mouth but will be burning from inside. A Manmukh Tar sees love and enmity as the same and will do bad to everyone. He sees the world as his enemy and he is jealous of everyone. Now listen to the characteristics of a Manmukh Tam. A Manmukh Tam sees his benefit in everyone's loss. He never utters and listens to Gurbani. He stays without any donation, pious deeds and cleanliness. They don't even believe that their life is dependent of natural resources and they claim that they do not believe in doing good to others. They also claim that they will attain happiness by doing ill to others. This type of mortal shall go to hell. They suffer through various types of pain in the after life and are subjected to the never-ending cycle of reincarnation."

The three Sikhs listened to Guru Ji's sermons and they adopted the Gurmukh characteristics. They used to perform sewa altruistically and concentrated their minds on their real self (Atma).

88.4 Bhai Lalu, Balu and Haridas¹⁰¹

Bhai Lalo Beej, Bhai Balu Beej and the third person, Bhai Pyara, these 3 came together for the darshan of Guru Arjan Dev Ji.

With folded hands they bowed down and sat near Guru Arjan Dev Ji. They then made their request, "Please give us your instructions, and make us meet your close Sikhs. Through which we will receive salvation. Please give us your instructions." On hearing their request, Guru Arjan Dev Ji said, "Destroy pride, attachment and jealousy. Don't have the thought for the negative or bad for others. You will then never face any sadness or pains in any way. Meet and live happily with Sikhs. Meet Sikhs with folded hands (sign of respect) and full of love.

Speak pleasingly (1) and live humbly (2). Share your food (3) and meet with love in your hearts (4). Practice earning an honest living (5) and eating from your own honest living. These 5 deeds will give you happiness.

Do the above and never sway away from these practices. You will achieve salvation whilst living the life of an householder." On hearing Guru Ji's teaching, these Sikhs started to practice and their troubles and predicaments went away.

88.4.1 Bhai Dheer Nihalu, Tulsia & Bula Chandiaa

Dheer Nihalu, Tulsia, Bula Chandiaa came seeking the shelter of Guru Arjan Dev Ji which is giver of happiness. They sat near Gururji and listened to kirtan that was ongoing. In the kirtan, Guru Nanak Dev Ji's praises were being sung. They sat listening and contemplating on the meanings of the shabad.

In all of them, there was a doubt that was created, as to there be many that had created fights or arguments. They then asked to understand and had the wish to be Sikhs in their hearts. "Gururji, listen that there are a lot of people who like to argue and create fights but they are ignorant and do not have the knowledge. In their minds, there are doubts. However, you are ever complete and can do anything, please explain to us about this? There are some who say that Guru Nanak is the avataar of Raja Janak. Some others say that Guru Nanak is the form of

¹⁰¹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 54) – Churamani Kavi Santokh Singh Ji

Vishnu and have come to this world to do many different plays. Like this, there are many other views however we are not able to ascertain which is the truth. Please bless us and tell us of secret of the avtaars and by listening we have complete faith and we become Sikhs. This doubt has been there for a long time therefore, please remove this from all.'

On hearing this Guru Arjan Dev ji then said, "Sri Satgur Nanak is the treasure of all the good characteristics. Even the Vedas have said that He is endless, and without limits. All have tried and gave up but cannot find or comprehend Guruji. All including Brahma, Shiva and Sankadak (Bhama's sons) have used their intellect and researched. The Sahansar (the snake with 1,000 mouths) praises daily and yet they are not able to find or reach the limits of Guru Nanak."

"The earth became heavy with sins and gave up hope and then did a lot of please. People no longer had the powers to do yogas and penance and without doing good deeds the situation of the people was bad. Earth then did a plea that it is without any support, therefore to provide support through which it can stay still. Almighty who plays are astonishing, and create, cares and also is the destroyer. The Almighty came in the form of Guru Nanak to this world and created this great Sikhi. The people are now without the power to do yogas and penance. That is why Guru Ji created Sikhi, which has spread far and wide and will continue to grow. Guru Ji then taught how to do the meditation of the true name. Also, taught the practice of donating, bathing and meditating with love. It took the gist of the 4 vedas and taught it in the current local language. That knowledge that was difficult to get through the Sanskrit language was made simpler and available to 100,000 in the simple language that was used daily by the people.

The principles in Sikhs are such that it is similar to having a Berry fruit in their hands. In other words, the teaching was such that Divine was shown physically in front of them. The Sikhs meditate on the true name of the Almighty, and slowly they carry on the discourse of the Almighty. Then Almighty comes and becomes illuminated in their hearts. After seeing and comprehending the Almighty, then they never have any pains. Guru Ji has recited the Bani that is ever complete with sweetness.

You should also contemplate on Bani and place in your hearts and your doubts will dispel. Have faith and practice Sikhi and you will never feel pain nor will you go with the angel of deaths.

On hearing Guru Arjan Dev Ji, they were very pleased. They then became Sikhs and cleared their doubts. They then started to contemplate on Gurbani, which is the real cause in gaining knowledge of meditation.

Through this the 3 achieved salvation and they served the great Guru.

88.4.2 Bhai Tota, Madhu, Gokhu & Toda Mehta

Tota, Madhu, Gokhu and Toda Mehta, these 4 with a lot of love came together to see Guru Arjan Dev Ji. They bowed in reverence and with folded hands sat close to Guruji. Seeing the appropriate time, they did an ardass, "Guruji, the accepter of the poor, please take us out from this cycle of birth and death. We have heard of your praises and we have known that it is only You that has the capability of giving us salvation."

On hearing this, Guru Arjan Dev Ji said, "Read and hear Gurbani. Within yourselves, contemplate on Gurbani on what intention did Guru Ji uttered the particular phrase of

Gurbani. Whatever Gurbani asks to leave, leave it, and whatever Gurbani asks to embrace, embrace it.”

They then asked, “The reading and contemplation of Gurbani, how much is the benefit? And if there is anything that can give better benefit, tell us about it as well. We would like to learn this from you and we will then do accordingly through which we will gain happiness.”

Guruji responded, “Know the fruit like this, by listening to Gurbani, one gains faith in ones heart. That who reads Gurbani, his great sins are all vanished. His antehkaren (internal instrument) is then will become fine for the one that reads Gurbani with love on a daily basis. That who reads and memorises Gurbani during wee hours and reads with one pointedness and concentration will get a lot of good deeds and will gain happiness. Reading and listening and then recites it to others, whatever he desires will be fulfilled, and for those whose heart has no desire, he will become pure.

Those who continuously contemplate on Gurbani, and they do not have the desire to have others praise them, and only want to achieve salvation, they will attain divine knowledge. Just like in the wood, there is fire, and without effort people are not able to get the fire out. Those who take the effort are able to take out fire from the wood, and are able to complete their requirements.

The wood ultimately becomes the form of fire and there is a lot of illumination. Similarly those who contemplate on Gurbani, their ego for their body will be diminished. They will then start to search for their real self. Slowly, those people with great blessings will receive the understanding. They will receive the divine knowledge and become divine themselves. In their hearts the duality will be vanished. At the time when their ego of their body is vanished, they realised that they are Almighty and obtain the state of ultimate and complete satisfaction. Therefore, you must do satsangat, read Gurbani and contemplate in your hearts. Do obtain salvation and all the worlds entanglements will be vanished.”

On hearing Guruji, the four then started to go to satsang and contemplated on Gurbani.

88.4.3 Chanj, Mukanda & Kaydara

Chanj, Mukanda and Kaydara. Wanting salvation they came to the shelter of Guruji. All 3 bowed in reverence and sat close to Guruji. With folded hands they did an ardas, “How can we attain salvation? You are the giver of salvation, please tell us the method.” On hearing their plea, Guruji said, “You know of the great raags. Sing Gurbani in raags and keep the great praises of the Almighty in your hearts. As you start to enjoy the bliss of the raags, through that, you will increase the love for Almighty. In the time of Kalyug, there is nothing in comparison with Kirtan. If someone were to do very difficult penance, even then it is not comparable to the greatness of Kirtan. With all other deeds, even though one may gain wealth, there still is a need to use a lot of bodily strength. These are all none in comparison with the greatness of Kirtan. Kirtan is greater than all of these other deeds. As such, do kirtan on a daily basis, gain salvation yourself and make others listen so that they will also gain salvation.”

On hearing Guru Ji, the 3 then asked Guru Ji further, “You have uttered the greatness of kirtan. Please also say out the benefit of reading Gurbani and doing Katha.”

Guru Ji then uttered, “Those that read Gurbani, they will become pure. Just like there are the crops depending on a well. By giving the water from the well, the crops then becomes green and ripe quickly and the farmer brings home the crops happily. Those fields that are close to

the well, the water is able to reach these fields. However, those that are far, the water from the well cannot reach these fields. Similarly, that is the benefit of listening to Gurbani.

Doing kirtan is like heavy downpour of rain. The rainwater enriches the vegetation.

Whereas the benefit of listening to Katha is like a drizzling rain. In which each drop is absorbed into the soil and not a drop of water is wasted.

Listen those of you who want to attain salvation by increasing your virtues and decreasing your vices by which the knowledge of the real self can be attained.

Katha and kirtan should go together and glorifies the true congregation. Katha increases the knowledge and kirtan purifies the mind. Just like mother is adorned by her son. In the same manner, katha is the mother and son is the kirtan.”

On hearing this, the Sikhs ask further to explain the mother and son relation of katha and kirtan. Gururji uttered, that both glorify one another. The Sikhs started to practice by listening to katha and kirtan with love and without any desire. They served the local sanggat selflessly for the entire life and lived happily ever after.

88.5 Bhai Ganggu Nau¹⁰²

Ganggu Nau, Sehla, Rama, Dharma and Udaa met Guru Arjan Dev Ji. To clear their doubt, they asked Guru Arjan Dev Ji, many “Bheed-Kateeb, Muni Avtaar, Pandit-Gyani” have mentioned the endless Almighties. Many have tried to search Almighty but no one could describe Him. House of Guru Nanak Dev ji should be able to describe about the Almighty.

Guru Ji replied, “Vedas are known as the breath of Almighty. This Vedas elaborate about the Almighty from formless to form came into a physical form. These Vedas ultimately state that HE is beyond description and endless. If there were a beginning and an end for Almighty, then Vedas would have described it accordingly. Almighty endless is the end of mortals description. Therefore do not have any doubt on this fact. You should not have any grudge with anyone, as everyone is the form of the one Almighty. Then by practicing this you should be liberated from the bondage of birth and death”.

After listening to these sermons they began to remember Almighty’s name.

88.5.1 Bhai Firna, Bholu, Jathu, Bhetta & Bhattu

Firna, Sudhar, Bholu, Jathu, Bhetta & Bhattu from Thevadi Brahmin family came to see Guru Arjan Dev Ji. After paying respect to Guru Ji they started discussing their experience while taking bath in Gangga river, “We met a group of Pandit and there was discussion regarding reincarnation of thousands of deities, miraculous people and practioners. The Puranas described them as countless reincarnations. Guru Nanak Dev Ji is among the greatest Guru, who established a universal belief. Who was the Guru of Guru Nanak Dev Ji?” We could not answer them as we are not aware if Guru Nanak Dev Ji has a Guru. Therefore we are here to clarify it.

¹⁰² Sri Gur Pertap Suraj Granth (Raas 3, Ansu 55) – Churamani Kavi Santokh Singh Ji

Upon listening Guru Arjan Dev Ji said “Guru Nanak is the physical form of Almighty himself. Guru Nanak’s greatness is beyond the knowledge of deities and mortals. If this is the matter of embracing a spiritual Guru then Guru Nanak’s Guru was Guru Angad Dev Ji before whom Guru Nanak bowed down in respect.

The Sikhs raised another question, “Guru is known to be the one who blesses the sermons as the meaning of Guru, i.e. Gu means darkness and Ru means brightness. We can call anyone a Guru who departs knowledge but Guru Nanak was born with endless knowledge and miraculous powers. Guru Nanak started preaching at a young age and the fortunate one’s benefited from Guru Nanak’s preaching. How can we convince them that Guru Angad Dev Ji was the Guru of Guru Nanak Dev Ji?”

Guru Arjan Dev Ji replied, “Guru Nanak Dev Ji embraced Guru Arjan Dev Ji as Guru to initiate the practice and emphasizing importance of embracing of a Guru. Therefore a Sikh should have undoubtful faith on the Guru and practice the instructions in accordance to Guru’s wisdom.”

The Sikhs were enlightened having all their doubts cleared and they practice Sikh way of life.

88.5.2 Bhai Dhalla, Bhai Bhagirath, Bhai Japu & Bhai Niwla

Bhai Dhalla Ji, Bhai Bhagirath Ji, Bhai Japu Ji and Bhai Niwla Ji came to Guru Arjan Dev Ji and said, “Dear Guru Ji please clear our doubts. Guru Nanak Dev Ji is the physical form of Almighty himself. What is the most supreme devotion as described by Guru Nanak? Is the devotion of physical form or formless and how did Guru Nanak expressed his faith as he has guided millions on the path of truth.”

Guru Arjan Dev Ji said “You all have brought up unnecessary doubt as Guru Nanak has not described any difference between the physical form nor the formless form. Guru Ji uttered the following;

ਸਲੋਕੁ ॥ (੨੯੦-੧੬)

Salok:

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ; ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

Almighty who is in His formless form in thoughtless state, He made His form by creating the entire universe.

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ; ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥

Guru Nanak says, He is the sole creator and He Himself knows His creation. ||1||

Almighty manifests in a physical form with complete virtues in order to establish code of conduct for the world and to sustain the entire world. He practices and protects by coming in many forms. When he decides to unite the entire creation within himself, he stays formless just like a king wears his royal robe while seating in his court and removes it when he is alone in his chambers. At that time he is not visible to others. Whenever someone comes to

request for help he is always there whether he is seen in his physical form or not. In the same manner, Guru Nanak says that Almighty is in existence all the time.

Therefore a Sikh should always remember Almighty's name just like Ram Chander manifested the greatness of Almighty's name by floating rocks on ocean, although he could have dried the ocean to built the path for his army to cross over. This event amplifies the greatness of Almighty's formless form. Almighty exists within the entire creation in his formless form as there is no living being without his existence. Those who have recited Almighty's name with love they had their Antahkaran and they attain the ultimate knowledge of their real self (Atma). However there are not many such fortunate ones in the world who develops love and faith in Almighty.

The Sikhs bowed to Guru Arjan Dev Ji & started to recite Almighty's name intensively.

88.6 Bhai Mulla, Bhai Sujja¹⁰³

Bhai Mulla and Sujja came to Guru Ji's place together with a few friends. They paid their respect to Guru Ji by touching his feet. They had many doubts and uncertainties for which they needed clarifications. One of them spoke to Guru Ji saying, "We have gathered from an experience that there are 2 kinds of human beings in this world. The first kind is the one whose actions are motivated by self-interest. The second kind is those that perform selfless service for humanity without expecting any rewards in return. Our question is how does Dharamraaj pass judgements on human beings when they die and eventually go to him? Will they be rewarded for their good actions and punished for their sins? Is it true that their good actions can neutralize any sins that they have committed and they will have to experience the balance left which may be either rewards or sins?"

Guru Ji heard what they had to say and answered, "We can actually categorize human beings into 4 groups. The first type is the ones who only perform actions for self-interest. The second category is the ones who perform selfless service. The third category is the ones that do prayers and meditate and the fourth category is the ones who are called Brahm Gianis."

Guru Ji then elaborated on each category by taking the example of a king, his country and how he rules over his people.

Guru Ji said, "The first group of people in the country are the poor farmers. They have no land. They toil the king's land under the watchful of guards of the king's soldiers. If they do not perform well, they are reprimanded severely by the guards. During harvest time, the guards take a big portion of the yield and the farmers are left with very little to survive.

The second group is the ones who have some money. They have acquired some land through lease for a certain period of time. They are left alone to toil the land for that period. At the end of the time, a certain portion of the harvest is given to the king.

The third category is the landlords. They not only own lands but they are also controlling many surrounding villages. They live very comfortable lives. They are under no form of harassment from the king or his guards. However, whenever it pleases them they do send gifts to the king.

¹⁰³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 56) – Churamani Kavi Santokh Singh Ji

The fourth category is those people who are very near and dear to the king. They are always with the king and follow him wherever he goes. The king in turn fulfils all their needs. They have no need to work and are exempted from any taxes.

The king represents Almighty and the five evils are the king's guards. The five evils are lust (kaam), anger (krodh), greed (lobh), attachment (moh) and pride (hangkaar).

The first category of human beings are those that are driven to action by selfish desires. They are motivated by greed and as a consequence, they are constantly attacked by five evils mentioned above. Their mind is never in peace, always running after more. During their life span they have not learned how to control their desires and the 5 evils. The five evils have taken over their minds and they have very little of peace, fulfilment, prayer and meditation are not part of their lives.

The second category of human beings is more aware than the first category. They believe in Almighty. They perform good actions like giving alms to the poor, visiting holy places, etc. In daily life, they perform many good actions but at the same time they are unable to control their evil inclinations. When this group of human beings die they will experience both the fires of hell and the peace and happiness of heaven based on their bad and good actions. If a person has many good actions it can be used to neutralize the negative actions committed by him.

The third category is the true devotees of the Lord. They are always meditating on the Lord. They never hurt anyone knowingly. Even if they commit a sin, it is done unknowingly. Most of their time is spent in performing devotional worship of Almighty. They try their best to control their evil instinct. If they succeed completely to control their evil instinct they will fall into the 4th category. If they are only partially successful, after death they will experience heaven for some time then will be born again in a rich man's house. In the rich surroundings, he has the opportunity to go to the Satsangat and deep in spirituality until he reaches self-realization that will liberate him from the cycle of birth and death.

The 4th category of human beings is those who have succeeded in controlling their desires. A person from this category will be born again after death in the house of a saint. Through devotional worship and the blessings of the saint he will attain self-realization quite easily. This category of human beings has realized that everything in this world is transitory and false and the truth can be only experienced through the devotional worship of Almighty. They become like the sun that always shines light. Darkness of sins and evil desires can never come near them. They are called Brahm Gianis and they have attained self-realisation while still living in the human form. A human being who attains the level of Brahm Giani is called 'Jivan Mukh'. He is not affected anymore by good or bad karma. He has risen above karma."

After listening to Guru Ji's explanation, the Sikhs asked Guru Ji for some ways that they could use to increase their good karma and reduce their bad karma. Guru Ji said that one way of accumulating good karma is by performing devotional service with great humility. On the other hand, a person will accumulate bad karma by slandering others.

Those Sikhs who listened to Guru Ji's advice eventually attained self-realisation. Two of them who were liberated were Bhai Bishen and Bhai Sunder. Both of them performed selfless service for the satsangat. Bhai Bishen brought wood from the forest and water for langgar regularly while Bhai Sunder served the Sangat by heating water for their bath early

in the morning. Both of them obtained enlightenment and were released from the cycle of birth and death.

88.6.1 Bhai Jathoo, Bhanu, Nihalu and Thirath

Sometime later another group of Sikhs called Jathoo, Bhanu, Nihalu, and Thirath came to Guru Ji to clear their doubts regarding some verses in Guru Granth Sahib Ji, which seemed contradictory to them. The first verse they mentioned was “Almighty himself is the door of everything, and there is nothing in the control of mortals” The second verse which contradicts the above verse is as follows “Human beings reap whatever they sow”

The above verse means human beings either performs good or bad actions and they receive reward or punishment according to their actions. People who forget Almighty and are ungrateful suffer again and again in the cycle of birth and death

They asked Guru Ji, “Which of the above two verses are we to follow to attain self-realization because both verses contradict each other.”

Guru Ji answered, “The verses in the Guru Granth Sahib Ji are written for all human beings. A wise person will listen to it, read it, contemplate on it and attain self- realization.

Human beings are at different levels of spiritual development. Different verses of Gurbani become relevant to us as we progress in our spiritual development. Guru Granth Sahib Ji have verses for Sikhs who are just beginning their spiritual journey and also for the Sikhs who are highly evolved spiritually.

The verse that says ‘as you sow so shall you reap’ is for human beings who are at the beginning level of spiritual development. In their daily life, they repeatedly perform good and bad actions. They are motivated by selfish desires and have very little or no time for Sat Sangat and prayers. They are totally involved in family life and have no time or desire to go beyond that.

The other verse is for people who are devotees of Almighty. They meditate on His name and they see Almighty in His creation. As they keep on meditating and praying they eventually reach to the next level where the following verse applies.

“I see one Almighty everywhere”

“I hear only Almighty”

‘I talk only about Almighty. There is only One supreme power in the world and He has created everything I know none other than Him.’

Guru Ji continued, “I have explained three types of human being but in reality there are many levels of spiritual development. The true Guru is like a doctor. Many patients come to consult a doctor. He examines the pulse and urine of the patient and then makes a diagnosis. If the doctor is inexperienced and not able to make the right diagnosis the treatment given will not heal the patient.

In the same way, the Guru who lacks the correct knowledge is unable to see the spiritual level of the devotee and may give the wrong advice. In this case, the advice given will not lead to the self- realization of the devotee and might even drag him to hell”

The Sikhs were then advised by the Guru to do the following to achieve self- realization:

- Meditation on satnam daily

- Selfless service for the community and humanity.
- Satsangat
- Service of the true Sikhs
- Be humble, i.e. remove pride and arrogance from your lives

Many of the Sikhs who were there listened to Guru Ji's advice and eventually attained self-realization.

88.7 Bhai Nao, Bhai Polu, Bhai Jatu & Bhai Moola¹⁰⁴

One day four Sikhs by the name of Bhai Nao, Bhai Polu, Bhai Jatu, and Bhai Moola came to Guru Ji's darbar. They bowed in reverence to Guru Ji. One of them then spoke to Guru Ji, "Guru Ji, your bani has very deep meaning. How can we comprehend the true interpretation of this ocean of knowledge and practice it in our lives? What effort should we make towards this goal? Can you please enlighten us?"

Guru Ji answered, "The first step is to listen to Gurbani regularly and contemplate on it in your mind. The second step is to be aware of your daily actions. Are they good, bad or evil actions? Remember that the mind's natural tendency is towards sinful actions. To strengthen the mind, do sewa of the Sikhs and also develop love towards Gurbani. As you continue reading and listening to Gurbani, your mind will be purified and your indications towards bad actions will be reduced. The sins that you have committed will be destroyed by continuously reading Gurbani. A mind that is purified realizes that this world is a place of suffering and unending desires. At this stage, the search for the true meaning of life then begins. A person who continuous in this quest for truth eventually reaches his goal of self- realization.

The Sikhs listened to Guru Ji's advice and eventually succeeded in attaining self-realization.

88.7.1 A group of Sikhs

Later, another group of Sikhs came to seek advice from Guru Ji. One of them spoke to Guru Ji, "Guru Ji, many Sikhs have been enlightened by your advice. They meditate regularly on 'satnam' and perform selfless service for the community. Many saints are also praising you very highly. We have come to seek your advice regarding Gurbani that we are unable to comprehend fully. The verse is as follows,

"All gifts and blessings are form of Almighty. Mortals have no say or power over how these gifts/blessing are given by Almighty. In some case, people who are very learned and knowledgeable are left empty handed while people who are 'asleep' or spiritually unaware are awakened by Almighty and blessed with his gifts". This verse seems quite confusing to us. What we understand from this is that Almighty is giving his gifts to people who are 'asleep' spiritually and leaving out people who are awaken and learned. Does that mean it is better to remain asleep?"

Guru Ji answered the Sikh, saying, "You have misunderstood the verse. What it actually means is that sometimes people who are learned and are knowledgeable become arrogant. They do not serve the saints and are always showing off their superior knowledge. They do

¹⁰⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 57) – Churamani Kavi Santokh Singh Ji

not have faith and do not follow the true path. These people will remain empty-handed despite having great knowledge.

On the other hand, people who may have very little spiritual knowledge but are very humble and serve the great saints with love will receive Almighty's blessings."

Guru Ji used another example to explain the verse, "Consider two people, one who loves to go to the Sat Sanggat regularly but often falls asleep there and another, who never goes to Sat Sanggat but is fully awoken and at home all the time. Who is better? Whom will Almighty choose to bless from the two? The person who goes to the Sat Sanggat stands a better chance than the person who stays at home to receive Almighty's grace." Guru Ji continued, "Another example that can be given is that of two businessmen who wanted to go to a certain country for trade. They heard that a ship was going to sail to that destination early in the morning the next day. Both of them headed for the harbour in the morning and reached there quite early. One of them went right into the ship, waited there. While waiting for the ship to sail, he fell asleep. The second man decided to wait at the harbour and decided that he will board only when the ship is going to sail. Unfortunately, when the ship blew the horn before sailing he was too lost in his thoughts and did not hear it and missed the ship.

Someone inside the ship awakened the man who slept inside and he reached his destination. He completed his business, earned profits and come back home.

Meanwhile, the man who had missed the boat was left alone at the harbor. He was attacked by a group of thieves. They stole all his money. He returned home empty-handed.

Guru Ji's Sat Sanggat can be likened to the ship. A person who makes the effort to love the Sat Sanggat but falls asleep there is still better than the person who never comes there. There is a good chance of being awakened in the Sat Sanggat by listening to the kirtan or hearing discussion from the learned people or even by the man who distributes parshad at the end of the ceremony.

An uneducated man who is humble and comes regularly to the Sat Sanggat will eventually be enlighten from spiritual darkness. In the contrast to this, an educated man who considers himself very knowledgeable and makes no effort to come to the Sat Sanggat will be the loser in the end."

The Sikhs who were there listened to Guru Ji's advice and started practicing His teachings. They remained humble and served the community with great love. They eventually attained salvation.

88.7.2 Another group of Sikhs

Later, another group of Sikhs came to Guru Ji's darbar and asked him regarding the different forms of Almighty. One of them said,

"Guru Ji, Almighty is called by different names by people. Some call him Ram and some say he is Krishan. Some others call him Dang and Sohang. Which is the light word so that our sins are destroyed?"

Guru Ji answered, "Just like all ships have the capability of taking you across the ocean, in the same way all the names of Almighty can lead us to salvation. What is importance is that you decide which name you want to use. Then you must use that name to meditate to reach self-realization. Sikhs have been given the word WAHEGURU to meditate on.

For 36 yugs there was only darkness. Almighty had not created anything. There was only silence. Every 9 yugs Almighty created 1 letter. In 36 yugs, he created 4 letters. Guru Nanak Dev Ji joined the 4 letters to make 1 word – WAHEGURU and gave to the Sikhs for meditation to attain salvation.

Whosoever meditates on this word with focused mind will have his desires fulfilled and eventually reach self-realization. He will be liberated from the cycle of birth and death.”

The Sikhs followed Guru Ji's advice and started meditating on WAHEGURU. They removed all doubts from their minds and started performing selfless sewa. They also helped to spread Sikhism far wide.

88.8 Bhai Wisa and Bhai Gopi¹⁰⁵

One day, Bhai Wisa, Bhai Gopi and Bhai Tulsia of Bhardwaj clan of Brahmins came to meet Guru Ji. They asked Guru Ji to explain the meaning of two shabads of Bhagat Namdev Ji, which were written in the (Guru) Granth Sahib Ji. They felt that the shabads were contradicting one another. The first shabad was as follows;

ਪਾਂਡੇ ਤੁਮਰਾ ਰਾਮਚੰਦੁ ; ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ॥

Oh Pandit, I have seen your Ram Chand come to this world.

ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ; ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ ॥੩॥

(875-1, ਬਿਲਾਵਲੁ ਗੋਂਡ, ਭਗਤ ਨਾਮਦੇਵ ਝੀ)

He lost his wife to Ravan and had waged a, war with him because of this reason. ||3||

The second verse was;

**ਜਸਰਥ ਰਾਇ ਨੰਦੁ , ਰਾਜਾ ਮੇਰਾ ਰਾਮਚੰਦੁ ;
ਪ੍ਰਣਵੈ ਨਾਮਾ , ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੪॥੪॥** (973-16)

My savior is Ram Chand, the son of King Dasrath. I, Naam Dev have obtained the immortal nectar of life from him. ||4||4||

The first shabad show cynicism towards the reincarnations of Almighty while the second is in praise of them.

Guru Ji said to them, “A man who is enlightened sees Almighty in every form. He focuses on the similarities. To an enlightened soul, the waves of lives and the sea are the same. On the other hand, an ordinary man sees only the differences between the river and the ocean. This is the reason the devotees of Sri Krishna finds faults with Ram Chand and the followers of Ram Chand feels that only he is the reincarnation of Almighty. They fail to see the similarities in

¹⁰⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 58) – Churamani Kavi Santokh Singh Ji

their eyes the one supreme light is shining in both of them. Bhagat Namdev Ji's shabad is for this people who fail to see the similarities. They concentrate only on the physical form.

An enlightened human being sees beyond the physical form. They have realized that attachment to the physical form brings only pain and suffering because it does not last. They have risen beyond pain and suffering, happiness and sadness. They are not affected by this duality anymore.

My advice to you is become the devotees of the one Almighty. See Almighty in everyone. Don't get attached to the physical form of anyone including the reincarnation of Almighty. Try to see the one light in all enlightened souls. Have no enemies and get rid of your weaknesses."

Hearing Guru Ji's explanation, the Sikhs understood that they had to look deep within to find their true immortal nature instead of focusing on the differences in the physical form.

88.8.1 Sikhs from Sultanpur

Later, another group of Sikhs came from Sultanpur to meet Guru Ji. One of them spoke to Guru Ji, "We became Sikhs during the time of Guru Amar Das Ji. We have lived one lives according to the principles laid down by him, i.e. to lead an honest life, be humble, get up early in the morning, have a bath and read Gurbani, don't speak harshly to anyone and perform sewa of the Sikhs. We have done all the above and yet we have failed to achieve stillness of the mind and peace. Can you please help us to attain peace of mind?"

Guru Ji said to them, "The state of mind of a person is affected by his actions, emotions and a lot by the food he eats. There are 3 states of mind. i.e. Rajo, Tamo and Sato. Almighty created the quality called Rajo characteristics of Maya from which worldly love and pride originates, Tamo characteristics of Maya from which darkness of mind originates and the quality called Sato gun from which peace originates.

A mind that has the quality of Rajo characteristics of Maya produces emotions such as lust, anger, pride, greed etc. the food that increases this quality are very sweet and savoury foods. A mind that has the quality of Tamo characteristics of Maya produces actions such as slandering others. State food, sour and very spicy foods increase this quality of the mind. A mind that has the quality of Sato characteristics of Maya produces actions that are humble, polite, caring, cleanliness of mind and body. Simple food that has less sugar and salt increases this quality of the mind.

To achieve peace and contentment in the mind we must choose the right kind of food and also be aware of our actions and emotions. Perform actions that purify the mind and refrain from actions that weakens the mind. A mind that is peaceful can easily be focused in meditation and attain self-realisation. A mind with fewer desires is more peaceful than a mind full of desires. Try to control your desires. A saint is a person who has control over his desires. He knows that without the meditation on the name of Almighty, his breaths are wasted.

Perform those actions that bring peace to the mind, like getting up early in the morning, taking a bath and meditating on Almighty's name, help the needy, go to the Gurdwara regularly. Take bath in the holy water during special occasions."

The Sikhs who were there listened and followed Guru Ji's advice to achieve peace of mind.

88.8.2 Bhai Deepa

One of the Sikhs by the name of Deepa who was there remained with Guru Ji. He spent his life seeing Guru Ji and the Sanggat. He prepared delicious food for the Sanggat everyday and ate the leftovers. He did everything he could to make the Sikhs who came to the Sanggat feel comfortable. He provided blankets at night, massaged their body if they were tired and washed their feet. He loved to be in the Sanggat to hear Guru Ji explaining the bani. Guru Ji was pleased with his sewa and blessed him. With Guru Ji's blessings, the darkness in his mind was replaced with the light of knowledge. Guru Ji said that he has now become 'deeva', i.e. lighted lamp as suggested by his name and whosoever comes in contact with him will also be liberated.

In this way, whosoever puts his faith in the Guru will be liberated.

88.9 Bhai Kapoor Dev¹⁰⁶

Many people from the surrounding areas came to Amritsar for Guru Ji's darshan. One of those who came was a Hindu by the name of Kapoor Dev. He had great love for the Guru and the Sanggat and performed sewa regularly. Eventually he together with his wife and son became Sikhs.

One day he asked Guru Ji, "Can you please tell me who is the Sikh who is very dear to you and where does he live? Is it possible for me to meet him?"

Guru Ji answered, "His name is Saman and he stays in Sahebajpur."

Kapoor Dev decided to go to Sahebajpur and meet Saman. On reaching Saman's house, he was cordially invited into the house and given a place to stay.

However, Saman did not spend much time with Kapoor, as he seemed very busy. Kapoor observed Saman as he went about his duties. First he collected a lot of wood for burning and stored it. He then went about preparing a huge sheet of white cloth. After finishing that task, he collected huge quantity of other stuff and kept it in the house. He meditated on the name of Almighty as he went about doing his task.

After completing his work, he came to Kapoor and said, "I would like to thank you for coming to visit me. I am very grateful. Is there anything that I can do for you?"

Kapoor answered, "Actually I was sent here by Guru Ji but unfortunately you were too busy to spend any time with me."

Saman answered, "I am sorry but the work that I was doing was very important. Now I am free and I will sit with you throughout the night. Saman and his son then sat together near Kapoor and did kirtan throughout the night.

In the morning, Saman's son went out of the house and saw some plunders running away with the looted goods. A crowd of people was chasing them. Saman's son went forward towards them and he was shot and killed.

Saman remained very calm. He took the wood that he had accumulated the day before and prepared the funeral pyre for his son. Later, when his son's body was carried out of the house

¹⁰⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 59) – Churamani Kavi Santokh Singh Ji

to be taken to the cemetery, he did kirtan. After that he went to the cemetery to light the funeral pyre. Later, people came to his house to offer condolence. He took the white sheet that he had prepared and spread it on the ground for them to sit.

Kapoor Dev was shocked by the whole incident. Later, when everything was over, he spoke to Saman saying, “You knew what was going to happen. Why didn’t you plead to Guru Ji to extend your son’s life?”

Saman answered, “My dear friend, this body does not last forever. Death comes to everyone. It is not something unusual. Those people who are afraid of death are the greatest fools. If there is something that we should ask Guru Ji, it should be the name of Almighty, which will be our support in this life and also the next life. All relationships on earth are temporary just like our body, which is made up of five elements. The truth is that no one ever dies or is born. Our soul never dies. We have come to earth in the physical form to experience certain things and evolve. When the time is over, the body disintegrates into these elements. We have forgotten our real self and therefore we suffer in pain. Through Guru Ji’s teachings we should understand this and then we can attain peace.”

Kapoor listened to Saman’s explanation and then he bowed to him in reverence and said, “You are the true Sikh of the Guru because you have overcome attachment to the materialistic world.”

One day, three Sikhs by the names of Govind, Gola and Mohan came to Guru Ji and said, “Guru Ji, please advise us on how to achieve self realisation?”

Guru Ji said to them, “To achieve self realization, you must meditate on the name of Almighty with focused minds daily. Always remember death and don’t commit sins in your daily activities. When you stop committing sins then whatever sins you have committed in your past will be erased through meditation. As you purify your mind and body, the truth will be revealed to you from within yourself. You will then be liberated from the cycle of birth and death.”

The Sikhs followed Guru Ji’s advice. They practiced naam simran daily and remained in the Guru’s service. At the end of their lives, they achieved self-enlightenment.

88.10 Bhai Jodha, Jalo Masand, Mohan and Alam Chand¹⁰⁷

Bhai Jodha and Bhai Jalo Masand were the residents of Tulaspur and Bhai Mohan and Bhai Alam Chand were the residents of Lahore. They used to collect Daswandh from Sikhs of their area and submit to Guru Arjan Dev Ji at Sri Amritsar Sahib. All four of them were extremely pious and honest and never used to keep even one Kaudi (smallest unit of money) of Daswandh for them. They used to preach that just as a fly that falls into food spoils the food, same way even one kaudi from Guru’s Daswand destroys all assets of a Sikh and even destroys the body of a Sikh through diseases.

One day all four of them were travelling to Sri Amritsar Sahib, riding a chariot. On their way, a huge Black Cobra with a big hood stood in the way of the chariot. The horses would not move at the sight of the ferocious cobra. The Sikhs tried to chase it away but the cobra would

¹⁰⁷ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 60) – Churamani Kavi Santokh Singh Ji

move in the same direction and block their way. Then Bhai Mohan got off the chariot with a utensil, placed the utensil in front of the cobra and addressed it as follows, If you want to go to the presence of the Guru, then enter this utensil.

Hearing this the snake entered the utensil and Bhai Mohan covered the utensil with a covering.

They reached the court of Guru Arjan Dev Ji and prostrated before Guru Ji. Guru Ji after blessing them asked, how many of you Masands have arrived. The Masand Bhai Mohan said that four of them had arrived.

At this Guru Ji replied, Give them degh for 5 Sikhs. The fifth one, the snake, who has come with you, too is a masand.

At this Bhai Mohan Ji and other masands humbly asked Guru Ji as to why the fifth Masand had become a snake. Guru Ji replied, "He did not used to be humble before Sikhs, did not used to bow before them. This is why he has become a cobra that raises its hood. He had hidden the ardaas of Guru; this is why he has become a poisonous snake in this life."

Having said that, Guru Ji did bachan to bring the cobra to his hazoori (presence). Bhai Mohan Ji immediately brought the utensil in which the cobra was sitting and lifting the covering, brought out the cobra in Sanggat. The horrifying cobra raising its hood stood in Sanggat. Guru Ji did bachan to bring pure water of Sri Amritsar Sarowar and sprinkle on the cobra. When the water from the Sarowar was sprinkled on the cobra, it immediately died. The spirit of the masand left the body of the cobra and ascended to the higher spiritual realms. Then Guru Ji did bachan that by the glimpse of Amritsar sins are erased.

This is a very lesson-giving event that gives a number of important spiritual lessons:

- 1) Never steal Golak money.
- 2) Always stay humble before Sikhs and bow to them.
- 3) Even if we make a mistake and get punished, the merciful Guru never forgets us.
- 4) The water of Amritsar Sahib is strong enough to cure diseases and erase sins, provided we have faith and Naam.

88.11 Bhai Tutta and Bhai Joda¹⁰⁸

One day, Bhai Tutta and Bhai Jodha Ji came to Guru Arjan Dev Ji. They bowed respectfully and humbly asked Guru Ji, "Guru Ji, it is your command that one should develop the concentration of mind by singing the praises of Almighty. We have tried by means of various methods but still we have not attained the state of focused mind." Upon listening to them Guru Ji replied, "If you have not recognized the character of the mind and now you have attempted to understand the within therefore, you should continue consistently in knowing your mind. The easiest method is to control the outward mind by attaching it to the recitation of Almighty's name. In this manner, the mind will come to a standstill state by which salvation shall be attained." Both of them practiced Guru Ji's sermons and attained salvation in the end.

88.11.1 Bhai Manjh and Bhai Pirana

Bhai Manjh and Bhai Pirana Ji came and bowed in utmost humbleness before Guru Ji. They asked Guru Ji for sermons, which would lead them towards liberation. Guru Arjan Dev Ji

¹⁰⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 61) – Churamani Kavi Santokh Singh Ji

said, "Both of you are the disciples of Sarwar and you may not be able to earn the difficult path of Sikhi." Both of them said, "Since we have been blessed with your glimpse, our mind is now yearning to be your disciples in order to attain salvation." Guru Ji replied, "If this is your choice then first of all you need to demolish the worshipping stone of Sarwar and then come back here." After listening to Guru Ji, they went back and demolished the worshipping stone and soon they came back to Guru Ji. Guru Ji assigned Bhai Manjh to collect firewoods and Bhai Pirana Ji to burn the firewoods to prepare food until their Antahkaran is purified only then they shall be qualified for the sermons. Guru Ji further said, "Listen to Gurbani all the time with a focused mind. Wherever there is a true congregation, both of you shall clean the dishes." Upon listening to Guru Ji, both of them served the Sikhs for a long time. Bhai Pirana Ji attained miraculous powers and enlightenment. He served Guru Arjan Dev Ji and Guru Hargobind Sahib Ji for his entire life. Bhai Manjh's life has been narrated in the earlier chapters.

88.11.2 Bhai Hamja, Bhai Jejja and others

Bhai Hamja and Bhai Jejja both were brothers; Bhai Bala belonging to Merwaha clan, Bhai Ohri, Bhai Nano and Bhai Soori Ji who was a local leader came to Guru Arjan Dev Ji. With their clasped hands together they humbly said, "Dear Guru Ji, you are the greatest and protector of the poor! We have been told by a Pandit that according to Puranas, Kanshi is a greatest city whereby the one who dies there shall attain salvation and shall be released from all the pains of birth and death however you have described Amritsar as the most purest and greatest city." Guru Ji replied, "This town of 30km radius shall serve as a common shrine equally for all where everyone shall be treated respectfully. Whoever visits with faith shall be freed from the influence of the dark age of Kal Yug. Sri Harmandir Sahib shall be built in the center of the pool of nectar (Amrit Sarowar) where the true name of Almighty and Gurbani shall be recited continuously. There is no difference between Almighty and His Name therefore the Almighty Himself shall be present here at all times. Almighty's name is the formless form of Almighty and the physical form of Almighty is the entire creation. Therefore, by taking a dip in the pool of nectar all the sins are washed away as Almighty exists here in his both forms (Nirgun and Sargun). The crowd shall increase tremendously day by day and wealth shall also take the sanctuary of Almighty here. It is obvious that all the deities reside where Almighty's presence is apparent. All the diseases caused by mind, body and external causes shall be removed. Antahkaran shall be purified for those who come without desires and the ones who come with intentions shall have their desires fulfilled. Each step while walking towards Harmandir Sahib is equivalent to a shrine by itself as all the shrines in the world shall appear in an undistinguished minor form to seek purification.

88.11.3 Bhai Kala, Bhai Mehra and Bhai Nihalu

Bhai Kala Ji, Bhai Mehra Ji and Bhai Nihalu Ji who were living in the mountain area, came forward and bowed before Guru Arjan Dev Ji. They pleaded to Guru Ji, "Dear Guru Ji, kindly vanish our doubt. In this world there are sinners who have no respect for Almighty. What would happen to them in the afterlife?" Guru Ji replied, "The ones who came to this world and never acknowledge the greatness of Almighty within their mind. Such foolish ones continue to perform evil deeds and never listen to the True Name. They shall reincarnate in various birth as dogs, crow, insects, snake, etc. until they are born as humans again in order for them to perform meditation. Only then they shall be released from the cycle of reincarnation." All of them bowed before Guru Ji and said, "You are a great benefactor who created such a shrine for the good of everyone without any discrimination.

88.11.4 Bhai Kalo Ji

A Sikh by the name of Bhai Kalo Ji who was a great warrior belonging to Kakka clan once came to Guru Arjan Dev Ji and asked, “Which state do the ones who receive martyrdom in a battlefield attain afterlife? Where do they go and how much joy do they receive?” Guru Ji replied, “The ones who fight for the truth fearlessly by striving to win by accepting death he shall attain the highest level if his mind is immersed in Almighty’s name and all the sins shall be washed away. However, the martyr who strives bravely but without remembering Almighty, he shall receive pleasures in heaven as he desires for a limited time period. A warrior should never show his back in a battlefield and he has nothing to lose as he wins, he rules the world and if he dies, he is honored in the heaven.

88.12 Bhai Setha Bhai Sopaga and Bhai Ugwandha¹⁰⁹

In this chapter, Sikhs come to Guru Arjan Dev Ji to clear their doubts and seek advice from him.

The first story is about three (3) Sikhs by the names of Bhai Setha, Bhai Ugwanda and Bhai Sopaga. They lived in a town called Chuniaepur. They lived virtuous lives, feeding the hungry and providing shelter and clothes for the needy. During the night they sat down and meditated on the name of God. One day they decided to seek Guru Ji’s darshan and ask him for some advice.

After paying their respects to Guru Ji they asked him, “Does the food that is served to the poor people reach the ancestors in the next world?”

Guru Ji answered, “This question has been answered by Sri Guru Nanak Dev Ji in the Guru Granth Sahib on Ang 472. Guru Ji said in his Salok that a person will only receive what he has given away in charity from his honest earnings in this life.”

Guru Ji then clarified further, “It is a Hindu belief that by feeding the Brahmins in this world their ancestors will receive the benefit in the next world. This is not a Sikh custom. The Brahmins eat the food that is prepared and the remainder is fed to the dogs and the birds. It does not reach the ancestors.” The Sikhs accepted Guru Ji’s explanation and went back to their village to carry on the good work.

88.12.1 Bhai Jetha Sethi and Bhai Chendalia

Later, another 2 Sikhs came to Guru Ji with their query. Their names were Bhai Jetha Sethi and Bhai Chendalia. They said to Guru Ji, “We have followed your advice. We earn an honest living and share part of it with our fellow Sikhs who are needy. We make food and feed them. But our problem is that the Brahmins are displeased with our actions. They say that we should offer the food to the devtas first before offering it to anyone else. By not doing that we are committing 5 great sins and the food becomes impure. Is that true?”

Guru Ji said to them, “The supreme Lord is the primal soul of all the living things, including the devtas. If you perform your Ardaas and remember Waheguru before putting the food in your mouth, Almighty is pleased and so are the devtas. By doing this your sins also get

¹⁰⁹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 62) – Churamani Kavi Santokh Singh Ji

washed away and then not only does your food becomes pure, your mind also becomes pure.”

The Sikhs were very happy with Guru Ji’s explanation and went back feeling happy and at peace with themselves.

88.12.2 Bhai Gurditta and others

Another 3 Sikhs came with Bhai Gurditta one day and asked Guru Ji, “We are confused because God has many names. Which name should we use to meditate so that our homes are filled with peace and happiness? Please enlighten us.” Guru Ji answered, “All the names of Almighty have the power to save us from this terrible world ocean, but Guru Nanak has given us a special word that created us. That word is Waheguru. It consists of four (4) letters (Wa, He, Gu and Ru), one each from each Veda. This word acts like a boat that has the ability to ferry us across from this world to the next. All a person has to do is repeat this word all the time with devotion and conviction. Anyone who succeeds in this endeavor will be bestowed with all the powers he desires. He will attain the knowledge of the soul and eventually be enlightened.”

The Sikhs become convinced that Waheguru is the word they should be repeating to themselves after having Guru Ji’s praises for this word.

88.12.3 Bhai Taun Murary

Later another Sikh came to Guru Ji. His name was Bhai Taun Murary and he came from a village called Ravtas. He said to Guru Ji, “I read the Bani that has been written by you everyday. I also contemplate on it and try to understand the meaning of it. My problem is that although I am doing all that but I am still not successful in controlling my sinful instincts. Why is that? I fail to understand this. Can you explain to me why this is so?”

Guru Ji answered, “It is very easy to dye a piece of cloth that is clean and white in colour. This is not true for a dirty piece of cloth. You will have to wash it first to remove all the dirt before you can dye it.” The Sikh said, “I can understand that, but how do I wash my mind? Can you explain it to me?” Guru Ji answered, “Guru Nanak Dev Ji has explained this very clearly in Japji Sahib. He said if your hands, feet or any other part of your body is dirty, you could clean it with water. If your clothes soiled with urine, you can clean them with soap and water. But if you mind is polluted with sins that you have committed there is only one way to clean it. You will have to purify you mind by meditating on the name of Waheguru.

Physical things like our body or our clothes can be made clean with physical things. Like soap and water. Our mind is non-physical and the name of Waheguru is also non-physical. When you keep on repeating the name of God, your mind becomes pure eventually you will be able to meet with God. To reach this state of purification, you will need a lot of patience and also devotion and an unwavering faith in the power of Waheguru. Apart from reading and contemplating on Gurbani, you must increase your virtues. One day will then come when you will attain perfection. This will happen with Guru’s grace, and then all your sins of this birth and previous births will all be washed away and you will unite with the Almighty.”

The Sikhs listened very carefully to Guru Ji’s explanation. He understood what he must do to reach perfection. He went back and started his practice of meditation with great enthusiasm and determination.

88.12.4 Bhai Adit Soeni

Another Sikh by the name of Bhai Adit Soeni came to Guru Ji. He bowed his head in front of Guru Ji with great reverence and then said, "I am a soldier in the army. My mind is always focused on strategies in war and in the battlefield. I am always thinking of how best I can use the weapons to win the battle but I find it difficult to concentrate on prayer and meditation, but I have the desire to attain liberation. Can you please advise me so that I can achieve my desire?"

Guru Ji answered, "You must concentrate on fighting a spiritual war with your mind. Keep your mind steady. Wherever you are always focus on the word Waheguru in you mind. Use your strength to perform good actions. For example, when you see a poor man being victimized, be on his side and fight for him. Never forsake a person who needs your help. Be grateful for what you have and always be thankful to the person who has helped you to achieve your success. Be there for the person who has helped you. Don't show your back to him. When there is a need, stand up and fight for your religion. If you die fighting for your religion, you will be celebrating in this world and the hereafter. Spend as much time as you can in the remembrance of the Almighty. If you succeed in doing this, your face will be bright here and also in the next world."

Bhai Adit Soeni accepted Guru Ji's advice and involved himself whole-heartedly in the service of the Guru.

88.12.5 Bhai Lala, Bhai Chuhad, Bhai Sai and Bhai Nihalu

Bhai Lala Sethi, Bhai Chuhad, Bhai Sai and Bhai Nihalu were devoted Sikhs of the Guru. They understood Guru's message and implemented it in their lives. They held regular Satsangs in which hymns from Gurbani were sung with great love and devotion. Contemplation on the deeper meanings of Gurbani was also carried out during the satsangs, apart from having regular meditations on Waheguru's name. Their hearts were filled with love for Waheguru.

Many people were drawn to their Satsangs because of their devotion and love. They felt their lives change for the better after participating in the Kirtan sessions. They were moved to become better human beings and the desire to help others and perform pure acts of charity arose in their hearts.

Guru Ji heard about the Sikhs and said to the sanggat, "A man who practices what he preaches to others is a true Sikh. He becomes a role model for others. He becomes an inspiration to other people. Anyone who listens to him will be motivated to transform to a better human being. He will inspire and liberate many people. He becomes like a tree that provides shade to others. But remember, a tree can only provide shade when it is well rooted in the ground first.

A shaky tree is unable to provide shade for anyone. It is like a person who reads Gurbani and gives good advice to others but does not practice it himself. He will not be able to motivate anyone. People might come and hear what he has to say but he will not have the power to bring the change in anyone."

Therefore Guru Ji advised Sikhs to live pure lives full of devotion and love for the Almighty. Many Sikhs who came to Guru Ji were transformed into great human beings. By following Guru Ji's advice fully, they were able to bring great changes into their lives.

Guru Ji received praises from all the Sikhs whose lives had changed by His grace.

88.13 Bhai Rama Cheji and others¹¹⁰

There was one Bhai Rama Chejeji and a second one Bhai Hemu Soheni and the third Bhai Jetu Bhandari who lived in Shaderay.

These three Sikhs came to the shelter of Guru Arjan Dev Ji. They bowed their heads at Guru Ji's lotus like feet. Thereafter, they asked Guru Ji, 'We have always heard kirtan and beautiful katha but the teachings do not reside in our hearts despite our efforts. How will we ever achieve salvation at the end?' Guru Ji responded by saying, 'first listen with love and concentration, then believe in the teachings in your heart, and then only bring it to practice.' 'Only when these 3 steps are achieved, only then the teachings will reside in the heart of the Sikhs, and only then the Sikhs will be in continuous contemplation so that he is not separated from HIM (Almighty).'

'There are 2 types of listening, one is to listen in *satsang* (congregation), however, the mind is everywhere in 10 direction and what can he do, the heart does not accept anything.' 'This kind of listening is called '*tenak pun*' (little good). This is like ghost fire, which is temporary. The sins do not wash away with this kind of listening.' The Sikh who listens in one mind (concentrated mind), this kind of listening is like the fire on the stove. The fire on the stove that is used for cooking is useful and solves a lot of the daily requirements of the household (like the preparation of food for the family). However, if you throw water on this stove fire, it will immediately be put off and there is no longer any heat left.'

Similarly, this kind of listening, when there are household matters, the true name is forgotten.

After listening, then there is believing. Believing is like the fire of lightening. Lightening exists in water. It is known as *tejhan* (quick death) and cannot be put off. Therefore, that Sikh who listens with concentration and then contemplates, then even when he is working or carrying on his daily duties, he will not be separated from the name of Almighty. The Sikh will remember the true name all the time. Then, if he brings it to practice the teachings, then his mind and body becomes pure. This is known as the '*bravanal*' fire (the fire that resides in the ocean). This kind of fire resides in the ocean and notwithstanding that there is water, it can put away the water and yet the fire is not put off. Similarly, at this stage, the sins are washed away like the fire in the water.

In other words, the knowledge remains constantly in the heart. By listening to the true Guru, the name resides in the heart, and he sees Almighty in everyone.

Therefore, first listen to the name of the Almighty, then believe in the name and then bring it into practice. Through this, the name of Almighty will reside in your heart and then the pains of life and death will go away. You will then attain 'Jiven mukht' (attaining salvation whilst leaving in this world). Similar to the fire of doomsday, which will burn everything and everyone, but cannot be put off, you will be one with Almighty.

¹¹⁰ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 63) – Churamani Kavi Santokh Singh Ji

Guru Arjan Dev Ji's 'taya', (Guru Ram Das Ji's elder brother), Senghari Mal, in whose house Guru Ji stayed, when he was sent by Guru Ram Das Ji to Lahore to attend his nephew's wedding.

Bhai Senghari who was very old in age, and after seeing the pains of the world, wanted salvation. He came to Amritsar to meet Guru Ji and stay in Amritsar to do Guru's seva. Guru recognised that Bhai Senghari was elder and therefore stopped him from doing His *seva* (service). Bhai Senghari then did the seva (service) of Sikhs. Bhai Sahib used to wash Sikhs' feet, fan Sikhs and wash dirty utensils.

His meditation was that like of Akrur, the chacha (father's younger brother) of Sri Krishen who had placed full faith in Sri Krishen. Similarly, Bhai Senghari had placed full faith in Guru Arjan Dev Ji and also knew about his past life.

Seeing Bhai Senghari Ji's service and meditation, Guru Ji became merciful and said, 'you are elder than me and are my 'taya' (father's elder brother), it should have been that I do your service.' Listening to Guru Ji, Bhai Senghari pleaded with folded hands, 'you were the *Mach*, *Kach*, and *Bavan avataar*, similarly, you came as *Sri Nar Singh* and *Ram avataar*, then you came as *Sri Krishen avataar*. Once when you were in the form of Sri Krishen, then Arjan had pleaded, our name should unite to become one. Dear Lord, when can then be a day, because of my name your name is remembered. Mind is met, and then the body also becomes one. Although our names are different, the world recognises us as one when they mentioned my name Arjan, they remember you. Listening to this, Sri Krishen Ji was very pleased and said, there is no different between you and me. Your thoughts will become reality. You will be immersed in my love. In Kaljug, when I manifest, then my name will be Arjan. Then you will be a great person and will do a lot of plays with love. You shall be tricked by the maya. I will grant you the faith in me. I will grant you Sikhi, whose praise there is comparison.

On hearing this, Guru Ji was very pleased, and observed that Bhai Senghari was in full humbleness and therefore granted him with Sikhi and Divine Knowledge through which all misery vanished. Bhai Senghari then felt blessed and achieved the divine knowledge instantly.

88.13.1 Bhai Saein Dita, Bhai Chenji and Bhai Saido

Saein Dita, Cheni, and Saido who belong to a Jatt family and other Sikhs from Lahore who received Sikhi from Guru Amar Das Ji. They had pleased Guru Ji and observing their love, Guru Ji said, I am pleased with you and therefore ask for whatever you wish and I will grant whatever you wish. All Sikhs contemplated amongst themselves wisely and said, "First Guru Nanak Dev Ji visited Lahore and he was upset to see the butcher houses and upon observing the cruelty Guru Nanak said, '*Lahore Sehar Jaihar Kehar Seva Paher*', (The city of Lahore is filled with poison of cruelty and destruction and will be always such for every 1 hour and 45 minutes) and since then the people of that city have always gone through misery and pains. For every 1 hour and 45 minutes, there is always someone who created fights and miseries and sometimes even there is death caused by these uneasiness.

These Sikhs then had requested Guru Amar Das Ji to take away the misery of the Lahore city. Guru Amar Das Ji then uttered, 'Lahore Saher Amritsar Shifty Dar Ghar', which means Lahore city, Amritsar is the house of praise.' By saying this Guru Amar Das Ji lifted the misery of people of the city of Lahore and since then the people are in happiness'.

Then Saido and Sain Dita Ji met Guru Arjan Dev and narrated the above to Guru Arjan Dev Ji. ‘The people of the city of Lahore have received great boons from Guru Amar Das Ji, but we are now here in your sanctuary to seek for your sermon to liberate us.’ Guru Arjan on hearing their pleas, mentioned that, ‘Daily contemplate on the word of the Guru, by reciting the Almighty’s name you will recognise the Knowledge of formless and form of the One Almighty. Whoever, hears from you the name of Almighty shall also be attracted to the name of the Almighty. You will never be in the cycle of life and death and by doing meditation, you will receive Divine Knowledge.’ On hearing this, they bowed to Guru Ji with both hands brought together and realised that their life has now become fruitful.

88.13.2 Bhai Nanu Raj and Bhai Kalu

Bhai Nanu Raj and Kalu belonging to Kohli and Hari clan respectively came to see Guru Arjan Dev Ji. They then brought their hands together and made a plea, “we have heard that those who hear your Shabad and perform good deeds will make good of their lives. However, there are some, who have read your shabad and become egotistic, and start to perform wrong deeds, please tell us what happens to them?” Listening to this Guru Ji, the house of mercy, said, “Those who hear and utter with the objective for achieving liberation, they shall live a honest life. They focus on understanding Gurbai and abandon the evil thoughts and meditate on the true name with love, they will be liberated from the cycle of life and death and they will be close to Guru Ji. Those who read Gurbani solely to fulfill their greed for wealth, they do wrong but hope for praise. This is like a snake that is overjoyed by receiving the light of ‘mani’ (diamond), and eats the *light flies* that sit on the diamond. Treat this people as such, as they read Gurbani for the sole purpose of earning wealth and they do wrong deeds and never meditate on the true name. These people will go to hell, and not receive any protection of Guru. Without the Guru’s protection, they will suffer emaniously. Listening to this, the Sikhs started to practice good deeds enourmously.

88.14 Bhai Kalyan, Bhai Bhannu and others¹¹¹

One day a Sikh by the name of Bhai Kalyan from the Sood caste came to see Guru Ji. He bowed in reverence at Guru Ji’s feet. He then spoke to Guru Ji with great humility, “Guru Ji, I am a warrior and have fought in many battles. I have no fear in the battlefield. Whenever there is a confrontation with the enemy’s forces, I will enter into their side and attack from within. In this way I am able to kill many of the enemy’s forces. Later I will come back to my side and chase the remaining forces away.”

Guru Ji heard what he had to say and then answered, “It is easy to kill enemies in a battlefield but the real enemies of a man are inside him. It is a pity that most human beings are not aware of their real enemies, i.e. the five vices inside them – lust, anger, greed, attachment and pride. The real heroes of the world are those people who overpower these five great powerful warriors. They do this with the help of the Guru’s Shabad as their weapon. They contemplate on Gurbani and use this power to defeat the five enemies of the mind and succeed in liberating themselves forever. However, there are very few such heroes in the world.”

Guru Ji then read one of the Saloks written by him in Sri Guru Granth Sahib Ji (Salok Sehaskriti), “The saints in this world wage a war against the five powerful warriors inside

¹¹¹ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 64) – Churamani Kavi Santokh Singh Ji

them. To fight these powerful enemies they take the support of the Almighty. Their shield is the Guru's Bani. They advance fearlessly into the enemy's camp and declare war on them. Their weapon is the singing of the praises of Waheguru. In the real battlefield the mode of transport used maybe horses, elephants or carriages. But saints use their powerful intention as a mode of transport to experience the pathway to God. Guru Nanak Dev Ji says that these brave people eventually win the war by defeating their enemies inside them. Any human being who is able to control his mind is the true hero and he is celebrated in God's crest. The Devtas in heaven and human beings on earth also sing his praises. He is then forever in bliss."

Bhai Kalyan said to Guru Ji, "Whoever is meant reach these heights will attach himself to your holy feet because this can only happen with your grace."

Guru Ji answered, "Anyone who has the desire to reach there have to meditate on the name of God because that is the only way to reach there."

Bhai Kalyan decided in his mind that he would dedicate his time in the service of the Guru. As he did that, his love for the Satsanggat started increasing day by day.

A Sikh came to Guru Ji one day and said that there was a man in a village named Muhjang who was slandering the Guru and the Sikhs. Guru Ji heard this problem and decided to send someone there to help the people. He asked Bhai Bhanu to come and meet him. Bhai Bhanu was a very devoted Sikh. He read Gurbani and contemplated on the deeper meanings of it regularly. He also loved to share his knowledge with fellow Sikhs. People who heard him developed great love towards Gurbani.

Guru Ji told Bhai Bhanu to go to Muhjang village and carry on his good work there. Bhai Bhanu accepted Guru Ji's request and went to Muhjang immediately. He started organizing Satsangs there. Satsangs were held twice daily, in the morning and in the evening. Gurbani Vichar, Kirtan and meditations were carried out during the Satsang. At the end of the Satsang everyone sat together and ate langgar that was prepared together.

Bhai Krishna, Bhai Sangeena and their families were among those that had become his devoted followers. They took care of all his needs when he was there.

Bhai Bhanu's presence in that village helped to strengthen the Sikh community's love and devotion for the religion.

88.14.1 Bhai Lakha

In the city of Lahore there was a man by the name of Bhai Lakha who was well known for his benevolence. He showed great love and devotion for the Guru. His mission in life was to extend his helping hand to anyone who needed it.

Guru Ji called Bhai Lakha to go and meet Bhai Lakhu to resolve a problem. Bhai Lakhu was a very highly spiritual person. He spent most of his time in contemplation and meditation of Waheguru. Bhai Lakhu has cursed Buddhu by saying that his bricks will never be baked properly in the kiln and he will experience great losses as a result of it. This incident had happened when Bhai Lakhu was in Bhai Lakha's house.

Guru Ji told Bhai Lakha to persuade Bhai Lakhu to take back the curse that he had put on Buddhu. Bhai Lakha went to Bhai Lakhu's house and talked with great respect and humility to him. Bhai Lakhu was impressed and pleased with Bhai Lakha. Bhai Lakha then made a humble appeal to him to take back the curse he had put on Buddhu.

Bhai Lakhu refused saying that a curse once given cannot be reverted but he said he could help in another way. He could make sure that his unbaked bricks are sold at the same price as the baked ones. In this way, Buddhu will be saved from incurring any losses and he will not be burdened with debts. Bhai Lakha was pleased with Bhai Lakhu's decision to help Buddhu. He went back as a happy man. In this manner, Bhai Lakha helped many people during his lifetime.

88.14.2 Bhai Teerath, Bhai Mullah, Bhai Mukanda & Bhai Nihalu

Four Sikhs by the names of Bhai Teerath, Bhai Mullah, Bhai Mukanda and Bhai Nihalu came one day to Guru Ji's darbar. They bowed respectfully at Guru Ji's feet and sat down next to him.

One of them spoke to Guru Ji, "Guru Ji, we have met many kinds of Sikhs who preach Gurbani. Some of them are so good at it that people who listen to them are motivated by their love and devotion to Gurbani. These Sikhs are able to learn and sing Gurbani. The second category is those who are unable to cause any change in the people who are listening to them although they are using the same Gurbani to sing. Why is that so?"

Guru Ji answered, "Although a diamond and an ordinary stone looks the same from outside but there is a great difference between them from the inside. A diamond allows all colours to be reflected through it to the outside but an ordinary stone does not have the ability. A Gurmukh is like a diamond. He has worked himself through the help of Gurbani and has succeeded in purifying his mind to become like a diamond. Now his words carry weight because he has connected himself to the truth. People who listen to him get inspired into action. The other person might look like a Gurmukh but he is not connected to the truth. His words have no effect on the Sanggat. He might show himself to be strong and powerful in the worldly affairs but not in the Satsanggat.

A person whose heart shines with the light of the Guru has the power to calm down the disturbed minds of the devotees. They experience peace and quiet in His presence. People are attracted to such Satsanggat and Simran sessions where they experience peace and happiness. When they meet a person who is spiritually higher than them, they get a burning desire to be with them and learn from them. If they continue making efforts to learn Gurbani with love and devotion they are able to reach the same state as the Gurmukh. Their minds become very stable and are not affected by adverse company. They are like the sandalwood tree. The sandalwood tree is very cooling all the time. Although it is always surrounded by poisonous snakes but it never gives up its quality and become poisonous. In fact the reverse effect is true e.g. it has a calming effect on the poisonous snakes. A Gurmukh is like a sandalwood tree. He can be in any kind of Sanggat but his state of mind will not be adversely affected by it. In fact, by his presence it is very possible that people might give up their sinful behaviour and become virtuous."

The Sikhs listened to Guru Ji's explanation and it became very clear in their minds what work they need to do themselves to become Gurmukhs. They left Guru Ji's presence with that thought in their mind.

Many people came from far and near to have Guru Ji's darshan and blessings. They had heard from many people how Guru Ji had transformed the lives of people who had devotion and faith in him.

88.14.3 Bhai Mado

One day his Sikhs informed Guru Ji that the Brahmin pandits (scholars) in Kashmir were forbidding Sikhs to read Gurbani. They claimed that Sanskrit was the language given by the Devtas (deities) to connect to Almighty. Ordinary human beings on the other hand wrote Gurbani. By reading Gurbani they will not gain anything spiritually.

When Guru Ji heard this, He called a Sikh by the name of Bhai Mado Sodhi and said to him, “You are a very learned man who understands Gurbani very well. I will bestow great powers in your speech that will remain with you forever. My wish is for you to go to Kashmir and explain the true meaning of Gurbani to the people there. Teach them how to meditate on Waheguru and strengthen their faith in the religion.”

Bhai Mado replied, “Dear Guru Ji, I have heard that the Pandits there give great importance to ritualistic prayers but do not have the devotion in their hearts for Almighty.” Guru Ji answered, “Your presence there will create in them the devotion and love for God. The Brahmins love Sanskrit, read it, listen to it and remember it in their hearts. In the same way Sikhs love Gurbani and listen to it to attain peace and happiness in their lives.”

Bhai Mado accepted Guru Ji’s request and made preparations to go to Kashmir. He took along with him a book with Guru Ji’s bani in it to help him in the mission. He understood Gurbani and had the capability to explain the deeper meanings of it to the people. Moreover, he was going with Guru Ji’s blessings.

On reaching Kashmir, he found a suitable place and set his camp there. He started preaching Guru Ji’s bani to the people. Soon the Pandits came to him and said that they did not like what he was using to preach. They were not willing to forego the bani of the Devtas and follow his teachings.

Bhai Mado tried his very best to make them understand by giving a simple example. He said to them, “Let’s say a man is very hungry but he only wants to eat food if it is put in a gold plate and glass. In this case what will happen to him if he is unable to get a gold plate and glass? He will remain hungry and eventually die of hunger. On the other hand, another man is also hungry and is willing to eat the food as long as it is put in a clean plate. He eats the food and is satiated. Who is the wiser person? The Bani from the Devtas is very complicated. People are not able to understand it easily. The few people who are able to understand it become very egoistic. Gurbani on the other hand, is written with the ordinary man in mind. Anyone who has the desire for salvation can read Gurbani, understand it and be liberated.

There is a similarity between spiritual knowledge and ghee i.e. wherever you place it remains pure. People can relish it anywhere and anytime. It does not matter which caste you belong to. Every human being has equal rights. Anyone can read and understand Gurbani and achieve peace and happiness. This is however not true for Devtas bani. It is written in Sanskrit. You will have to read it, understand it and then translate it so that people can understand.

The ordinary people understand the language used in Gurbani. It is simple. All a person has to do is meditate on Almighty’s name with great devotion and love. Don’t get stuck in your ego of being a higher caste than others. Sing the praises of Almighty from your heart and treat everyone as equal as God lives in everyone’s heart.

Almighty is great and his praises are written in the Vedas. Guru Nanak Dev Ji is the physical form of the Almighty. He took form during the dark age of Kalyug because most people had

become disconnected from Almighty. He gave the knowledge of Almighty in a simple form that ordinary people could read, understand and connect straight to Almighty. Guru's Shabads brings humility in a person as opposed to Sanskrit, which inflates a man's ego.

Any human being that puts his faith in Gurbani and practices it become pure and powerful. He becomes known everywhere as an enlightened being and becomes a guide for others."

Thus Bhai Mado went in great lengths to make the people there to connect to Gurbani. Dharamsalas were set up where Satsangats were held. In the Sanggat, Kirtan and Naam-Simran was done on a regular basis. Many people started coming and participating in the Satsanggat. Their devotion to Gurbani and Guru Ji increased. Simran and Kirtan became an important part of their lives. They used to bring offerings to Guru Ji and used to seek his blessings.

Bhai Mado played an important role in spreading Sikhi in Kashmir.

88.15 Bhai Roop Chand and Bhai Piwa¹¹²

Bhai Roop Chand and Bhai Piwa were 2 brothers who lived in Sirhand. They worked to earn a living, and were always happy to meet Sikhs and shared with them their food.

In the mornings, they will prepare food and serve Sikhs with lots of love. One day a Mughal came and left a small packet consisting of gold coins. He left the gold coins with them and left for Delhi. These 2 Sikhs forgot to record in their books that the Mughal left the gold coins. They forgot about the gold coins and it was just left in a corner of their shop.

After 5 months, the Mughal came back and met the 2 Sikhs and said that, "I left a packet of gold coins with you some months back." Roop Chand and Piwa checked their register and did not see the Mughal's name in the record. They replied to the Mughal, "You did not leave your packet of gold coins with us. Your name is not in our register."

This led them to a very long argument between them. To obtain justice, all of them went to the Nawaab of the town. There was a big pot filled with oil kept on fire. The oil was burning hot, and was to be used to place the hands of the 3 of them to ascertain who was speaking to the truth.

The Sikhs did an ardaas to Guru Arjan Dev Ji and pledged that they will do karah parsad for 5 mohra (gold coins). On the other hand, the Mughal relied on the shelter of Pirs who have left this world.

Their hands were then placed in the hot oil. The Sikhs' hands were saved and did not get burnt. However, the Mughal's hands were burnt. This gave the impression that the Mughal was lying and as a result was taken out of the town.

Once at home, Roop Chand asked Piwa, "Why did the Mughal asked for the gold coins?" They were perplexed and the next day searched their entire shop. They found the packet of gold coins in the corner of their shop and felt really bad. They immediatly went to where the Mughal was sitting and still suffering from the pain of having his hands burned.

¹¹² Sri Gur Pertap Suraj Granth (Raas 3, Ansu 65) – Churamani Kavi Santokh Singh Ji

On seeing him, they immediately returned the packet of gold coins and said that, "Here, these are your gold coins, please use them and treat your hands. We had forgotten that you gave us the gold coins for safe keeping and after we searched our shop, we found them. Please forgive us and may you live in peace."

The Mughal was astonished and asked, "At the time of the test in the hot oil, whom did you seek shelter from?" Piwa replied, "We had sought the shelter of the true Guru, Guru Arjan Dev Ji and made a pledge to do karah prasad for 5 gold coins."

Realising that Guru Arjan is the complete Guru, the Mughal said, "Please take me to meet Guru Arjan Dev Ji." Both the brothers then took the Mughal to meet Guruji immediately.

On seeing Guruji, all of them bowed their heads. Once seated, the Mughal asks Guruji, "Please explain the situation, which seems to not make sense? What was truth became false, what was false became the truth."

Guruji then explained, "The 2 Sikhs did not realised that they had your gold coins with them. Secondly, they took shelter in me. I then recognising them as my Sikhs saved them. However, your Pirs did not take care of you."

On listening to Guruji, the Mughal fell to the shelter of Guruji. He became a Sikh and embraced the teachings of the Guru. Wherever, he used to go, he would say 'Great Great' is the Guru. Wherever he went he sang the praises of Guruji.

88.15.1 Bhai Partapu Ji

One day, a Sikh whose name was Partapu came to meet Guruji. He bowed down to Guruji. With folded hands, he made a plea, "My work is dealing in arms (shaster). Please tell me how can I achieve salvation. Give me your great updeshe." Guruji then answered, "When the end comes, there is no one that can protect. Until the end of time does not come, then the protector is time itself. As such, do what you are supposed to do, practise your dharam of being a warrior and do not come in anger and lose yourself. Saints, the poor, those with Brahm gyian, those that are without any protection or shelter, if there are those that give pains or difficulties to these people, then for the sake of your dharam, do fight for them. Do not bother of whether these people are more or less. Do donate as much as you can afford in giving; give food, water and clothing. Donate also books of knowledge. In giving there is always boon and will not go fruitless. Praising the Almighty is similar to amrit and doing the nindhia is equalivalent to poison." Hearing the updeshe from Guruji, Bhai Partapu Ji was very pleased and he bowed to Guruji in reverence and realised the Guru is greatest of all.

88.15.2 Nandha Vidher and Swami Daas

Nandha Vidher and Swami Daas lived in the town of Thenesar. Both them did business together. Whenever they placed a price they would do it once. They became known as "Ek Sukny" (the one time priced people). Both of them came to the shelter of Guruji. After bowing their heads in reverence, they sat near Guruji. The discussion started on "Ek Sukny". Guru Arjan Dev ji said, "You will get your salvation through this. There is no sin comparable to the sin of lying and there is no pun (pious deed) comparable to truth. Do the service of Sikhs, and keep in your hearts the teaching of the Guru. During winter, donate warm clothings and for doing good things, spend your time and mind."

After listening and accepting Guruji's updeshe they came back to their home. They used to do the service of Sikhs. They treated their sons and wife with love and whenever they met Sikhs,

they used to meet very pleasantly and lovingly. They loved Gurbani and used to sing Gurbani wherever they went. They used to wash the feet of Sikhs and donate generously food and clothings.

By doing the above, they obtained salvation. They received the highest honour in the darbar of Guruji.

88.15.3 Gopi Mehta and Netha Baoo Mokal

Gopi Mehta and Netha Baoo Mokal got together in one place. They then brought along Delhi Mendal and went to see Guruji. They bowed in reverence and saw the magnificent sight of Guruji. With folded hands, they said, “You have recited Gurbani. By reading and listening, it gives happiness to the mind. It increases love and reduces and vanishes pains. It takes away the mind from wrongful desires and brings peace and creates the thirst to do meditation. There are others also who have recited verses. However, their verses have a lot of cleverness and by reading those verses the mind does not soften and love does not grow in our hearts.”

Guruji then uttered, “In Gurbani there is a lot of power. Those that desire salvation, they should read and hear Gurbani. They will receive great boon, and those that practice the reading and listening Gurbani a lot, they will receive salvation and they will continue to meditate and not be in the wrong company. They will receive their desires and be happy in the after life.”

The Sikhs listen and felt happiness and increased their love for Gurbani.

Mehta Saktu and Nihalu were Sikhs who lived in Agra and were very wise. They came for the darshan of Guru Arjan Dev Ji. They bowed and sat close to Guruji and started a discourse, “The Brahmin ritualistics say that without doing good deeds one will not achieve salvation. Daily these people will read the gayatri verse and offer water to their forefathers who have left the world. In the evenings, they will do pooja and take baths, and they believe that by doing so, the body becomes pure.

For their forefathers who have died, they do saraads (feeding the Brahmins with the aim that the food will reach their forefathers in the after life). They do such deeds for 10 days after the person has died. However, those who are learned, say something else. The learned ones say that deeds and the body are all false. Without divine knowledge, one cannot achieve salvation. They instead insist to read the Vedas as a practice. What should we embrace wholeheartedly?”

Guruji then said, “Just like a ship, resolves the work of people living on both sides of the river or ocean, the true name of the Almighty, is the house of treasure and gives both the salvation and happiness. It protects the learned ones and keeps them in their faith on divine knowledge. The true name of the Almighty constantly keeps the learned in the self-awareness state and does not allow the learned to sway. For those who believe in doing good deeds, the true name of the Almighty makes them to do deeds without the desire of receiving anything in return. This will then make their antehkaran (internal instrument) to be very fine and then gives them the divine knowledge. By embracing the true name one receives great powers.

Therefore, meditate on the true name of the Almighty and receive the ultimate house of happiness.” On listening to Guruji, the 3 Sikhs took to their hearts the name of Almighty and meditated. At the end, they achieved the ultimate spiritual state easily.

88.15.4 Gherial and Methura Das

There was one Gherial and Methura Das who came for the darshan of Guruji. Their livelihood was by carrying things for others and they were practising Sikhs.

Together with their sons and wife, they did the service of Sikhs. As they could afford, they donated food and clothing. They said to their family, that if Sikhs comes to the house when they are not in, please serve them like how we serve them. Give them food and clothes.

Because of this, the Sikhs who were present when they came to see Guruji, they narrated their good deeds to Guruji. 'They are immersed in the service of the Sikhs. Those Sikhs who go to their house, they treat them like you, Guruji. On listening to this Guruji was very pleased and made them nihaal (completely satisfied) and took away their cycle of birth and death. Immediately, they received all the spiritual powers and at the end they achieved the highest spiritual state.

88.15.5 Gangga Sehgal

Gangga Sehgal was a great warrior. He came to Guruji. He bowed to Guruji and sat down. Guruji then said, "You are the servant of the Moghuls, this is not a good thing. If you say that there is no other way of earning a living, then stay with Sri Hargobind ji. Your entire family will be taken care of and you can meditate on the true name of the Almighty. Your entire requirements of this world will be fulfilled and in the after life, you will go bleamingly and be accepted there with honour."

On hearing this Gangga was very pleased. He thought to himself that Guruji has made him His in both the worlds. There can be nothing better than this. He then stayed back and during the time of Guru Hargobind Ji, he fought the battles with Guru Ji and killed many of the very strong Mughals. He never showed his back to the enemy and through this he achieved the highest spiritual state. After this, many warriors came and were very pleased to see Gangga.

88.16 Bhai Harbans Tapa, Bhai Murari & others¹¹³

There was one Sikh by the name of Harbans Tapa; he used to do selfless Seva in Dharamsala. He used to help the poor and needy people. In winters, he used to bring warm water for the Sanggat so that they could have showers.

He always used to recite Bhai Gurdas Ji's bani. One day a group of Sikhs came to Harbans Tapa and asked, "Why don't you recite Guru Ji's bani? You shouldn't read other people's bani; you should only read Guru Ji's bani (text)." So these Sikhs started arguing with each other and decided to go and confront Guru Arjan Dev Ji.

When they narrated the whole incident to Guru Ji, Guru Ji said, "Where there are the praises of the Guru or Almighty, Sikhs should read them. Sikhs should forbid themselves from reading something written by a Manmukh and if the text written is against Gurbani. Sikhs should read or recite something, which makes them closer to the Guru. The bani written by

¹¹³ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 66) – Churamani Kavi Santokh Singh Ji

Bhai Gurdas Ji is on par with Gurbani. Reading the bani will instill higher faith on Guru Ji. Sikhs should read them with love and respect.” Listening to Guru Ji, the Sikhs started reading text related to Gurbani.

There was one Sikh by the name of Anand Murari; he was a very intelligent Sikh. His spiritual level was very high (Atam-Giani). Nano Latkan, Kalyana, Alam Chand, Saysa Ram and Talwara were also intelligent Sikhs. All of them got together and decided to visit Guru Arjan Dev Ji. When they arrived, they bowed down to Guru Ji and said, “Dear Guru Ji, please give us your sermons so our pains could be eradicated. We are in your refuge, save us.”

Guru Ji replied, “Always recite Gurbani. Do selfless service of the Sanggat and always chant Satnam.” Listening to Guru Ji they replied, “Dear Guru Ji, whenever we listen to Gurbani, we recite Satnam. But when we get busy in our daily work, we are unable to chant Satnam as it slips away from our minds.” Guru Ji answered their question by saying, “The reason is because there is a lack of practice. The Shabad has not been imbued in your minds. You all should recite consistently, listen more to Gurbani and when Satnam gets imbued into your minds, your pride shall vanish. Ultimately you will obtain salvation. But first, keep your self-humble.” Listening to Guru Ji, Murari became a saint.

88.16.1 Bhai Bhanu Suggar and Jagna Nand

Once Bhai Bhanu Suggar and Jagna Nand came to Guru Ji and pleaded, “We are trying to control our senses and life-forces and by doing so we are also doing Simran. We want Satnam to be imbued in our minds. But when we see something, our mind gets attracted to it.” Listening to them Guru Ji said, “Control your desires because by doing so you will be able to attain ultimate knowledge. Always try your very best to control your mind so that it comes to control.”

Hearing to Guru Ji, they replied, “Dear Guru Ji, please give us your sermons by which we will be able to attain salvation.” Guru Ji replied, “Life-force is the horse (vehicle) of the mind. Because of the life forces, mind is very unsteady and it does not come to a stable state. That is why life forces should be placed at the Trikuti (where the Ira, Pingla and Shushmana ducts meet). Then think of the world as not permanent and understand the world as a mirage. Only then will your desires vanish. Consider senses to be away from the body. By contemplating Guru Ji’s bani, you will attain Brahm-Gyan (ultimate knowledge). Always chant Satnam.” Listening to Guru Ji, everyone was blissful.

88.16.2 Bhai Jayta and Bhai Singaru Ji

Bhai Jayta Ji and Bhai Singaru Ji were warriors and once Guru Ji said to them, “When I will come in my sixth form, I will carry weapons. I will kill enemies and will wear two swords, Miri and Piri. Now both of you all shall stay with (Guru) Hargobind Sahib Ji and obtain bliss. Both of you shall stay with Him and fight the enemies.” Both of them agreed to Guru Ji and immediately went to Sri Hargobind Ji and started staying with Him. Then they used to practise weaponry. They stayed for a long time with Sri Hargobind Ji and after some time they decided to go back home. After getting the approval from Guru Ji, they stayed at their home for two months.

Once a Yogi came to them and was very pleased with them that he gave them Rasayan (alchemy, a mineral or metallic preparation of medicine). Both of them were delighted and thought in their minds to give it to Sri Hargobind Sahib Ji. When they reached to Sri Hargobind Ji, they started saying the praises of the Rasayan. They said, “When deactivated mercury is added to 624 grams of copper, pure gold will be produced. The person’s appetite will increase and he/she will have the strength of an elephant. Furthermore, all the illness will be cured.”

Listening to them Sri Hargobind Ji replied, “Did the person who deactivated the mercury had a great appetite? Did the person didn’t love his mercury, which was able to change copper into gold? But I will fulfill your wish.” Then Sri Hargobind Ji ate the Rasayan and the rest of the Rasayan was added into the Amrit sarowar.

88.17 Bhai Bidhi Chand Ji

In early years of life before coming in contact of Guru Ji, Bhai Bidhi Chand was a thief. His maternal village was Sarhali, a village in District Amritsar. The village was notoriously called as ‘Sarhali of thieves’. He got this bad habit at the instance of bad elements while being at Sarhali.

At one incident it so happened that he stole away a few heads of cattle from a village at night. The alert villagers chased him with long sticks and spears so closely that he felt very insecure and terrorized and prayed for his safety and vowed to leave this habit forever. The villagers could not catch him.

He came in the company of Bhai Adli, a devout Sikh of Guru Arjan Sahib Ji. Bhai Adli took him in for a glimpse of the Guru Arjan Ji. He implored, “I am a thief, please own me and make me your own thief.” The Guru smiled and asked him to leave this bad habit and live a life in fear of Almighty and in the service of poor; and thereafter he turned to be a devout true Sikh of Guru.

Bhai Bidhi Chand was a healthy youth of good height and body. Now he became conscious of his soul and his mind became pure. He devoted his whole life and was always ready to accept any command of the Guru. He learned sincerely the teachings of the Guru and put them into practice. Pleased with his devotion and learning, Guru Arjan Dev Ji appointed him to preach Sikh way of life and sent him to various villages and far off places for this purpose.

88.18 Bhai Jayta, Bhai Nenda & other Sikhs¹¹⁴

Bhai Jayta, Bhai Nenda and Bhai Piraag pleaded before Guru Arjan Dev Ji and asked, “Give us a sermon by which all our task in this world can be completed and we can attain salvation.” Guru Ji answered, “Be cautious and control your senses. Recite Satnam

¹¹⁴ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 67) – Churamani Kavi Santokh Singh Ji

(Almighty's name) in every breath. Waheguru is the most supreme name. When you feel that your mind is not focused on Waheguru then recite Gurbani and adopt Gurbani as the guide and continue to focus the mind solely on Waheguru which would ultimately be towards total enlightenment."

They started following to Guru Ji's instruction and once a group of Brahmins saw them and said, "What have you all done? Did all of you abandon the rituals? Leaving all the rituals behind, means that all of you are doomed." Listening to this the Sikhs answered, "We have found the true Guru. Our ignorance is vanished and now we are enlightened with Guru's sermons. Talking about rituals to purify the human body, this body is impure from birth and death. We have embrace Guru's wisdom by which the ritualistic deeds no longer matter. The breath originates from the belly button that leads one to this human form. The same breath is exhaled through the nose, which symbolises death. We have no extra time to perform ritualistic deeds as every breath should be attached to Almighty's name."

88.18.1 Bhai Tiloka, Bhai Tota and Bhai Mehta

Once there was a reciter (Pathi) by the name of Bhai Tiloka and together with him Bhai Tota and Bhai Mehta who overpowered their mind to come to Guru Arjan Dev Ji.

They humbly folded their hands and said, "Dear Guru Ji, your sermons preaches that one should consistently focus the mind on remembrance of Almighty's name which is able to protect one from hell. However, some scholars (Pandits) rebuted by saying if by reciting Almighty's name, one is not subjected to hell then the entire world would recite Almighty's name easily and attain salvation. The establishment of hell and heaven becomes null."

Guru Ji answered, "It all depends on the faith that one possess in remembering Almighty's name. If one does not have faith or a focused mind then how can one attain salvation? Narrate this to the Pandits, when Demon Koda seized Mardana, he boiled oil and a large pan. He intended to fry Bhai Mardana in the boiling oil. Bhai Mardana at that moment remembered the Almighty's name as preached by Guru Nanak. Instantaneously the boiling oil became frozen. The greatness of Almighty's name is very obvious. Tell the Pandits that if they claim to recite Almighty's name then they should boil oil in a large pan and test their faith. Only then they would be able to appraise their faith on Almighty's name. The thirst and greed for worldly possessions are akin to the fire and wordly materials are the boiling oil in the ego pan. Daily the mortals are being vanished. Therefore through Guru's sermons, one can quench his thirst for worldly possessions and attain peace of mind."

The Sikhs went back and delivered Guru Ji's message to the Pandits. They were speechless.

88.18.2 Bhai Sain Das Jeria

Once a Sikh by the name of Bhai Sain Das came to Guru Ji and humbly said, "I have performed the service to the Sikhs and embrace your sermons as the guide of my life. However, whenever I listen to Gurbani my mind flickers and wanders around. You always remind that one should focus his mind reading and listening to Gurbani."

Guru Ji answered, "By reading Gurbani you have now attain the understanding of knowing the state of your mind which was unknown to you before. When you track your mind's concentration on worldly possessions then you should rebut every thought that mesmerises your attention with the reality of truth. Then you should bring back your mind's attention to focus on Gurbani, as all the worldly possessions are fake and temporary. The mind is just like

a wild horse that refuses the rider and is slowly tamed to accept instructions. Once the mind begins to enjoy the pleasure of Almighty's name, then all other becomes tasteless.”

Upon listening to Guru Ji, the Sikhs started to practice as described by the Guru and attained salvation.

89. TARN TARAN ¹¹⁵

Once Guru Arjan Dev Ji decided to visit his maternal grandparent's village, Goindwal Sahib. All preparations were done and Guru Ji instructed the prominent Sikhs e.g. Baba Buddha Ji, Bhai Gurdas Ji and others to follow him. Guru Arjan Dev Ji is the ocean of virtues. He always thinks for the betterment of the entire world. He is the greatest benefactor.

Guru Ji sat on a palanquin and Mata Gangga Ji came to Guru Ji and bowed on his feet. Guru Ji told Mata Ji to stay back in Amritsar. After a few hours journey, Guru Ji stopped after observing a beautiful place. This is the same place, which is known as Tarn Taran. Guru Ji visualised a great shrine with a large pool (Sarowar) in which there will be millions who will have their desires fulfilled, pains eradicated and walk on the path towards salvation.

Bhallasur and Khanwal Village surrounded the place. The people of these two villages used to fight with each other. Observing their enmity, Guru Ji decided to camp at that place for a night. Next day, Guru Ji summoned the people of the two villages and said, "I wish to establish a great shrine on this ground which would turn out to be beneficial to both villages. Guru Ji then gave four benefits,

- i. Your arguments and enmity will come to an end.
- ii. You shall obtain wealth, as this place will turn into a town.
- iii. Guru's mission in uniting the mortals to Almighty will be achieved.
- iv. The visitors will obtain great benefits.

Give this site to the Guru's house and you all may sell this site at twice the price. The people of Khanwal were Khatri and Bhallasur were Rangars. The villagers agreed to Guru Ji to end their enmity and Guru Ji paid one-hundred fifty seven thousand (157,000) rupees.

Guru Ji started to reside and contemplating on how the shrine will benefit the entire mankind. Guru Ji is like a sun that enlightens the world by perishing away the darkness of ignorance. At night, He is like a moon that enriches the vegetation with its rays by which the entire mankind survives.

Before commencement of works, Guru Ji instructed Baba Buddha Ji to prepare Karah Pershad and perform Ardaas. When Guru Ji and all the Sanggat stood up for the Ardaas, a Khatri by the name of Devi Nand from Goindwal Sahib came and he changed his 1 rupee into smaller coins. He offered half rupee to Guru Ji and upon observing this; Guru Ji said that Tarn Taran would only be completed half way through as the other half will be completed by the Sikhs later on. Guru Ji further said that this is Almighty's will.

Guru Ji then employed labourers to excavate, prepare cement and bricks. Guru Ji instructed the Masands to build the shrine in the best quality, as the house of the Guru is always prosperous. Guru Ji also instructed that double wages should be paid to all skilled and unskilled workers.

Guru Ji himself used to supervise the construction work and visited the site frequently. The steps leading down to the pool were completed on the east side. The sanggat from Kabul,

¹¹⁵ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 67) – Churamani Kavi Santokh Singh Ji

Balak Bukhara, Peshawar, Multan, Shikarpura and lots of other places used to come and visit Guru Ji.

90. TARN TARAN SAROWAR ¹¹⁶

The excavation of the Sarowar was done swiftly and the progress was positive. Guru Ji used to supervise the whole project himself.

There used to be one egoistic Moghul by the name of Noordin Khoja. He was constructing inns in his village that was 4.8 kilometers from Tarn Taran. He used to spend most of his time with the emperor in Delhi and thus was very egoistic of his position. While he was constructing his inn, there was a shortage of bricks and the construction halted. His men went everywhere to find bricks but failed to get any.

Then one of his men said, “I know where we can get our bricks. Guru Arjan Dev Ji has made many kilns because they are constructing a holy site at Tarn Taran. We can ask bricks from him and your construction can be completed. There are no bricks here and even if there is, they are far away and to bring them here will be another problem.” Noordin just listened and didn’t say anything.

There was a Pathan by the name of Anamat Khan. He too was also constructing inns somewhere. He went to a wealthy man who was the headman of Norangabad and said, “Where can I get bricks? I am constructing an inn because the emperor has commanded all the governors to do so. Can you go to Noordin and ask for the bricks.” The headman agreed to Anamat and thought in his mind that he will be able to get some profit while dealing with both of them.

When the headman told Anamat’s message to Noordin he started laughing and said, “We need bricks more than you do. We too are finding for the bricks. Guru Arjan Dev Ji is a famous Guru here. He has constructed many kilns because he is making a large ground into a holy site.”

Then they decided to go to Tarn Taran and get the bricks without permission. They brought many bull carts to carry the bricks and started carrying the bricks. A Sikh ran to Guru Ji and told Guru Ji, “Dear Guru Ji, a group of Moghuls have started taking our bricks. They commanded us that Anamat Khan and Noordin need these bricks badly as they are constructing their inns. They also said that we are only borrowing these bricks and will pay for it. After saying all this, they took all our bricks.”

Hearing this Guru Ji replied, “Whatever they construct with these bricks will be destroyed. The time will come when my Sikhs will bring back those bricks and only then this site will be completed. They (Sikhs) will kill anyone that comes in the way. A big fair will be held here on the 14th Mesia (new moon). This site will be known as Tarn Taran. During the Mesia of month Bhadon, this site will have even more importance as anyone who will take a dip with faith into this Sarowar will have his/her sins eradicated.”

After saying this, Guru Ji kept quiet and decided to leave the next day. Guru Ji remained calm and did not give them a great curse as Guru Arjan Dev Ji is the house of contentment. The excavation and the construction of Tarn Taran stopped and it will continue in the future.

¹¹⁶ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 68) – Churamani Kavi Santokh Singh Ji

When Noordin and Anatam Khan got to know about Guru Ji's decision to stop the construction, they immediately sent a messenger because they were scared if the emperor gets to know about this, they will not survive. The messenger told Guru Ji, "Dear Guru Ji, why have You stopped the construction? We are ready to pay for all the losses. We will not do this act again and please continue the construction. We needed those bricks badly as the emperor commanded us. Tell us the amount you need and we will send it to you."

Upon listening to the messenger, Guru Ji replied, "They have used force to get the bricks and we will use the same way to get the bricks back. My Sikhs will be very powerful and they will destroy your inns and get back our bricks. The same bricks will be used for the construction. Tell them, that the construction of this holy site will only finish after defeating the Moghuls¹¹⁷." After listening to Guru Ji's words, the messenger left.

The messenger told Guru Ji's message in Noordin's court. After listening to it, Noordin in anger said, "What can they even do?"

Whereas, Guru Ji left Tarn Taran and came back to Amritsar.

Darbar Sahib Tarn Taran



¹¹⁷ In the year 1766, Khushal Singh Faijula Purie's son Sardar Budh Singh Virk of Singhpuria Misl and Maharaja Jassa Singh Ramgarhia of Ramgarhia Misl joined hands to fulfill Guru Ji's words. They completed the walls of the Sarowar. Then Maharaja Ranjit Singh built and marbeled the Parikarma (circulating walkway), later his son Nau Nihal Singh built a observation tower (Munara)

91. BHAI GURMUKH JI AND BHAI BHIKHARI JI ¹¹⁸

One day, a Sikh by the name of Bhai Gurmukh came to Guru Arjan Dev Ji and said, “Dear Guru Ji, I have come to your refuge. Please can you show me a Sikh who can accept Almighty’s will.” Hearing this Guru Ji replied, “There is one Sikh by the name of Bhikhari who stays in the city of Gujrat. You can go there and meet him.”

Bhai Gurmukh urgently got ready and went to Gujrat. When he arrived, he went to Bhai Bhikhari Ji’s house and found out there were preparations going on for a wedding. He went in and saw Bhai Bhikhari Ji sewing a torn blanket.

Bhai Gurmukh then called Bhai Bhikhari and said, “The Guru has sent me here.” Hearing this, Bhai Bhikhari respected Bhai Gurmukh and gave him a place to sit.

After doing this, Bhai Bhikhari resumed doing his work. Then after a while, Bhai Bhikhari started showing all the wedding preparation to Bhai Gurmukh by saying, “This is the wedding dress of my son, these are the jewellerys which he will wear, these are the sweets and this is the pyre for the funeral rites.

Hearing this, Bhai Gurmukh was astonished. He then asked Bhai Bhikhari, “Why are you keeping the funeral things here?” Bhai Bhikhari then answered, “I will tell you later.” After showing all the wedding preparation, Bhai Bhikhari resumed sewing his torn blanket.

The next day the marriage procession left and the wedding for Bhai Bhikhari’s son was done. After 2 days of the wedding, Bhai Bhikhari’s son passed away by having colic pains. The happiness turned into mourning. Bhai Bhikhari took all the funeral materials and went to cremate his son. After cremating, he sang kirtan and distributed Karah Pershad.

The blanket was used for people to sit for the funeral. Bhai Gurmukh was very amazed to see all this. At night when he saw Bhai Bhikhari alone, he asked, “If you knew that your son was going to die, why did you commence the wedding? You spent so much of money for the wedding, which lasted only for 2 days. Why didn’t you ask Guru Ji for your son’s long life? Guru Ji surely would have granted your son a long life since you are such a faithful Sikh. You had miraculous powers but you still took all the pain.”

Hearing Bhai Gurmukh, Bhai Bhikhari answered, “You have thought as a normal human being. What ever the Almighty does is always good. Whoever feels sad and regret will try to change Almighty’s will. Therefore the person will never unite with Almighty. Almighty is always equal to everyone, He does not have any enmity with anyone. Whatever a person sows, he will have to reap it. The same goes with my son and daughter-in-law. Now listen to their previous life story. My son was a hermit who used to do meditation. One day, when he was passing through a city, he saw a prostitute and fell in love with her. Both of them died singing the praises of Almighty. Because he meditated, he became my son. The prostitute is now my daughter-in-law and now she will do sewa of the Sikh sanggat. In the end she will also attain salvation. Therefore, accept Almighty’s will, recite Satnam and remove ego are three (3) ways to attain salvation.”

¹¹⁸ Sri Gur Pertap Suraj Granth (Raas 3, Ansu 69) – Churamani Kavi Santokh Singh Ji

Listening to Bhai Bhikhari, Bhai Gurmukh said, “Great, great is your intellectual. Although my name is Gurmukh but you have the characteristics of a gurmukh. I wanted to see a Sikh like you and Guru Ji has fulfilled my wish.” Bhai Gurmukh continued to praise Bhai Bhikhari Ji.

After a few days, Bhai Gurmukh left and went to Guru Ji. Bhai Gurmukh went to a place where Guru Ji was sitting and bowed down to Guru Ji. Guru Arjan Dev Ji smiled and asked, “How was the Sikh and how does the Sikh vanishes his happiness and sorrow?” Hearing this, Bhai Gurmukh with his hands folded answered, “Dear Guru Ji, your Sikhs are great. Bhai Bhikhari accepts Almighty’s will open heartedly and takes happiness and sorrows equally.” Then Bhai Gurmukh told the whole incident about Bhai Bhikhari Ji to Guru Ji.

Guru Ji was delighted to hear the whole incident.

92. CHANDU SENDS MEDIATORS IN SEARCH FOR A GROOM

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The ruler of Northern Hindustan and Afghanistan at that time was Jahangir. He was the most powerful and wealthy ruler. The whole of Hindustan feared him that is why all of Hindustan with their hands folded used to come before Jahangir to beg for their lives. He could make the poor a king and the king a poor if he wished to. He had a governor named Chandu. Chandu was a fool because he did not know the power of the Almighty and was blindfolded by Maya. His wife gave birth to a baby girl who was named Sada Kaur. She was considered as a reason of a battle born. When Sada Kaur turned seven years old, Chandu thought of getting her married.

Chandu and his wife, Dampati called the Brahmins and told them that the groom should have five good characteristics which are he should be wealthy like them, from a high caste, he must be good looking, he should be travelling all across the world and he must have connections with the emperors. After listening to what Chandu and his wife said, the Brahmins said, “You are lucky and so is your daughter. I will search high and low for that type of groom you need, but I will charge you money. Allow me to leave now.” The Brahmin took some servants with him and left. They went from country to country during day in search of a perfect groom for Sada Kaur. Then at night, they would find a place to spend the night.

They found families that were from good caste but they were not wealthy and where the family was wealthy, the caste was low. There was a family, which was wealthy and from high caste but the groom was not good looking. So, they kept searching by asking ‘is there any wealthy and high caste family which has a good looking son? Because there is a governor of Delhi and is looking for a groom for his daughter. Anyone who will be his daughter’s groom will be very lucky. The governor rules Delhi and is very wealthy. We have been looking every where for a groom but we can’t find anyone.” They continued their journey and reached Lahore. They said to the people there “We are from Delhi and are looking for a person who is as wealthy as Chandu but we can’t find anyone even after being to so many places.” When they were saying this, there were some Guru Ji’s Sikhs who heard.

These Sikhs went to the Brahmins and praised Guru Ji a lot by saying, “Sanggat gives Guru Ji a lot of money, Guru Ji is very great, the whole world believes in him, Guru Ji is very handsome and is praised by all. Guru Ji has a son who is also very good looking, he has long arms, is good looking like a moon, he also has beautiful eyes, and all the people from all over the world comes and take his blessings. Chandu and his daughter will be very lucky if she’ll get married to Guru Ji’s son.” After listening to this, the Brahmin was very happy in his heart. He thought that the girl is very pretty and Guru Ji’s son is also very handsome. Then they started walking and reached Ram Das Pur and was very happy to see the pool. When they went in, they saw Guru Ji sitting and the Sanggat was coming and going. After looking at Guru Ji’s handsome face, all sadness will be gone. In front, there were rebab’s and harmonium’s being played. There was also a lot of people doing ardass and getting what they wished for. While looking at Guru Ji, the Brahmin felt peace in him. At that time, Sri Hargobind Ji came and some of them there looked at Sri Hargobind Ji with love and some of

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the Sanggat stood up to show respect to Sri Hargobind Ji. His feet was as soft as a lotus, His nails were like diamonds, His legs are as beautiful as Supari's tree, He is very muscular, and His arms are as long as an elephant's trunk. By looking at His beauty, the Brahmin thought that Chandu is a very lucky man who will get such a good-looking son-in-law. Sri Hargobind Ji's caste is very high and all the Sanggat is giving Him clothes and money after getting their wishes fulfilled to appreciate what Guru Ji has done for them.

Beside Sri Hargobind Ji was his father, Guru Arjan Dev Ji. The Brahmin then asked the Sanggat "Which caste is Guru Ji from? We want to get the governor's daughter married to Sri Hargobind Ji." The Sanggat then said, "He is from the sodhi cast, one of the highest castes. The girl is very lucky who will marry Guru Ji. Any girl who will marry Guru Ji will become a mother to everyone." Then, the Brahmin and the naai started to talk to each other after listening and seeing Guru Ji's power for themselves, "We can never find any better place for Chandu's daughter than here, Guru Ji even have all the characteristics that Chandu wanted." Then, after thinking they went to Guru Ji to tell. They said, "We have brought Delhi's governor's daughter's marriage for your son, we will go back to Delhi and tell everyone there and we'll be back as fast as possible." Sri Hargobind Ji then said, "Only that will happen if Almighty has thought for us. Almighty is the one who had made everything, we have to accept everything." After saying this, Guru Ji was giving a gift to Brahmin but he didn't take and said, "When we will come here the second time, we will do exactly what you want us to do." Then the Brahmin bowed down to Guru Ji and went back to Delhi.

93. PREPARATION FOR ENGAGEMENT AND THE SANGGAT OF DELHI WROTE A LETTER TO GURU JI ¹²⁰

The Brahmin reached to Chandu's house and told him, "Dear Chandu, after searching for a long time we found the Guru's house. They are of Sodhi clan, wealthy and have all the characteristics you requested for. Your daughter is very lucky to be married into the Guru's house because she will be well respected and will be world famous. Furthermore, we have found no one equivalent to your family except the Guru's family. The boy (Guru Hargobind Sahib Ji) is nine (9) years old, is strong and tall. Dear Chandu, consider yourself lucky to obtain such a handsome son-in-law. The boy gets gifts from sanggat all over the world."

Upon listening to the Brahmin, Chandu with ego said, "We are of a high caste and the Sodhis are way much lower than us. Our caste is like a tower and the Sodhis are like a hole." After a while, Chandu continued, "How much wealth do they have? They consume wealth obtained from the Sanggat. They also do not hold any post in the Kingdom; they also do not have a business. Because of all this, they are not equivalent to me. Now, since you (Brahmin) have confirmed the wedding, I will have to accept it since it is a tradition to accept a groom when the Brahmins have confirmed. Even though, they (Sodhis) are of lower caste than me, poorer than me."

Chandu then told the Brahmins to bring shagan (a present or gift given at the time of betrothal or marriage) to the Guru's house and his wife helped in giving things to the Brahmins so that they can pass it over to the Guru Ji. After taking all the needed things, the Brahmins then left again to Guru Ji.

When Chandu was slandering the Guru, they were a few Sikhs around listening to what he was saying. That evening, the Sikhs got together for Simran and later discussed about the evil-hearted Chandu. After discussing for a while, they reached to a conclusion to send a letter to Guru Ji. In the letter they told Guru Ji what happened and then wrote,

Sri, Sri, Sri Satgur Bhagwan Ji, we the sanggat of Delhi plead before Guru Ji, please do not accept this marriage with the slanderer's daughter.

Then they sent the letter to a messenger and told him to pass the letter to Guru Ji as fast as possible so that Guru Ji will know the real situation before the marriage commences.

In Amritsar, preparation was ongoing for the marriage and Mata Gangga Ji was waiting for the mediator (Brahmin) to come. When the Brahmin reached near Amritsar, Guru Arjan Dev Ji ordered some Sikhs to go and serve the Brahmins as much as possible. Guru Ji also asked Sikhs to make good and tasty food for the Brahmins and to bring a bed with comfortable pillows for the Brahmins.

93.1 Fully prepared for the engagement ¹²¹

When Mata Gangga Ji got to know that the mediator is close, she started doing the last-minute preparations. Mata Gangga Ji was over the moon. The house was filled with joy and

¹²⁰ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 3) – Churamani Kavi Santokh Singh Ji

¹²¹ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 4) – Churamani Kavi Santokh Singh Ji

excitement. The poor were given anything they needed and variety of scrumptious food was prepared for everyone.

All the famous and respected Sikhs were also there. Shabad was being sung and the atmosphere was blissful. When everything was ready, Guru Arjan Dev Ji asked a Sikh to call (Guru) Hargobind Ji so that engagement can be done.

(Guru) Hargobind Sahib Ji wore beautiful clothes and by just having a look, it used to mesmerise everyone.

94. THE LETTER REACHES TO GURU JI AND THE TERMINATION OF THE ENGAGEMENT ¹²²

Mata Ganga Ji was delighted to hear about the wedding and gave (Guru) Hargobind Sahib Ji valuable clothes and jewelleries.

After preparing (Guru) Hargobind Sahib Ji, Mata Ganga Ji sent (Guru) Hargobind Sahib Ji with a Sikh to Guru Arjan Dev Ji's congregation. Everyone in the Guru's court stood up in respect to (Guru) Hargobind Sahib Ji except for Guru Arjan Dev Ji. (Guru) Hargobind Sahib Ji with his folded hands bowed in front of Guru Arjan Dev Ji and the sanggat was delighted to see this scene. (Guru) Hargobind Sahib Ji then sat with the sanggat.

At the same time, the messenger sent by the sanggat of Delhi reached Guru Ji's court. He urgently went to Guru Ji and pleaded before Guru Ji and said, "Dear Guru Ji, I am here to give you a letter from the sanggat of Delhi. Please accept this letter and please look into it as fast as possible. Dear Guru Ji, please commence the engagement only after reading this letter." Upon listening to this, a devoted Sikh who knew the whole situation told Guru Ji, "Dear master, don't let this matter be a secret and please do not accept the marriage of an egoistic and arrogant Chandu. If a person collides with a tower, he will drop and die in a ditch (mohri). Now Chandu will be barking like a dog. Guru Ji is not lack of anything. Dear Guru Ji please consider and terminate this engagement."

After listening to the Sikhs, Guru Ji replied, "Please be calm, I will do everything as you all wish to do and please sing the praises of Almighty." After saying this, Guru Ji went to a quiet place and read the letter given by the Sanggat of Delhi. After reading and contemplating on it, Guru Ji came to Baba Mahadev Ji and said, "Chandu is a very arrogant and egoistic person, so I think we should reject his daughter's marriage proposal."

Listening to Guru Ji, Baba Mahadev Ji, Baba Buddha Ji, Bhai Salo Ji and other Sikhs said, "Dear respected Guru Ji, You perfectly know that it is not appropriate to accept the hand of marriage from such a person."

At the same time, the Brahmin told Guru Ji, "The auspicious moment is running out, so please finish the quarrel and let's get the engagement started. Please give me the permission so I can start with the engagement ceremony." Hearing this Guru Ji replied, "We cannot accept this engagement because he (Chandu) is very arrogant about his wealth and caste. Because of this arrogance, he became a tower and he will give pain to all. If someone is high above, he will also have the fear of falling and the person won't be able to protect himself from lightning. To have a good marriage, both families have to be humble so that they can live happily."

¹²² Sri Gur Pertap Suraj Granth (Raas 4, Ansu 5) – Churamani Kavi Santokh Singh Ji

95. TWO ENGAGEMENTS OCCURS AT THE SAME TIME ¹²³

95.1 First Sikh

After a while, Guru Ji said, “We will not accept the marriage with a person who is arrogant about his caste and wealth.” Hearing this, the Brahmins got worried.

When Guru Ji was saying, “We will get the hand of marriage from a humble family.” There were a few Sikhs sitting in the Darbar thought of giving their daughter’s hand in marriage. At the same time, Guru Ji said, “We are ready to take the hand of marriage of a person even though if the person is poor but he has to be humble.”

Hearing this Bhai Narayan Das got up and said, “Dear Guru Ji, we are the decendent of Bhai Paro Ji and we are from Dalla Village. I am from Khatri clan and I am your servant Guru Ji. I am not wealthy and I have a daughter who is seven (7) years old. Please accept my daughter as (Guru) Hargobind Sahib Ji’s servant. Please keep my modesty and I am sure You will not put me down.”

Hearing this Guru Arjan Dev Ji was very pleased and then he replied, “Dear Sikh, you are great! You have spoken on a very right time. Preparations are done and you did not let the preparations to go waste. Sikhs are great. No one can ever compete with Sikhs. Even if the marriage did undergo, it will not be a contented marriage. Dear Sikh, Please accept this marriage with love.”

Bhai Narayan Das urgently called for some gifts and gifted them to (Guru) Hargobind Sahib Ji. Everyone in the Darbar said, great, great is Bhai Narayan Das.

95.2 Second Sikh

At the same time, there was one more Sikh, Hari Chand. He was a khatri and his caste was lam caste. He stood up in the darbar and said, “Dear Guru Ji, I have a daughter who is 2 years old and I would like her to be the servant of (Guru) Hargobind Sahib Ji. Please accept this hand of marriage from me.”

Guru Arjan Dev Ji with love replied, “We accept this hand of marriage too.” Listening to this, Bhai Hari Chand brought gifts and gave them (Guru) Hargobind Sahib Ji.

Sikhs sitting in the Darbar were delighted to see these scenes. Masands got up and gave Guru Ji sweets in conjunction with the engagement. Then Guru Ji looked at the Brahmin sent by Chandu and said, “You look sad and worried. This is a joyful time. You can take as much money as you want from me and please do tell Chandu about what happened here. Marriage only happens when there is destiny no one has power to alter the destiny.

Upon listening to Guru Arjan Dev Ji the Brahmin replied, “It is not appopriate to receive money from Guru Ji. Please donate the money.

After the ceremony ended, Guru Ji gave permission to (Guru) Hargobind Sahib Ji to leave the Darbar and everyone left for their houses.

¹²³ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 6) – Churamani Kavi Santokh Singh Ji

96. PREPARATION FOR WEDDING ¹²⁴

Everybody in Guru Ji's house was busy preparing for the wedding and (Guru) Hargobind Sahib Ji was the centre of attraction for everyone. The Brahmin left for Delhi and was very disappointed and worried. Then he said to his friends who were following him, "The situation has become worse. Guru Ji did not accept the marriage proposal because Chandu talked ill about the Guru's house." After a while they reached Chandu's residence.

Meanwhile at Guru Ji's court, Bhai Narayan Das came and pleaded before the Guru, "Dear Guru Ji, let us commence with the wedding preparation and do the wedding as soon as possible." Hearing Bhai Narayan Das, Guru Ji agreed. Then Bhai Narayan Das asked permission to leave so that he can get ready all the preparation. When he reached home, he told the whole incident to his family and they were delighted to know that Guru Ji will come to their house.

Then Guru Ji with (Guru) Hargobind Sahib Ji, Mata Gangga Ji reached Sri Harmandir Sahib to pay their homage. Then the preparation for the wedding was done on both sides and large amount of wealth was either donated or used to make sweets.

¹²⁴ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 7) – Churamani Kavi Santokh Singh Ji

97. THE ENMITY OF CHANDU TOWARDS GURU JI INCREASES ¹²⁵

When the representatives reached Chandu's court, they approached Chandu with their disappointed face and said, "May you have a long life and live with dignity." Seeing the Brahmin's face, Chandu asked, "My respect to you, O dear Brahmin. Upon looking at your face, my heart started beating very fast and I am starting to have bad omen. Did someone steal your goods from you while on the way? I sent you for a cheerful work, why are you sad? Dear Brahmin, please tell me everything."

Then the Brahmin asked Chandu to go to some place solitary so that he can tell him all about it. After narrating the whole incident, Chandu got extremely sad. He then said to the Brahmin, "Dear Brahmin, I want the proposal to be accepted. I don't want the word to escape that Chandu's proposal have been rejected." Then Chandu wrote a letter saying, "I am the governor of a great king. It would be the best for you to accept the offer. Now no one will accept my proposal, so that is why I am sending it back to you." He then gave the letter to the Brahmin and asked him to give the letter immediately.

After a few days the Brahmin reached to Guru Ji and handed over the letter. The all-knower Guru Ji read the letter and said, "My Sikhs are very much respected and I respect their request. As they have said not to accept this proposal, so I will not accept it. Why are you all being so stubborn? Go give the proposal elsewhere. I am not going to accept this proposal and the decision is final. Go tell that to Chandu."

Listening to Guru Ji, the Brahmin replied, "Chandu is a very egoistic and a stubborn person. It will not turn up good if the proposal is rejected. Furthermore, once a proposal is rejected, it does not get accepted elsewhere. Dear Guru Ji, I am saying for your own well-being, accept the offer as I don't want to see any regret."

Hearing to the messenger, Guru Ji while smiling said, "I have no enmity with anyone and the person who has no grudge against someone is free from enmity (nirvair). Almighty is the master of all and He keeps track of all everyone's happiness and pains. He knows the good and bad deeds of all which results in pain and joy. The one who has ill feelings about others shall be returned in pain. This is the nature of Almighty's practise. Just like the one who digs pit for others, he himself shall drop into the pit and bear all the pains."

Hearing Guru Ji's response the Brahmin left disappointed and went back to Delhi. Upon reaching Delhi, he told Chandu all about the incident and Chandu was mad with rage and promised to punish Guru Ji.

¹²⁵ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 8) – Churamani Kavi Santokh Singh Ji

98. PREPARATION OF WEDDING AND THE ARRIVAL OF GUEST ¹²⁶

After a few days, Guru Ji thought of getting his son married with enthusiasm in the light of Gurmat so it would set an example for others. When the month of Poh (December) arrived, Guru Ji sat with his brother, Baba Mahadev Ji and started discussing about the wedding.

Then Guru Ji said, “The wedding day is approaching and my elder brother is still angry at me. I have tried to be humble with him, but he still does not give up his rage.” Hearing to this Baba Mahadev replied, “Write him a letter, then send a wise man to bring him here. Give him respect in every way because he is our elder brother and his presence at this wedding will matter. Furthermore, it is our culture that every relative will meet at sad and happy occasion. It is a happy occasion at your house, so bring even the displeased.”

Guru Ji agreed with Baba Mahadev and immediately wrote a letter in which the praises of Baba Prithi Chand were written. Then Guru Ji gave the letter to a Sikh and also gave lots of sweets to be brought along.

When the Sikh reached Kotha Village (where Baba Prithi Chand used to reside). The Sikh gave the letter to him, he read it and he got very depressed. He was thinking on ways to kill Guru Ji. After reading he said, “Who is my brother? I see him as my biggest enemy. I have no relationship with him. He looted me and kicked me out of the city. He (Guru Ji) is only sweet from the outside, but from the inside his heart is black. After obtaining the Guruship, He has become egoistic. Take your sweets away and I will never come for the wedding.”

The Sikh then went back and told the whole incident to Guru Ji. Guru Ji did not say anything and went to his brother, Baba Mahadev and told the whole incident. Hearing to this, Baba Mahadev said, “He is a very angry and egoistic person. You talked in an appropriate way, but the response was given in an inappropriate way. He just gets jealous looking at our wealth.”

Then Guru Arjan Dev Ji said, “We will extend the invitation to all our family members in Goindwal Sahib and Khadur Sahib.” Then sweets were sent together with the invitation letter. One Sikh was sent to Goindwal Sahib, he went and met Baba Mohri Ji and gave the letter. Baba Mohri Ji was delighted and so was the whole family.

Baba Datu Ji was also informed. Baba Ji and his family were very thrilled and wanted to go to Sri Amritsar immediately. Then the message was sent to the in-laws who used to live in Mao Village. Father-in-law, Krishen Das¹²⁷ and mother-in-law, Dhanwanti were delighted on their grandson’s wedding. They immediately got ready.

Guru Ji instructed everybody to gather all the necessary materials and do the preparation. Baba Mohri Ji, Baba Anand Ji, Baba Sansram Ji and Baba Sunder Ji came with a big crowd from Goindwal Sahib and on the way dropped-by at Baba Datu Ji’s place. Baba Datu Ji served them desirelessly and the next morning, all of them got ready and left for Sri Amritsar.

¹²⁶ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 9) – Churamani Kavi Santokh Singh Ji

¹²⁷ Also known as Baba Krishen Chand (ref. Sri Gurdwara Darshan by Bhai Thakar Singh Gyani published 1923, Gurbani Path Darshan by Sant Gurbachan Singh Bhindranwale, Mahan Kosh by Bhai Kahn Singh Nabha)

Then when all of them reached, they had a shower and then had a holy-dip in Amrit Sarowar. They circumambulate around Sri Harmandir Sahib and went to visit Guru Arjan Dev Ji.

Guru Ji and Baba Mahadev met with all of them with respect and Baba Sunder Ji said many soothing words. Then they asked each other's well-being. Baba Buddha Ji and Bhai Gurdas Ji were very delighted upon meeting all of them.

A large crowd gathered and large sums of food was prepared. Then Sri Hargobind Sahib Ji bowed before Baba Mohri Ji and in response Baba Mohri Ji hugged Sri Hargobind Sahib Ji. Baba Anand Ji, Baba Sansram Ji and Baba Datu Ji also hugged Sri Hargobind Ji with full love. They used to praise (Guru) Hargobind Sahib Ji's beautiful body.

99. THE DEPARTURE OF THE MARRIAGE PROCESSION ¹²⁸

All the ladies met with Mata Gangga Ji and expressed their wish to see Sri Hargobind Ji. Mata Gangga Ji immediately called a Sikh to bring Sri Hargobind Ji. Then all the ladies especially the wife of Baba Datu Ji and Baba Mohri Ji hugged and carried Sri Hargobind Ji with love.

The next day, Guru Ji got the news that his in-laws have already reached Sri Amritsar. So Guru Ji got up from his seat and went forward to welcome them with respect. Then Sri Hargobind Ji also came rushing and greeted his grandfather and grandmother. When Guru Ji knew the day of departure is coming soon, all the last minute preparations were done.

Sri Hargobind Ji was dressed in beautiful clothes, turban, mesmerising Kalgi and had worn many jewelleries made up of gold and ornaments. Mata Gangga Ji and Sri Hargobind Ji went to Sri Harmandir Sahib to pay their reverence and to ask permission for the commencement of wedding.

Then Mata Gangga Ji and other ladies went to send the marriage procession. Baba Buddha Ji, Bhai Gurdas Ji, Baba Mahadev Ji and other prominent Sikhs were sent on chariots. There were people from both the Bhalla Clan and Terhan Clan. Guru Arjan Dev Ji was seated on a palanquin.

Whereas Sri Hargobind Ji was dressed in gold clothes and was riding on a horse. There was a lot of noise from the horses and drums that were placed on camels. After a while travelling, the marriage procession stopped to rest. Mata Gangga Ji on the other hand went back to the house and started to sing Kirtan.

¹²⁸ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 10) – Churamani Kavi Santokh Singh Ji

100. THE LODGING OF THE MARRIAGE PROCESSION ¹²⁹

The marriage procession was given good food and a good place to rest. Then at night, Rebabis performed kirtan. Everyone in the Sangat was chanting ‘Satnam’. The needy were given large sums of money and no one returned empty handed.

The next day, while travelling they reached Khadur Sahib. Baba Datu Ji came forward to Guru Ji and said, “We should camp here for the day and I wish to serve Langgar here to all the Sangat. Furthermore, if you wish to travel to Goindwal Sahib today, the whole procession is going to be exhausted.

Hearing to Baba Datu Ji, Guru Ji agreed and asked the whole procession to camp at Khadur Sahib. Guru Ji and Sri Hargobind Ji got ready to visit Guru Angad Dev Ji’s Darbar, which used to be held in Khadur Sahib. Guru Ji brought 500 rupees and Karah Parshad to the Darbar. When they reached, Guru Ji bowed his head at that holy place and organised a Darbar outside.

The Darbar was held until evening and after that Langgar was served. The next morning, everyone got ready and left to Goindwal Sahib that was 7.2 kilometers away. Then everyone got down from vehicles and went to Baoli Sahib. After having a dip in Baoli Sahib, the whole procession went to the place where Guru Amar Das Ji’s Darbar used to be held. Everyone including Guru Ji bowed down in respect to the place and then went to visit Baba Mohan Ji who used to live there.

Sri Hargobind Ji bowed down in respect to Baba Mohan Ji and Baba Ji was astonished at having the glimpse of Sri Hargobind Ji. Baba Mohan Ji then took Sri Hargobind Ji and placed Him onto his laps. Baba Mohan Ji then looked at Guru Ji and asked the progress of the Adi Granth; Guru Ji then narrated the progress.

After listening, Baba Mohan Ji then said, “My father (Guru Amar Das Ji) used to narrate Gurbani and once He thought in his mind that he has no one to write the Gurbani. So he got my son, Sansram and taught him to read and write in just a few days. After learning, Sansram was asked to write Gurbani. Sansram then re-wrote all the banis of previous Guru’s and compiled it in a book. When Guru Amar Das Ji left this world, Sansram took good care of the pothis. When you came and requested for the pothis, I asked my son to bring those pothis and hand it to you.”

Then Guru Arjan Dev Ji said, “Now please come with us for the wedding. You are elder and our support.” Baba Mohan Ji replied, “You have my whole family and I am always there with you. Furthermore, I love to stay in solitary.” Listening to His uncle’s words, Guru Ji asked for the permission to leave and left with the marriage procession.

When the marriage procession arrived in Sultanpur Lodhi, Guru Ji and the sangat went to visit historic places related to Guru Nanak Dev Ji and also visited the Bein River where Guru Nanak Dev Ji stayed for 3 days. Large amount of money was donated to the needy. Now a Gurdwara stands to commemorate



¹²⁹ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 11) – Churamani Kavi Santokh Singh

Guru Ji's stay at Sultanpur. The Gurdwara is known as, Gurudwara Sri Sehra Sahib.

Then Guru Ji left Sultanpur and reached Dhalla Village. Guru Ji asked everyone to camp there. When Bhai Narayan Das got to know, he got everything ready to welcome the procession. A lot of sweets were made and a lot of people got ready to welcome the procession. The atmosphere was very joyful and everyone was busy doing something.

Then Guru Ji asked his father-in-law, Baba Kishen Chand Ji to distribute money when they entered into the village. When Guru Ji with the marriage procession entered the village, a lot of dust flew to the sky and there were lots of singing going on.

The marriage procession was given good place to rest.

101. MARRIAGE PROCESSION (BARAT) ¹³⁰

Guru Arjan Dev Ji and Bhai Narayan Das performed Milni¹³¹. Then Bhai Narayan Das invited Guru Ji to come to his house for Lavaa. Sri Hargobind Ji was looking stunning for the wedding.

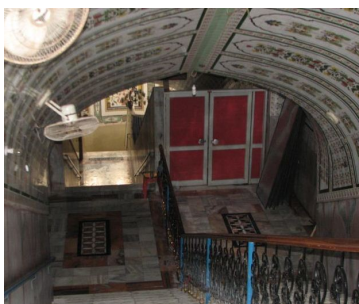
Then Baba Mahadev Ji, Baba Buddha Ji, Bhai Gurdas Ji and Bhai Salo came with Guru Ji to get Sri Hargobind Ji married at the bride's house. Kirtan was done on the way to Bhai Narayan Das's house. Sri Hargobind Ji was sitting on a horse and lots of fireworks were being displayed. When the marriage procession reached, everyone especially Guru Ji was welcomed with respect.

The bride was asked to sit beside Sri Hargobind Ji and Lavaa was performed. After the Anand Karaj, everyone was given Langgar, which consisted of variety of food. Today a Gurdwara stands to commemorate this event. The Gurdwara is known as, Gurdwara Mata Damodari Ji (as shown in the picture beside). Guru Ji donated lots of money to the poor and needy on this occasion.



The next day, Guru Ji organised a Divan (congregation) and asked, "Can someone tell me the names of all the great Sikhs who were from this area?" A Sikh got up and with respect said, "Dear master, there are many great and famous Sikhs from this village. To name a few, Bhai Lalo Ji, Bhai Behlo Ji and Bhai Paro Ji are some of them. Bhai Paro Ji was a Sikh of Guru Amar Das Ji and attained salvation. He was one of the greatest Sikhs of Guru Amar Das Ji's era. Bhai Narayan Das is from Bhai Paro Ji's lineage.

Then Sikhs pleaded before Guru Ji, "Dear Guru Ji, please leave a remembrance." Guru Ji agreed to their request and told them to come later during the day.



After Guru Ji said, "The Sikhs wish that I leave a remembrance here. Therefore I shall make a Baoli. Whoever will come here and faithfully bow down to this place will fulfill all his wishes."



Then Guru Ji got a hoe and gave an inaugural mark to the site. Guru Ji then looked at Bhai Salo Ji and said, "You will have to stay in this village for some time until the Baoli construction finishes and after the construction, the Sanggat while having a dip must say 'Satnam' and they will fulfill all their wishes." After saying this, Guru Ji went back to his abode.

¹³⁰ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 12 & 13) – Churamani Kavi Santokh Singh Ji

¹³¹ A simple ceremony takes place and both families exchange well wishes on meeting each other. This is followed by light snacks and tea before the religious ceremony begins.

102. THE RETURN OF THE MARRIAGE PROCESSION ¹³²

After the marriage procession had their meals, a group of ladies came and took Sri Hargobind Ji with them. Sri Hargobind Ji had huge limbs; long arms and eyes were like lotus petals.

They talk to each other by saying, “Bibi Damodari Ji and Sri Hargobind Ji are a very nice couple. Hope they will live for a long life.”

Guru Ji stayed in the village for 3 days. Then when Guru Ji decided to leave, Bhai Narayan Das Ji gave his daughter’s hand to Sri Hargobind Ji and the marriage procession left. Bhai Narayan Das followed the procession for some time with his brothers.

When the whole procession reached Goindwal Sahib, Guru Ji with Sri Hargobind Ji went to visit Baba Mohan Ji to get His blessings. Baba Mohan Ji was delighted to see Guru Ji and took Sri Hargobind Ji into his laps. Then Baba Ji asked Guru Ji about the wedding and Guru Ji narrated the whole event.

The next day, the whole procession went to take a dip in Baoli Sahib and then Guru Ji requested Baba Mohan Ji to come with them to Amritsar. Baba Mohan Ji agreed and decided to go to Amritsar to visit Sri Harmandir Sahib and the Adi Granth.

Then when the whole procession reached Khadur Sahib, Baba Datu Ji organised Langgar for everyone and a place to sleep. The next day, they left and reached Amritsar. When Mata Ganga Ji heard that the procession is coming, she got ready and prepared all the necessary materials to welcome her daughter-in-law. First they went to Sri Harmandir Sahib to pay their respect and then they reached home.

¹³² Sri Gur Pertap Suraj Granth (Raas 4, Ansu 14) – Churamani Kavi Santokh Singh Ji

103. DEPARTURE OF GUESTS ¹³³

Mata Gangga Ji was delighted to see her son and her daughter-in-law. She welcomed both of them home with love. Then all the other ladies welcomed them as well and gave lots of money and good wishes to the newly wedded couple.

A variety of food was prepared and was given to the procession. After having their meals the procession went back to their houses and slept. The next morning, Guru Ji and Baba Mohan Ji had shower at a well then followed by a holy dip in the Amrit Sarowar. Then both of them sat in the Harmandir Sahib where Asa Di Vaar was being done.

Baba Buddha Ji, Bhai Gurdas Ji, Bhai Kalyana Ji, Baba Mohri Ji and his sons Baba Anand Ji and Baba Sansram Ji were all sitting in the Darbar Sahib. More and more Sikhs were coming to visit this auspicious moment.

When Asa Di Vaar concluded, Adi Granth was brought in. Everyone got up in respect and bowed down to the Adi Granth. The Perkash was held at Sri Manji Sahib and Guru Ji then gave permission to Baba Buddha Ji to read the Hukamnama. The Hukamnama, which came out, was;

ਛੰਤੁ ॥ (੫੭੭-੯)

Chhant:

ਤਿਨ ਘੋਲਿ ਘੁਮਾਈ ; ਜਿਨ ਪ੍ਰਭੁ ਸ੍ਵਣੀ ਸੁਣਿਆ ਰਾਮ ॥

I am a sacrifice to those who listen with their ears to Almighty.

ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ; ਜਿਨ ਹਰਿ ਹਰਿ ਰਸਨਾ ਭਣਿਆ ਰਾਮ ॥

Blissful and comfortable are those, who with their tongues chant Almighty's Name (Naam), Har.

ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਗੁਣਹ ਅਮੋਲੇ ; ਜਗਤ ਉਧਾਰਣ ਆਏ ॥

They are naturally embellished, with priceless virtues; they have come to save the world.

ਭੈ ਬੋਹਿਥ ਸਾਗਰ ਪ੍ਰਭ ਚਰਣਾ ; ਕੇਤੇ ਪਾਰਿ ਲਘਾਏ ॥

Almighty's Feet are the boat, which carries so many across the terrifying worldly ocean.

ਜਿਨ ਕੰਉ ਕ੍ਰਿਪਾ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ; ਤਿਨ ਕਾ ਲੇਖਾ ਨ ਗਣਿਆ ॥

Those who are blessed with the favor of my Master, are not asked to render their account.

ਕਹੁ ਨਾਨਕ , ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਈ ; ਤਿਨਿ ਪ੍ਰਭੁ ਸ੍ਵਣੀ ਸੁਣਿਆ ॥੧॥

Says Guru Nanak, I am a sacrifice to those who listen to Almighty with their ears. ||1||

Baba Mohan Ji and Baba Datu Ji praised Guru Ji and his Sodhi lineage. Guru Ji upon hearing said that it is all because of saints like them and Sikhs. The credit should go to these people and not to Him.

¹³³ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 15) – Churamani Kavi Santokh Singh Ji

Then everyone started returning to their houses.

104. BABA PRITHI CHAND CALLED SULHI KHAN ¹³⁴

Everyone knew about Chandu's ill talk about Guru Arjan Dev Ji and that Guru Ji cancelled the marriage proposal of Chandu because of his arrogance.

Baba Prithi Chand could not bear with the greatness of his younger brother that he decided to send a letter to Sulhi Khan so that he can catch Guru Ji. In the letter he writes, "I am Prithi Chand writing this letter. Dear friend, you have always helped me in times of trouble but there is one thing that we have failed in doing. We have failed in getting the Guruship from my younger brother. I need your help. Everytime someone does any praise of my younger brother my heart burns. So please come and help me kill Guru Arjan Dev Ji so that I would be able to get the Guruship. Considering this, please come in anger." After writing, he gave a messenger to pass the letter to Sulhi Khan and tells the messenger that he will award him with great price if he gives the letter urgently.

The messenger quickly went to Sulhi Khan and gave the letter to him. Sulhi read the letter and called a messenger to tell Baba Prithi Chand that, "Dear friend, don't worry I will come in a few days and will kill the Guru. After killing the Guru, I will pass you the Guruship."

Upon reading Sulhi Khan's letter, Baba Prithi Chand was delighted to know that he will get the Guruship in a few days. Then the messenger told Baba Prithi Chand to get ready as Sulhi Khan will be here in no time.

In Delhi, when Sulhi Khan said, "I will attack the Guru with such a great force." Sikhs were there listening to him. They urgently wrote a letter to Guru Arjan Dev Ji and told Guru Ji all about the incident and also to do something about the matter, as Sulhi will be attacking in a few days.

The letter of Delhi Sikhs reached Guru Ji. At that time there were some masands sitting with Guru Ji when the letter was read. Listening to the letter, one masand told Guru Arjan Dev Ji, "Dear Guru Ji, this is a very bad thing and the only way to solve the problem is by going to Chandu and Sulhi Khan with a friendly manner."

Guru Ji did not reply to their proposition but the masand continued, "Dear Guru Ji, the Mughals are very powerful people and Sulhi is a very mean person. He came here when you (Guru Ji) were in Vadali. We are just saying but it is your decision Guru Ji. This is not the time to keep quiet; we should do something about this matter."

Hearing to the masands Guru Arjan Dev Ji replied, "Do not worry, whatever is fated will definitely come into reality."

¹³⁴ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 16) – Churamani Kavi Santokh Singh Ji

105. SULHI ATTACKS ¹³⁵

Sulhi Khan was anxious to help Baba Prithi Chand. So one day when he got a chance to meet Jahanghir, he said, "I would like to go to Majha (Punjab), there are somethings there which are not right. Guru Arjan Dev Ji is misguiding the local people there not to pay taxes. So I would go there with force and bring some revenue to our kingdom."

Hearing this Jahanghir replied, "Please go and bring revenue and do come back fast. You may bring our army." Hearing Jahanghir's positive reply, Sulhi went to Chandu's house and told him, "Dear Governor, I am going to Majha to capture the Guru who is your enemy. I will be taking revenge on your behalf too. So please help me by going to the emperor to recommend me to a higher post."

Chandu was delighted to hear from Sulhi and said, "I will help you and please take this gift from me." The gift consisted of many precious cloths. Sulhi took the gifts and started travelling to Majha with his army.

When the Delhi sanggat observed this, they urgently sent a letter to Guru Ji and told the messenger to quickly send the letter. The messenger reached Guru Ji quickly and handed the letter to Guru Ji. After reading the letter, Guru Ji kept quiet but the masands asked Guru Ji, "Dear Guru Ji, what method have you thought since the army is coming? Why are you quiet Guru Ji? Dear master please answer us."

Hearing this, Guru Ji replied, "Dear sanggat, Keep faith in Waheguru and there is nothing to be worried about. The enemy is coming but he will not reach here. The enemy will die on the way."

Hearing this, Sanggat was delighted because Guru Ji's words will not go empty. The messenger upon listening to Guru Ji went to Delhi sanggat and told the incident.

When Sulhi was leaving with his army there were a few bad omens but Sulhi ignored them by saying, "The Guru does not have any weapons to fight against me. Who will fight with me?"

Slowly they were travelling and they reached the outskirts of Kotha Village. At the same time, Sulhi sent one of his men to inform Baba Prithi Chand that he is on his way. Hearing this, Baba Prithi Chand was delighted. He quickly got ready large sums of food and other required things.

The next day, he got ready and left to meet Sulhi. When he arrived there, he and Sulhi quickly got down from their horses and met with each other. Then Baba Prithi Chand said "May Almighty be with you always and fulfils all your wishes." Sulhi replied, "It is all your blessings and now I am here to make you the Guru."

¹³⁵ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 17) – Churamani Kavi Santokh Singh Ji

106. SULHI KHAN'S DEATH ¹³⁶

After meeting Baba Prithi Chand, Sulhi camped on the outskirts of Kotha Village. Later Baba Prithi Chand came to Sulhi and presented many valuable gifts to him and sat down. Then Baba Prithi Chand said, "My enemy (Guru Arjan Dev Ji) is becoming rich everyday. He has spent tons of money in his son's wedding. He also doesn't recognise the emperor and rejected the marriage proposal of Chandu the governor."

Hearing Baba Prithi Chand, Sulhi replied, "Upon reaching I will arrest the Guru and will put him in a prison. After a few months, I will take him out and will kill him. I will kill the Guru and his son and only then I will recognise myself as a true friend."

After this meeting, both of them went to their own tents. The next day, Baba Prithi Chand went to Sulhi Khan and said, "Dear friend, because of you I have attained this village and now I am starting to construct my mansion. I have made a few kilns so that I can obtain bricks easily for the construction of my house. Please visit my kilns and my house with your horse. I will be grateful if you do so."

Hearing to Baba Prithi Chand's suggestion, Sulhi agreed. He got ready and got on his horseback and went for the sightseeing of the village. After the sightseeing of the village they went to the kilns.

When they reached near the kilns, Baba Prithi Chand went somewhere to urinate. Sulhi and his men went further to the kilns. When they reached there, Sulhi told his men to follow him to go up the kiln so that they can have a better view of the village and its surroundings.

The foolish Sulhi Khan did not know there was a huge fire below him. He and his horse both went into the fire and his men tried to help him but it was useless. Sulhi tried to jump but was not able to reach up. Sulhi started screaming in pain and was jumping. At that time he was holding an axe and he threw that up in pain.

The axe chopped Sulhi's head and he died. His men started screaming, "Our general is dead." hearing them Baba Prithi Chand rushed to the site. He started crying and was very sad.

Sulhi's men started saying, "Sulhi will go to hell because his body is burned and not buried." as it is a very sinful thing for Muslims to get cremated.

Sulhi's body was managed to be lifted up and buried. Sulhi's son saying, "Prithi has killed my father and I will take revenge against Prithi." Baba Prithi Chand got scared upon hearing Sulhi's son and said, "It was all destined to be like this. No one can alter the future."

Baba Prithi Chand gave many expensive gifts to Sulhi Khan's men so that they don't go against him. Baba Prithi Chand also gave many gifts to Sulhi's son and requested him to not take any revenge.

After a few days, Sulhi's men went back and told Jahanghir the whole incident. When Guru Ji got to know about the incident, Guru Ji composed the following Shabad to thank Almighty;

¹³⁶ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 18) – Churamani Kavi Santokh Singh Ji

ਬਿਲਾਵਲੁ , ਮਹਲਾ ੫ ॥

Bilaaval, Fifth Mahl:

ਸੁਲਹੀ ਤੇ ; ਨਾਰਾਇਣ ਰਾਖੁ ॥

The Lord saved me from Sulhi Khan.

ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ; ਸੁਲਹੀ ਹੋਇ ਮੂਆ ਨਾਪਾਕੁ ॥੧॥ ਰਹਾਉ ॥

The emperor did not succeed in his plot, and he died in disgrace. ||1||Pause||

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

The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. ||1||

ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ; ਝਿਨਿ ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ ॥੧॥

Plotting and planning evil, he was destroyed. The One who created him, gave him a push.

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

Of his sons, friends and wealth, nothing remains; he departed, leaving behind all his brothers and relatives.

ਕਹੁ ਨਾਨਕ , ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ; ਝਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ ॥੨॥੧੮॥੧੦੪॥

Says Nanak, I am a sacrifice to Almighty, who fulfilled the word of His slave. ||2||18||104||

(SGGS - Ang 825)

107. CHANDU'S LETTER TO BABA PRITHI CHAND ¹³⁷

After that day, Baba Prithi Chand was worried that no one will ever help him to kill Guru Ji and get him the Guruship.

Chandu on the other side felt the same when he looked at his daughter and at the same time, a person reached to Chandu and told him that (Guru) Hargobind Sahib Ji got married somewhere else. Hearing this, Chandu got depressed and thought to himself, "My daughter will never get married to anyone because no one will accept the marriage proposal which has been rejected. I am a disgrace that I have not found a husband for my daughter! I am a governor of Mughal Kingdom and everyone accepts whatever I say but the Guru is not even a little bit scared of me. I have heard that the Guru has an elder brother named, Prithi. He was granted a village named, Kotha and I was the one who wrote the grant (Petta). I will tell him to advice his younger brother or not I will take back the Kotha Village from him and will destroy all his business."

After thinking of this, he wrote a letter to Baba Prithi Chand Ji and gave the letter to a messenger. The messenger reached where Baba Prithi Chand was sitting and gave him the letter and said, "Aren't you scared of Chandu? He is a big and influential governor. Why are you creating enmity towards him by not doing anything to your younger brother?"

Hearing this, Baba Prithi Chand got scared and started writing, "Anyone who is the enemy of Chandu is an enemy of mine. If Chandu wants to do anything to Guru Arjan Dev Ji, I am with him. Killing the Guru has always been my wish for so long. I have tried so many ways but all of them don't work. Because of you all I have attain this village and I am staying in poverty. Don't make me your enemy because of my brother. I am always at your service." Later he told the messenger to pass this message of his to Chandu.

After reading this letter, Chandu was delighted and thought to himself, "It is even better because now I would be able to know more confidential things about the Guru as his brother is with me and thus makes my work simpler."

¹³⁷ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 19) – Churamani Kavi Santokh Singh Ji

108. CHANDU AND BABA PRITHI CHAND'S UNION ¹³⁸

Chandu then wrote Baba Prithi Chand a letter, which said, "Come to me urgently so we can make schemes to capture the Guru." Saying this he sent the letter to Baba Prithi Chand.

The messenger then gave the letter to Baba Prithi Chand and said, "Go to Chandu as quickly as possible." Hearing this he immediately left and told his wife (Karmo), "This time I will get the Guruship as Chandu is a big enemy of the Guru."

In a few days he reached Delhi. Then he told one of his servants to go to Chandu and tell him that he has arrived. Chandu, upon listening told the servant to tell Baba Prithi Chand that, "The plan is ready, come quickly to me."

Baba Prithi Chand immediately got ready and brought many valuable gifts to Chandu. Both of them hugged each other when they met. Then Baba Prithi Chand started telling all his stories that why he should be the Guru and said, "Dear Chandu, please give me the Guruship."

Hearing this, Chandu gave fortitude to Baba Prithi Chand and said, "Don't worry, everything is under control. I will torture and kill the Guru because of what he has done to me. Now I will suggest the emperor to go to Majha and I will deceitfully call the Guru. When the Guru arrives, I will capture him in my house and will not let him go out and then I will torture the Guru until he dies. After that, I will give you the Guruship."

Listening to Chandu's idea, Baba Prithi Chand was delighted. Then, Baba Prithi Chand gave some gifts he brought to honor Chandu. Chandu accepted those gifts with respect and offered some wealth to Baba Prithi Chand.

Baba Prithi Chand then left to Kotha Village with hope and met his family. Then when he reached home, he carried his son, Meharban and told his wife, Karmo all about the incident.

¹³⁸ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 20) – Churamani Kavi Santokh Singh Ji

109. GURU JI GOES TO GOINDWAL SAHIB ¹³⁹

Everyone used to come to Guru Ji to have the glimpse of him and many Sikhs used to stay with the Guru to serve Him as much as they could.

One day when Guru Arjan Dev Ji was in Sri Harmandhir Sahib, Baba Mahadev Ji also came to have a holy dip (ishnan) in the Amrit Sarowar. After having a holy dip Baba Ji went to Sri Harmandhir Sahib.

Seeing this, Guru Arjan Dev Ji invited his elder brother (Baba Mahadev Ji) respectfully to sit beside him. After the Kirtan finished, Guru Ji said, “It is very grateful that you came here to me. Please order me something to do as I am always under your command, dear intelligent one.”

Listening to this, Baba Mahadev Ji was pleased and said, “Dear brother, you are great. Although my age is greater than you but your virtues are way much greater than mine. You are sitting on the seat of Guru Nanak Dev Ji and you are just like him. I have now realised that you are the true Guru. I am requesting you to go to Guru Amar Das Ji’s children house in Goindwal Sahib to visit them in an event they organise during the full moon. Futhermore, they love us so much. I am thinking of going to the event and if it pleases you.”

Upon listnening to his elder brother, Guru Ji delightedly replied, “You have great intelligence dear brother. I will also follow you to the event since it has been a long time since I went there. Futhermore, I always had this wish of visiting the holy place (Goindwal Sahib). After saying this Guru Arjan Dev Ji praised Baba Mahadev Ji and Guru Amar Das Ji.

The next day, Guru Ji got ready and left to Goindwal Sahib with Baba Mahadev Ji. After travelling for a while, they reached on the outskirts of Khadur Sahib. When Baba Datu Ji got to know he came to Guru Ji and Baba Mahadev Ji and brought them to his house. After a while, Baba Datu Ji then brought Guru Ji to visit Guru Angad Dev Ji’s congregation court. Over there, Guru Ji donated large sums of money and made Karah Pershad to be distributed to the Sanggat.

After showing this, Baba Datu Ji brought Guru Ji and Baba Mahadev Ji to his house and served them with his full heart. Guru Ji and Baba Mahadev Ji stayed there in Baba Datu Ji’s house for a night and left in the morning to Goindwal Sahib.

When they reached Goindwal Sahib, the whole family of Guru Amar Das Ji came forward and met with Guru Arjan Dev Ji. They brought Guru Ji to their house and gave a nice and comfortable bed for Guru Ji to rest.

Guru Ji and Baba Mahadev Ji slept there for a night and in the morning they went to Baoli Sahib and had a dip inside. After that, Guru Arjan Dev Ji did discussion on spiritual knowledge with Baba Mohan Ji, Baba Mohri Ji and Baba Anand Ji.

Guru Ji stayed in Goindwal Sahib for a few days and after that it was the day of the full moon. Everyone was bringing food, bundles of wood and other needed things for the event. A large sum of crowd accumulated in Goindwal Sahib. Guru Arjan Dev Ji started washing

¹³⁹ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 21) – Churamani Kavi Santokh Singh Ji

the hands of the sanggat and Baba Mahadev Ji was serving langgar to the Sanggat. Baba Mohan Ji, Baba Mohri Ji and Baba Anand Ji were all serving the Sanggat as well.

Everyone was busy doing something in the event. All the Sanggat was praising Guru Amar Das Ji. Like this way, the event ended and everyone went back to their own houses. Guru Arjan Dev Ji and Baba Mahadev Ji stayed in Goindwal Sahib with Baba Mohan Ji and Baba Mohri Ji.

110. BABA MAHADEV JI'S JOTI JOT ¹⁴⁰

Guru Arjan Dev Ji participated in the Puranmasi celebrations in Govindwal. The Sikhs there celebrated this festival on a large scale. During the festivities they always felt the distinct presence of Sri Guru Amar Das Ji there.

When the celebrations ended, Guru Arjan Dev Ji decided to spend more time there before going back to Amritsar. Daily satsangs were held for the benefit of the people there. Guru Ji gave sermons in the satsang in which he stressed on the importance of meditation and love for Almighty to attain self-realization. His sermons motivated many people to follow the path of meditation and simran.

Satsangs were also held in the evenings where ragis did kirtan, singing hymns in melodious tunes. This was followed by the explanation of the shabad by Guru Ji. He made them realize the impermanence of this world and thought them how to connect with their inner being, which was peaceful and joyful.

Baba Mahadev who was Guru Ji's older brother also attended the satsangs regularly, and saw for himself the spiritual powers of his younger brother. Many of Guru Ji's devotees attained self-realization very easily. He realized that the worldly relationships are false and temporary. Although Guru Ji was his younger brother, he decided to ignore this and become his devotee to gain spiritual awakening. He felt that he had very limited time left on this earth and decided that he did not want to waste it anymore. He wanted Guru Ji to help him to achieve self-realization.

One day, when he saw Guru Ji sitting alone, he took the opportunity and quickly went up to him and said, "Guru Ji, you have been blessed by our father and given the spiritual throne but unfortunately I have considered you as an ordinary human being. That was my ignorance. I have realized now that you have great spiritual powers and deserve to be the Guru. Please forgive me. I beg you to please help me just as you have helped your devotees to achieve liberation from this cycle of birth and death. I want to be released from this bondage of suffering forever and attain peace."

Guru Ji knew that Mahadev was nearing his death day soon. He also knew that Mahadev was a very learned man and all he needed was just a little bit of light guidance to achieve self-realisation. Guru Ji accepted him as a devotee and said to him,

"Oh brother, it is not difficult to attain self-realisation. Guru Nanak Dev Ji has said in his bani that human beings put themselves in bondage through lack of knowledge of self. As a result of this ignorance, they experience great suffering.

The Gurbani verse goes as follows. 'Oh Nanak, burn this body of yours which has forgotten the name of Almighty'. The filth of sins have accumulated in your soul. If you leave it too long you will not be able to remove it from there. It can be only removed with the light of knowledge. Your body is so full of desires that it has forgotten the Creator. Save your soul before it is too late. You are too engrossed in false relationships of this world, which are all temporary. You have attached yourself to the physical body and developed a false ego. You became proud and arrogant because of your higher caste and you look down on others who

¹⁴⁰ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 22) – Churamani Kavi Santokh Singh Ji

are of lower caste. The false ego and pride dims the light of the soul just like cobwebs and the growth of algae covers the surface of clean water.

Body consciousness has driven you away from the Lord. You have attached yourself to the physical world through relationships, property, money, etc. All these attachments dim the light of the soul. As long as you are stuck in these egoistic relationships your awareness will be stuck at the lower level. You are unable to lift yourself out of it. As a result of this you suffer.

The mind is totally under the control of your desires. The attachment of the mind to the sense organs causes sufferings. If you detach your mind from the sense organs and focus it to the heart, you can be liberated very easily. This is what the saints and vedas call the ultimate liberation. When the mind is no more under the control of the desires of the sense organs then the self reveal itself to the person. He then receives the ultimate knowledge of self-realization. In this state all external objects loses its appeal and he is released from the cycle of birth and death.

The most important thing to do is to contemplate on what is the real truth and what is false in this world. Having done that, leave the false and go after the truth with single mindedness.

Look deep within yourself and you will realize that everything can be found inside your body. There's nothing outside that cannot be found inside."

Baba Mahadev listened to Guru Ji's advice and decided to follow it. He sat with his eyes closed and went into deep meditation. He sat there in the same position more than 8 hours. Guru Ji then came and shook his arm gently and said,

"You went into meditation very fast. This is because you are Guru's son and just with a little bit of explaining you have been able to experience great knowledge. Please come out of your meditation now and experience the world around you as being one with you. Realize that there is no place on earth without Almighty. Experience this all the time as you awaken in the morning, as you sleep in the night, and in every other state e.g. while walking, standing, sitting, etc."

Baba Mahadev opened his eyes and glanced at his brother and felt great happiness. He had experienced the great Lord in his meditation. He came out of his meditation and bowed in reverence to the great soul in one and all. He realized that the curtain of duality had disappeared in him. All the negative feelings of doubt, hate, attachment and lust for materials comforts had just disappeared from within.

Guru Ji said to him, "Dear brother, why don't you carry on staying here? Your time of leaving this world is near. This is the holy place of Sri Guru Amar Das Ji and Sri Guru Ram Das Ji. Both of them left their bodies here to go to the next world. Leaving your body will be easy for you, as it is easy for you as it is for an elephant to take his garland off.

Baba Mahadev answered, "I have no fear at all of death now. I am ready for whatever comes. I have realized that I am an eternal soul. My soul is neither born nor it would die. Only my body will perish because it does not stay forever."

He had reached the stage where there were no more doubts and ignorance left in his mind. It had become pure. A few days later he came to Guru Ji and said, "My time has come to leave this world."

Guru Ji informed the relatives and friends to gather around Baba Ji and the ragis, Sata and Balwand were asked to do Kirtan. As the time went by the crowd grew bigger. The atmosphere was filled with sadness and many people were overcome with emotions.

Finally, Baba Ji glanced at the Sanggat and with folded hands he spoke, "Please forgive me if I have hurt or offended anyone and please bless me so that I can unite with Almighty."

The people wished him farewell with heavy hearts and some had tears in their eyes. Baba Ji pulled the sheet over his head and within a few seconds he was gone. He was enlightened through the help of Guru Ji and was liberated from the cycle of birth and death. The people there contemplated on how false and perishable this body is. With Baba Ji's departure made them realize how through meditation on the name of Almighty a person can achieve salvation after death.

Later arrangements were made for Baba Ji's final departure from this world. His body was carried to the Baoli Sahib (well) and washed and cleaned with the water from the well. Then it was dressed in beautiful clothes and covered with an expensive shawl. Many garlands were placed around him. Then Guru Arjan Dev Ji, Baba Mohri Ji, Bhai Gurdas and others carried his coffin on their shoulders to the Beas River.

The funeral pyre was prepared with sandalwood (chandan). Baba Ji's body was placed on it.

Before lighting the fire, everyone cried and Guru Ji was extremely sad on the departure of his elder brother from this world. He performed the final rites for his brother. Everyone present was sad. Baba Buddha Ji was present there and he consoled many people by saying,

"This happens to every human being. Don't be sad and upset. The body is false and it is bound to disintegrate one day. When we are in our body, we have relationships with one another but all these relationships are impermanent relationships of the world are just like the relationship of the boat with the river. When all sand departs from the body, all relationships end with the disintegration of the body. Everyday your body is disintegrating little by little. Learn to focus on the soul inside the body which never dies, never goes anywhere and is always in a state of bliss."

After the funeral, the people cleaned themselves in the Beas River. Kirtan and prayers were held there in the name of Baba Ji. When the ceremonies were over, everyone headed towards the well.

Guru Ji held a satsang there. Many people attended and had a glimpse of Guru Ji and also listened to the melodians hymns sung by the ragis.

On the third day, Baba Ji's remains were collected and thrown in the Beas River. Guru Ji stayed there until all the ceremonies for Baba Ji were over and then left for Amritsar.

Baba Mahadev was born in the year 1607 A.D. He was the second son of Sri Guru Ram Das Ji. He left the world at the age of 55 years old.

111. THE VIRTUES OF GURU ARJAN DEV JI ¹⁴¹

Sri (Guru) Hargobind Sahib Ji was the son of Guru Arjan Dev Ji, at the tender age of 10 years, he had become a very able sportsman. He was tall, handsome, very muscular and strong and did not look his age. He had long arms and fingers, wide chest and a handsome face with bright eyes. He was growing very quickly to become a strong young man. He loved hunting and was very skilled with his bow and arrow. He seldom missed his target. He was a picture of grace and elegance when he sat on the horse with his bow and arrow. He had also started training in the use of arms and weapons.

Looking at his keen interest in weapons, some Sikhs felt that he would become a great warrior one day, while some others did not agree with them. They felt that the previous Gurus have always been peaceful, saintly and never involved themselves in wars and violence. The Gurus have never been confrontational. They said that Sri Hargobind was just a child and therefore had interest in hunting and arms training. When he grows up he will soon leave all this and follow the way of his forefathers.

Those Sikhs who disagreed with this said, “This child will certainly not follow his forefathers. He loves arms and weapons. He is developing all the skills required in warfare. Baba Buddha Ji also blessed him when he was born. Baba Buddha Ji said that this child will become a guru and he will be responsible for the destruction of the Moghuls. He will be fully armed and trained to wage wars with the Mughals and destroy them. Baba Buddha Ji’s words have always come to past.”

Guru Arjan Dev Ji was very fond of his son. Whenever the young boy came to the court, Guru Ji will carry him on his laps and play with him and also advise him saying,

“Guru Nanak and the other Gurus have taught us to conduct ourselves in ways that are praiseworthy. You must respect the Sikhs and be helpful to them. Please get up in the early hours in the morning, have a bath and meditate on the name of Almighty. Read Gurbani, memorise as much as you can and listen to Kirtan with great love in your heart. Then contemplate on your true self. When the sun rises, go out and give darshan to the Sanggat.”

Guru Arjan Dev Ji made great efforts to spread the Sikh religion and to liberate the humanity from the bondage. He became a pillar of strength for the Sikh community. He performed his daily duties with great humility. There was no trace of arrogance or pride in him. His benevolent nature and spiritual powers attracted thousands of devotees to him. They came from all 4 directions to have a glimpse (darshan) and learn from him the path of liberation. They brought offerings for him. Some people brought money while others brought things. All these were used to fulfil the needs of the Sanggat. Langgar was prepared daily for the thousands of Sikhs who came for Guru Ji’s glimpse (darshan). The funds collected were also used to pay the Ragis, the Masands and other community leaders from time to time. In addition to this, money was also used to run the farms, the stables and to feed the animals, like cows and horses and also to people who took care of the animals. Many poor people also depended on the Langgar to survive.

¹⁴¹ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 23) – Churamani Kavi Santokh Singh Ji

Sikhs from all the surrounding regions came in great numbers to celebrate Vasakhi and Diwali in Amritsar. The Masands from the far off regions also encouraged the Sikhs to visit Amritsar regularly. They organized trips to Amritsar for the people. Huge crowds came for the festivals. They took bath in the holy pool and also participated in all the activities.

The Sanggat loved the Shabad written by Guru Ji in the praises of Amritsar. They have developed great love for this city.

With Guru Ji's guidance, many people obtained great spiritual powers and became self-realised. Those people who made the efforts to be liberated were not disappointed. They attended Satsang regularly, listened to Kirtan and sang the praises of Guru Ji. In their daily lives they avoided sinful activities while at the same time increasing their virtues and also the love of Almighty. Daily meditation became part of their everyday life. In this way, they were able to rid themselves of fear, doubt and uncertainty. Many of these Sikhs achieved self-realisation with the blessings of the Guru.

Guru Ji never showed off his spiritual powers to the Sanggat. He did not perform any miracles to impress his devotees. He had great inner strength to tolerate the unjust and cruel actions of the Moguls during his lifetime.

112. JAHANGIR GOES TO KASHMIR ¹⁴²

Whenever Baba Prithi Chand used to hear the praises of Guru Arjan Dev Ji, he used to burn in jealousy. He was always engulfed in worries.

Seeing her husband in this state, Karmo always used to give him support and advice him not to worry much as it is not going to bring any benefit. Then Karmo advised Baba Prithi Chand to use the help of emperor Jahangir as he is the King of many countries and he has the power to get the Guruship from Guru Arjan Dev Ji.

Listening to Karmo's advice, Baba Prithi Chand started writing a letter to Chandu, "Dear Governor, I am in your refuge. You are always in my mind day and night. Have you forgotten that we have our enemy alive? Till now, no method has been planned to kill him. I will be waiting for your reply."

Then Baba Prithi Chand gave the letter to a messenger and told him to give the letter as soon as possible. The messenger reached Delhi in a few days and gave the letter to Chandu and narrated the whole incident. After listening and reading the letter, Chandu said he has not forgotten and he is waiting for a good moment to capture Guru Ji in his house and kill him.

When the messenger told Chandu's reply, Baba Prithi Chand was delighted, as he now knew that Chandu is much greater than him. Then Chandu went to Jahangir and said, "Dear master, you have been staying in Delhi for a long time. Your elders used to go to Kashmir during summers as the weather is much more pleasant there. Your wives will also love it there as there would be many flowers, nice weather, saffron and nice clothes. Moreover, the summer over here is very harsh. You can go there and rest for a while."

Jahangir was very happy to hear this and he immediately agreed to go. The next day he departed and a huge army escorted him. One day while travelling, they stopped for hunting. While hunting, Jahangir saw a deer and he asked his army to stay back and he himself went behind the deer on his horse. The horse was travelling at a very high speed and upon observing a quicksand in front, the horse leaped. This caused Jahangir to fall down and have a large wound on his leg.

His army immediately lifted him and brought him to his tent. When Chandu got to know about this situation, he immediately approached him and gave his condolences. Jahangir then commanded him, "Bring me my diary." Chandu took this opportunity and said, "Dear master, I know it is inappropriate to say this but some thieves came last night and stole your diary and money. They have caused a lot of damage to us. There are many thieves in this area."

Hearing this Jahangir was amazed, he then said, "There are still thieves in my kingdom? Aren't they afraid of the emperor?" The slanderer Chandu replied, "There is someone by the name of Arjan, he claims to be on the seat of Guru Nanak Dev Ji. He is not scared of anyone. He keeps thieves with him and robs people. He is the one who looted your camp. He lives in a place called Ram Das Pur (Amritsar) and he is very wealthy. He kicked his brother out of the city and he sends his thieves to many places and gets all the valuable materials."

¹⁴² Sri Gur Pertap Suraj Granth (Raas 4, Ansu 24) – Churamani Kavi Santokh Singh Ji

Jahangir was again amazed when he heard this and replied, “Do not talk inappropriately about the Guru. The Gurus are much respected. Guru Nanak Dev Ji was a great Guru; he gave the throne to Babur, my ancestor. They treat Hindus and Muslims alike and how can they be taking stolen goods? Why would they even steal? They already have wealth.”

Listening to Jahangir, Chandu changed his motive and said, “How you are saying it should be correct as they have a Guru’s house is very graceful. But the current Guru is very cunning as he has kicked off his brother. He is jealous of people and is afraid of no one.”

Jahangir said, “My father, Akbar gave the Guru a few villages. When we reach Lahore, we shall find out what are the Guru’s house expenses and will give them some wealth. Now we shall camp on the opposite bank of Beas River.”

When Jahangir said the virtues of Guru’s house his pain vanished.

113. SULBI KHAN DIES ¹⁴³

Sulhi had one nephew his name was Sulbi. When he got to know the whole incident that happened between Jahangir and Chandu, he rushed to Chandu's camp and said, "We have one common enemy which is Guru Arjan Dev Ji, what do you say?"

Listening to him, Chandu said, "You are not worth for this. Till now, you still haven't avenged your uncle's death. Anyway, I am going to catch him in just a few day, you can join me if you want."

Then Sulbi replied, "Dear Governor, I swear that I did not know about you all this while. To kill someone for us is very easy. If you can get me the approval to catch Guru Ji from the emperor, I can go immediately. I will enter the town and catch the Guru. Then at night at the prison, I will behead the Guru. But the emperor should know nothing about this. If somehow the emperor gets to know about this, you just make up a false story to cover-up this event. My aunty is dying in grief and she always asks me to avenge her husband's death. I couldn't find any other way to kill Him."

Upon listening to Sulbi, Chandu was delighted, "You will always have my support on this mission. Stay here for the night and tomorrow when I find the time is right, I will get your approval."

The next day Chandu rehearsed on what is he going to say and was thinking of killing Guru Ji. So the following day, they went to the Emperor and said, "Dear Master, How is your leg? I couldn't sleep the whole night thinking of the pain you will be going through. Moreover we have lost your diary which was very valuable to you."

Hearing this, Jahangir replied, "I am not in pain. You have lost my personal diary. Find a way to get it back." Chandu then replied, "If you want the diary, we can send Sulbi to Guru Ji to enquire where is the diary. He will go there and ask them and if they don't agree, he shall put fear in them."

The Emperor did not know about Chandu's evil intentions. He said to Chandu, "First do a request. Do not talk ill. Tell Guru Ji that I request Him not to keep thieves and if their expenditure has risen then they can take wealth from me. Furthermore, I am ready to grant them more villages if they want. But first of all find out if really they are keeping thieves or not."

Sulbi replied, "I will do as you wish and I will find out if they are keeping thieves or not." Then Sulbi left and started thinking that now he will be able to avenge his uncle's death and will be able to walk with pride again.

Sulbi then took all the army and left Lahore. Then Chandu started thinking that he will be able to kill the person who rejected his marriage proposal. After travelling for 28.8 km, he met General Syed. Syed was an enemy of Sulbi. Syed asked Sulbi where he was headed and Sulbi said that he has some work to be done and will be back to Lahore in a few days.

¹⁴³ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 25) – Churamani Kavi Santokh Singh Ji

Syed then said, "I was coming to see you. I have some mercenaries who used to work for your uncle, Sulhi. They were employed for one year and Sulhi did not give them even one cent. So I am here to ask their salary from you as you were the closest to Sulhi."

Hearing this Sulbi replied, "I don't know about this. Let me finish my work and when I will come back to Lahore we shall settle it there." Syed replied, "How can they wait? They need money to eat. They will like to have their salary right over here." Listening to him, Sulbi got angry and he said, "I am leaving. You all can go to the emperor and request. Furthermore, I have no money."

Syed replied, "We will not let you leave. You will have to settle your debt right here." Sulbi then looked at his army and said, "Kill all of them." Sulbi's army replied, "Syed is a Pir (title for a Sufi master). We will not attack. Why don't you just give them their salary?"

Listening to his army, Sulbi angrily insulted Syed. Listening to this, Syed immediately took out his sword and thrust it into Sulbi's stomach. Sulbi immediately died. Then the Syed took all his horses and jewelleries. The army returned to Lahore as their chief died.

On the other hand, Chandu was making castles in the air. After a while Sulbi's companions reached to Chandu and told the whole event. Chandu was very astonished on hearing this.

After a few days, Jahangir looked at Chandu and said, 'Where is Sulbi? He was supposed to finish his work in a few days. What happened?' Chandu listening to Jahangir replied, "Dear Master, a Syed has killed Sulbi because he did not pay the mercenaries their salary."

Hearing this, Jahangir thought in his mind that Guru's house is great and how can they keep thieves. Chandu is lying. Then Jahangir said, "You have accused someone who was innocent. That ignorant Sulbi was just half-way that he got killed." Then Jahangir did not speak anything else. Observing this Chandu did not say anything. He then left his court and went to his home with grief. Nothing happened to Guru Ji even after so many times that stupid ignorant Chandu tried.

114. BABA PRITHI CHAND PASSES AWAY ¹⁴⁴

Chandu used to burn in the fire of jealousy everyday. He used to please himself by thinking that he will capture the Guru and torture him. Chandu used to see whenever Jahangir was in good mood; he used to talk about the story of Guru Ji keeping thieves.

A few days passed just like this. Then one day Chandu got a letter from Baba Prithi Chand saying, “You are very intelligent. You promised me and I had full confidence in you. You have brought the emperor to Lahore and the only person capable of doing so was you. The time has come to kill the enemy. If you need me there with you, I am ready to come.”

After reading the letter, Chandu thought that he should ask the emperor and then only call Baba Prithi Chand. The next day Chandu went into Jahangir’s court and sat at his place. Upon observing a good time, he said, “Dear Master, last time when Prithvi came to you with a complaint, you said that I shall settle it when I am in Lahore. He is been waiting since then. Moreover, it is the duty of a King to settle this kind of problems. Furthermore, there is no King in the whole world who cares for his civilians as much as you do.” Listening to Chandu, Jahangir said, “Do not call Guru Ji for the hearing, I shall hear from Prithvi first. If it is necessary, only then we will call Guru Ji.”

Chandu agreed and immediately sent a messenger to call Baba Prithi Chand. When the messenger arrived and told the whole incident to Baba Prithi Chand, he immediately got ready. Before leaving, Karmo came with her son, Meharban to Baba Prithi Chand and said, “You are very smart and who am I to tell you what to do. But still please talk appropriately to the emperor so that this accusation does not backfire. Because if it does, we will lose our image in the society.”

Listening to Karmo, he said, “Why are you talking like this? Now it is certain that I will get the Guruship and I will get our enemy killed. This will all bring a lot of benefits for my son, Meharban as my life has passed and I have only a few days remaining.”

Then Baba Prithi Chand took Meharban into his laps and kissed him at his forehead. When he left his house, bad omens started happening. In a few days they reached Tarn Taran. Someone beside Baba Prithi Chand told him that Guru Ji has created a shrine here and asked him to go have a dip in it. Listening to the person, Baba Prithi Chand got angry and did not agree. They walked further until they reached Heyar Village.

They stayed in the village for 3 days and the following day, they left for Lahore. That night, Baba Prithi Chand ate a lot of basmati rice with saag (minced green leaf vegetable).

After eating, he developed very chronic colic pain. He knew his end was coming, so he called his disciples and said, “I am going to leave this world very soon. Cremate me at this place. My son will succeed me and ask him not to cry much. I will leave my body tonight and cremate me in the morning and send someone to Chandu to get the Guruship. Make sure Guru Arjan Dev Ji is killed.” After saying all this, he kept quiet and the signs of his death were appearing.

¹⁴⁴ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 26) – Churamani Kavi Santokh Singh Ji

Then after a while, he died. His disciples were all crying and when his family got to know, they too started crying. His body was cremated and on the third day, his ashes were collected. Then they organised prayers in which Gurbani of the earlier 4 Guru's was read. Meharban just kept quiet and was very sad.

115. GRIEF CHANDU AND JAHANGIR ¹⁴⁵

Baba Prithi Chand was born on the 7th day of the month Asu 1548. He died in the month of Vaisakh 1606. He died with his incomplete wish. He spent his whole life hating Guru Arjan Dev Ji. He never understood the truth.

Meharban wanted to go to Chandu but his mother used to stop him by saying, “Dear son, you are the support for your fathers’ Sikhs. Your grandfather, Guru Ram Das Ji was a great Guru. Your father never used to serve him and never used to listen to Guru Ram Das Ji. Once when Guru Ram Das Ji asked your father to go to Lahore, your father disagreed. Whereas, Guru Arjan Dev Ji agreed. Seeing this, Guru Ram Das Ji was very pleased at him and made him the next Guru. He is miraculous, Sulhi and Sulbi who wanted to kill him, both died. Your father also died. So son, we have people coming to our place and we have all that we need. Guru Arjan Dev Ji killed his own brother and he won’t think twice to do the same to you. Thus dear son, please stay at home.” Listening to his mother, Meharban got scared and started staying at his house.

Whereas, when Chandu got to know that Baba Prithi Chand died; he got very depressed. He knew all his plans have been spoiled. One day, he went to Jahangir and said, “Dear Master, Prithvi the Guru has passed away. He was on the seat of Guru Nanak Dev Ji. He had a very calm mind and was very intelligent. Everyone used to bow on his feet. His younger brother, Sri Arjan was a very egoistic person. Sri Arjan did not even come once to see you and whereas Prithvi came many times to visit you. Prithvi had one son and he is next to his throne. His son is waiting for your command to seat on his father’s throne. He will only seat when you give the command.”

Jahangir immediately gave his command and said to bring a Siropa (honorary dress) for Baba Prithi Chands’ son. Then Chandu talked ill about Guru Arjan Dev Ji and again accused Guru Ji of keeping thieves. He also said that Guru Ji has become more egoistic after Jahangir said not to bring Guru Ji for hearing. Jahangir then said, “Call Guru Ji and make sure everything you are saying is true. I want no thieves in my empire.” Hearing this Chandu got very excited and happy.

¹⁴⁵ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 27) – Churamani Kavi Santokh Singh Ji

116. BABA SRI CHAND JI ASKS FOR A GIFT ¹⁴⁶

Baba Sri Chand Ji was known all over for his meditation and whatever he said would come true. Baba Ji had a very loyal and faithful disciple with him at all times and his name was Bhai Kamliya.

Once Baba Sri Chand told Bhai Kamliya, “Dear Kamliya listen to me with full attention, the great Guru, Guru Arjan Dev Ji has just solemnized his son, (Guru) Hargobind Sahib Ji’s wedding with full joy. Every year, the Guru sends us 500 rupees for donation. But this year just assume that the donation has doubled because of the wedding. You will go to Guru Arjan Dev Ji’s house and bring the 1000 rupees and ask for a pony. When you go to Guru Arjan Dev Ji, do not sit, just stand. Keep on standing until they give you all the gifts and come out of the city immediately when you have the gifts. You are only allowed to sit when you come to me.”

Upon listening to Baba Sri Chand Ji, Bhai Kamliya got ready urgently and left for Amritsar. After travelling for a while, Bhai Kamliya reached a place where Guru Arjan Dev Ji was sitting. Bhai Kamliya bowed to Guru Ji and told Baba Sri Chand Ji’s message. Upon listening to Baba Sri Chand Ji’s message, Guru Ji accepted to give all the gifts and asked Bhai Kamliya to have langgar. Bhai Kamliya agreed to Guru Ji proposition and went to the langgar hall where Mata Gangga Ji was serving the langgar and all the Sikhs were eating. Bhai Kamliya told Mata Ji, “Dear Mata Ji, please serve me the langgar.” Mata Ji did not realise because she was busy distributing langgar.

Since there was no response, Bhai Kamliya Ji asked Mata Ji again for langgar and Mata Ji said, “You are standing like a Mughal and asking for langgar. Can’t you sit down with patience and wait?” Saying this Mata Ji served Bhai Kamliya Ji langgar and Bhai Kamliya ate the langgar while standing.

After having langgar, Bhai Kamliya Ji went to Guru Arjan Dev Ji and asked for the money and a pony. Guru Ji gave the gifts and sent a Sikh with Bhai Kamliya and sent Bhai Kamliya with full respect.

Upon reaching to Baba Sri Chand Ji, Bhai Kamliya said, “I have brought the gifts you requested from Guru Arjan Dev Ji.” Listening to this Baba Sri Chand Ji said, “Kamliya, tell me in detail what happened and what did you say to Guru Arjan Dev Ji? Did Guru Ji gave those gifts happily or angrily and how did Guru Ji sent those gifts to you? How long did you stand there and did they speak politely?”

Bhai Kamliya told the whole incident to Baba Sri Chand Ji and upon listening to the Mata Gangga Ji’s incident at the langgar hall, Baba Sri Chand said, “If they are hungry for Mughals and they say unpleasent words. So let the Mughals to come to their house, put false statements on them and the Mughals will make them angst.”¹⁴⁷

¹⁴⁶ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 28) – Churamani Kavi Santokh Singh Ji

¹⁴⁷ Baba Sri Chand Ji did NOT curse but he just told what was going to come in the future.

After saying what was going to come, Baba Sri Chand Ji looked at the pony and was delighted. Baba Sri Chand Ji gave blessings while saying, “The Guru’s house will have lots of horses and will also have a large army.”

After keeping the Sikh for a while, Baba Sri Chand Ji sent him back to Guru Ji. After arriving to Guru Ji, the Sikh told the whole incident of what happened to Guru Ji. Hearing what was going to come Mata Gangga Ji got sad and regretted saying the unpleasant words to Bhai Kamliya Ji.

117. THE ARRIVAL OF KHUSRO ¹⁴⁸

Once Jahanghir was very upset with his son, that he commanded all his citizens, “Do not respect my son and do not give him any refuge. I want him to leave this country.” Listening to this his son with some of his workers left Delhi and started going to the west.

When they reached near Tarn Taran, Khusro and his friends got to know about Guru Arjan Dev Ji and decided to pay respect. The next day, they came before Guru Arjan Dev Ji and bowed. Guru Ji then asked them the reason why they are here and then Khusro told the whole incident.

Khusro then also told Guru Ji, “Dear Guru Ji, I am now travelling towards the west and shall spend my whole life there. I don’t even have a single penny left to eat and now I am staying hungry just like the beggars. I will now go to a different king and ask him for some money, so that I would be able to sustain my life.”

Hearing this Guru Ji offered them some food and when they were leaving Guru Ji gave them 5000 rupees. Khusro thanked Guru Ji and left towards the west.

When all this was happening, there was a spy who lived near there saw the whole incident and told Chandu. Chandu kept grudge against Guru Ji and when he got to know, he decided to tell the emperor all about the incident so that Jahanghir will get upset and angry with Guru Ji.

Early in the morning he got ready and left for Jahanghir’s court. Upon reaching there he told the whole incident to Jahanghir and said Guru Ji is not scared of you as he does not accept your command. Chandu then said, “If you accept Guru Arjan Dev Ji as a saint and does not take action against him, he will not be scared of you and will not respect your command. We sent Sulhi Khan, he did not reach there and then the Guru got more arrogant. Dear Jahanghir master, please do something about this matter.”

Hearing this Jahanghir replied, “Chandu, fine the Guru as much you think is appropriate and send him a letter so that the Guru comes here to me.”

The wicked Chandu then called a messenger and gave him the letter which said, “Pay two (2) lakh rupees as fine because you have given refuge to the prince Khusro. This is the command of emperor Jahaghir.” Chandu also added false statements and wrote 10 times angrier.

The messenger brought the letter urgently to Guru Arjan Dev Ji. The stupid arrogant Chandu did not know that he was making his own place in hell by doing so.

Khusro was captured at the banks of the Chenab. He was brought to Lahore. His helpers and companions were all put to death. His eye lids were sewn up and he was imprisoned for life. About a month passed in this way.

¹⁴⁸ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 29) – Churamani Kavi Santokh Singh Ji

118. MESSAGE FROM CHANDU AND INAUGURATION OF GURU HARGOBIND SAHIB JI ¹⁴⁹

The messenger who was sent by Chandu came to Guru Arjan Dev Ji's Darbar. As he entered the darbar and started walking towards Guru Ji he felt a strange kind of sensation of peace and calmness in his body. He realised that he was in the presence of a very holy person. He bowed in reverence at Guru Ji's feet and handed the letter from the emperor to him. Guru Ji instructed the letter to be read.

It was written that the emperor had imposed a fine of two lakh rupees on Guru Ji.

Guru Ji realised that the time had come for him to leave this world. Before doing that he must hand over the spiritual throne to his son, Sri Hargobind Ji. He had no doubts that his son will prove to be a great warrior and also a capable spiritual leader.

Guru Ji told the messenger to spend the night there. When morning came, Guru Ji spoke to him.

"Please inform the emperor that I will go personally to Lahore and settle my debt."

The messenger answered, "I was instructed to come here by Chandu. He had told me to be very forceful and malicious towards you but I have not been able to do that. This is because just being in your presence has caused a change in me. I feel that my evil instinct has been totally wiped out. You are a very holy person. Please have mercy on me and accept me as your devotee.

I will convey your message to the emperor. I am sure that you know that the evil-minded Chandu has planned this whole thing. You have to be careful of him."

Guru Ji listened to what he said and then answered, "Anyone who is evil will be a loser in the end. He will eventually pay for his sins."

Guru Ji blessed the messenger and gave him a 'seropa' before he left.

The messenger went back to Chandu and told him that Guru Ji will be coming himself to Lahore and settling his account with the king.

Chandu was extremely pleased that Guru Ji had not accompanied the messenger. He went straight to the emperor and said, "Guru Arjan Dev Ji has defied your command. He did not come with the messenger and he did not even bother to send the money he owes you."

The emperor pondered on his remarks and then spoke, "Do not take any action for a while and also do not send any more messengers. Give him some time to respond. If there is no response at all, then I will follow your suggestion."

Meanwhile Guru Ji knew that what was predestined in his life was about to happen very soon. He went to the room and sat near Adi Granth (Sri Guru Granth Sahib Ji). He instructed Baba Buddha Ji and Sri Hargobind Ji to join him there. Bhai Gurdas Ji also came along with Sri Hargobind Ji. Guru Ji called Sri Hargobind Ji lovingly to come and sit next to him.

¹⁴⁹ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 30) – Churamani Kavi Santokh Singh Ji

When all of them had sat down, Guru Ji spoke to them. Looking at Sri Hargobind Ji, he said, "The time has come for you to be strong and show your capabilities. Baba Buddha Ji, please advise Sri Hargobind Ji to act as a great warrior and leader."

Baba Buddha Ji answered, "He has your light in him. He will definitely be a very strong and brave warrior. He is well trained in the use of weapons of war. The enemies will fear him. He also has a great capability of a spiritual leader."

At the present moment, the warrior caste has lost their strength and the enemies have become very powerful. Whenever this kind of evil situation has arisen, you have taken birth to rescue the weak from the clutches of the evil people."

Bhai Gurdas Ji then spoke, "Baba Buddha Ji is a great soul. He has served all the previous Gurus, right from Guru Nanak Dev Ji and has obtained blessings from all of them. Whatever he has uttered has always come to pass. The first five Gurus were saintly and advocated peaceful means to end strifes and difficulties in the lives of people, but now the time has come for a change. The Guru must be competent in the use of weapons and his Sikhs also have to be trained to acquire these skills. The Sikhs will have to fight wars to maintain their glory and dignity. They must stand up and fight against the Mughals. At this moment there are no other people who can stand up to them. They are in control of the whole country. You are the only hope of the people to fight the Mughals."

Guru Ji got up and performed the ceremony in which he transferred the 'jot' to Sri Hargobind Ji. He circumbulated three times around Sri Hargobind Ji and then bowed at his feet to signify that he was the next Guru. After doing this Guru Arjan Dev Ji then requested Baba Buddha Ji to put the ceremonial mark (tilak) on Sri Hargobind Ji's forehead. Baba Buddha Ji had been performing this ceremony for all the earlier Gurus. It was 15th May 1605 A.D.

Baba Buddha Ji was taken aback by the Guru's action and said, "Why have you performed this ceremony now? It is only performed when your life is going to end and you are leaving this world forever. You are the light of hope for all your devotees. You have guided thousands of people to the path of spirituality. They have followed the path and many of them have been enlightened. People keep coming from all parts of the country just to have a glimpse of you. You have taken the human birth just to guide people on the right path to spirituality. You are also the pillar of support of your family. Enemies from all sides surround them. They need your support very much. You know very well that whatever has happened is Chandu's doing. He has instigated the emperor to take action against you."

Guru Ji answered, "Actually I can see that my end is very near. It will happen in Lahore and I will go there just as it is destined. Sri Hargobind Ji is fully capable and skilled to take over my duties. He will protect the people's rights."

The Mughals will be responsible for my death. Sri Guru Nanak Dev Ji blessed them to rule but now the time has come to reduce their strength. This is the only way to achieve that aim. Please don't worry about what will happen when I am gone, as the Guru's house can never be destroyed. Almighty's blessings are with us and no one has the power to annihilate us. The Mughals will be proved wrong and they will eventually lose all their powers."

Guru Ji then told Sri Hargobind Ji to sit on the spiritual throne. Baba Buddha Ji placed the 'tilak' on his forehead and he was thus ordained as the next Guru of the Sikhs.

Guru Ji instructed them saying, "Please declare to the Sanggat that Sri Hargobind Ji is their Guru now. Don't keep it a secret. Tell them to accept him just as they had accepted me. That

is my wish and whoever accepts it will be blessed with happiness and peace. After I have left this place, please call all the Masands and the Sanggat and have a grand celebration to mark this occasion. Announce to the Sanggat that Sri Hargobind Ji is the present guru and will be the pillar of support for his people.”

Later Guru Arjan Dev Ji spoke to Sri Hargobind Ji and gave him some advice.

“Please remain calm even under intolerable conditions. Show tolerance and restrain in your actions. Use your intellect to win over the enemy. Never use or show off your great spiritual powers. You must follow the examples set by our forefathers. They rendered help to many devotees but never showed off their powers. If things are not working the way you want, don’t lose your calm. Remain calm and look for the solution of the problem.

Form a habit of waking up in the early hours of the morning (three hours before sunrise). Take your bath and then sit in meditation and sing the praises of Almighty. Always remember that this world is false and the only true thing is your Atma (real-self), which is indestructible. Remain connected to the Sanggat.”

The advice that Guru Ji gave to Sri Hargobind Ji was also meant for the Sanggat.

Sri Hargobind Ji was moved to tears listening to his father’s advice. He stood in front of Guru Ji with his head lowered and said,

“You are the creator of the world and also the cause. I accept your decision and will follow the advice you have given me.”

119. GURU ARJAN DEV JI GOES TO LAHORE ¹⁵⁰

When the ceremony was over, Guru Ji went back to his house. He had dinner and then went and sat on the couch. Mata Gangga Ji came and sat near her husband feeling very happy and contented to be in his company. Guru Ji looked at her very lovingly and then addressed her very respectfully.

“My dear wife, I have something to tell you. Please listen to me very carefully. Tomorrow I will be leaving this place to go to Lahore. Your son will take over my duties. He is matured, knowledgeable, skilled and capable in all ways to become the leader of the community. The time has come for me to leave this world. Wise people do not form great attachment to the body because it is impermanent. Life is a cycle. Everyone who has taken birth will have to die one day. Day by day our bodies are deteriorating. A baby is born, grows to become a child, then becomes an adult and finally grows old and dies. This happens to everyone and therefore there is nothing to fear or worry about. People who become too attached to their physical bodies will suffer in the end. People who are high up there today will fall one day. This has been happening over the ages and it will continue to happen now and also in the future.

Please remain calm after I have left this world. Your end is still far away. Please enjoy the rest of your life with your son and grand children. Later on, when your life ends in this world, you can join me in the next world.”

Mata Gangga Ji was shocked to hear her husband talking about his death. Her eyes were filled with tears as she spoke to her husband, “Why have you uttered such harsh words all of a sudden. How can I remain calm after hearing those words? They have pierced my heart like an arrow and cause me great pain. You are the strength of the family. Your devotees also need guidance for their spiritual upliftment. All our hopes are on you. Your son, Sri Hargobind Ji is too young. He is only a child. How can he possibly take over all your duties? You know how many times the enemies have tried to cause hurt to him. We have only now succeeded in protecting him. You have all the spiritual powers and capabilities. Please tell me who else can be our support in your absence?”

Guru Ji understood how she felt and he consoled her with his soothing voice, “Please don’t be upset and worried about the future. Sri Guru Nanak Dev Ji who has created this will protect you from all the enemies and also get rid of any difficulties that will come into your life. By Satguru’s grace, Sri Hargobind Ji’s strength will increase day-by-day and he will be well known far and wide. Please remove any doubts and worries from your mind as Satguru Nanak Dev Ji’s grace is on him and he will be protected in all circumstances.”

Guru Ji then glanced at Mata Gangga Ji with mercy and benevolence and removed all feelings of attachment from her mind. She was then able to let go of emotional attachment and understood Guru Ji’s message to her. She realised that he was speaking the truth.

She then said to Guru Ji, “You are very wise and I am sure your decisions are all right decisions and I accept them.”

¹⁵⁰ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 31) – Churamani Kavi Santokh Singh Ji

After speaking to Mata Gangga Ji, Guru Ji then retired for the night. He woke up three hours before sunlight and had his bath. He then meditated on the name of Almighty until the sun arose in the morning.

Guru Ji then instructed a palanquin to be brought. He called 5 Sikhs by the names of Bhai Biddhi Chand, Bhai Jetha, Bhai Langaha, Bhai Pirana and Bhai Paida to accompany him. He sat in the palanquin and headed towards Harmandir Sahib followed by the five Sikhs. Before leaving, Guru Ji spoke to the Sanggat. He consoled them and told them to remain with Sri Hargobind Ji. He advised them to continue performing Sewa in Amritsar.

On reaching Harmandir Sahib, Guru Ji bowed his head towards it with great reverence in his heart. This place had a special place in his heart as his beloved father, Sri Guru Ram Das Ji, constructed it. Beautiful melodious Kirtan was sung there day and night producing vibrations of peace and tranquility. After paying homage to this place, Guru Ji then headed towards Lahore. Sri Hargobind Ji together with many Sikhs followed the palanquin for quite a long distance to bid farewell to Guru Ji.

After sometime, Guru Ji stopped and alighted from the palanquin to speak to all the devotees. He said,

“Please remember the name of Almighty and meditate on his name to remove difficulties and obstacles from your life. Listen to the advice given by Baba Buddha Ji, Bhai Gurdas Ji and Sri Hargobind Ji. Always have the utmost respect for them and stay with them. Follow the teachings and become good Sikhs.”

Then Guru Ji said to Sri Hargobind Ji, “You must also follow what I have just said to the Sikhs and show the utmost respect for Baba Buddha Ji. Always follow his advice at all times.”

After speaking and bidding farewell to them, Guru Ji prepared to leave. The devotees fell at Guru Ji’s feet and pleaded him not to leave them. They begged permission to follow him to Lahore. Guru Ji said that it was impossible for him to grant their request and told all of them to go back to their homes.

Guru Ji began on his journey towards Lahore. A Sikh was instructed by Guru Ji to go to Goindwal and inform Bhai Arthmal of his departure to Lahore and to request him to also come there.

The Sikh went at great speed and managed to reach Goindwal before nightfall. He met Bhai Arthmal and relayed Guru Ji’s message to him. Sri Guru Amar Das Ji’s descendants heard about the Sikh’s visit and came to inquire about Guru Ji’s decision to go to Lahore. They were shocked at the turn of events and questioned the Sikh further to know why Guru Ji had decided to take that action.

The Sikh explained that the Emperor had sent order for Guru Ji to appear in his court and settle the debt of 2 lakh rupees. Chandu had falsely accused Guru Ji of wrong doings and influenced the Emperor into taking this action.

Everyone who was present there was very upset about the turn of events. They sat talking about it until the late hours of the night. When morning came, Arthmal got ready and left for Lahore.

When night came, Guru Ji and his followers rested and then continued their journey to Lahore. One of Guru Ji’s devotees by the name of Sedoo lived in Lahore. He had great love

for Guru Ji and had a burning desire to have his darshan. He waited impatiently for the day when his desire will be fulfilled and Guru Ji will come to his house and he could serve him food with his own hands. Day and night he would think about the auspicious time when his dream will come true.

Guru Ji is the knower of all hearts. He was aware of this Sikh's great desire to meet with him and he decided to pay him a visit. Guru Ji sees love in his devotees' heart and not his social status or his wealth.

120. GURU JI MEETS BABA ARTHMAL JI AT BHAI SADDHU JI'S RESIDENCE ¹⁵¹

Guru Ji came and knocked at Bhai Saddhu's door. Bhai Saddhu and his wife were overwhelmed with feelings of love on seeing Guru Ji at their door. Both of them fell at his feet and thanked him profusely for gracing their house with his presence. They ushered Guru Ji into their house with utmost respect. A beautifully decorated couch was brought in for Guru Ji to sit.

The Sikhs who had accompanied Guru Ji were also respectfully seated on the carpet that had been covered with clean sheets. Bhai Saddhu and his wife washed the feet of the Sikhs. Later they washed Guru Ji's feet. The Amrit from Guru Ji's feet was taken and given to all the family members to drink. The extra Amrit was then scattered all over inside the house to purify it.

Great precautions were taken to clean the kitchen and utensils before food was prepared for Guru Ji. Many different kinds of dishes were prepared. Each dish was prepared with the best ingredients to make it tasty and fit for the Guru. When all the dishes were ready, Guru Ji was invited to have his food. All the dishes were placed in front of Guru Ji and Bhai Saddhu and his wife served him. Guru Ji ate the food and later thanked Bhai Saddhu and his wife for the delicious food.

Bhai Saddhu was very pleased that Guru Ji had given this opportunity to serve him. He spoke humbly saying, "Guru Ji, I am a poor Sikh but you have blessed me by coming to my humble abode. I am very grateful for this chance to serve you with my own hands."

After dinner was completed Guru Ji went and sat on the couch. Meanwhile Bhai Saddhu and his wife took their food. Later they went where Guru Ji was sitting and massaged his feet and also very lovingly fanned him.

Meanwhile, many Sikhs who had come to know that Guru Ji was in Bhai Saddhu's house started coming for his darshan. They brought offerings for Guru Ji. Guru Ji blessed them and fulfilled their mind's desires. The devotees kept on coming until the late hours of the night. Guru Ji then retired for the night.

When morning came, Guru Ji took his bath and then sat in meditation until the sun arose in the sky. Many more devotees came in the morning for Guru Ji's darshan. They brought offerings and placed at Guru Ji's feet and bowed in reverence to him.

Meanwhile, Baba Arthmal who was the son of Baba Mohri Ji reached Lahore from Goindwal. He came and bowed at Guru Ji's feet. Guru Ji stood up to receive him hugged him and asked him to sit next to him. Guru Ji then explained to Bhai Arthmal his reasons for coming to Lahore.

He said, "Some have made many baseless allegations against me. I know that Chandu is responsible for these malicious lies. Earlier he had accused me of being a thief and stealing the emperor's property. Later he accused me of giving shelter to one of the emperor's son who was not on good terms with the father. The son had come to our place in a helpless

¹⁵¹ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 32) – Churamani Kavi Santokh Singh Ji

condition. We took pity on him and gave him some food. Chandu found out about this incident and he has distorted the whole issue and used to instigate the emperor against us. As a consequence of this, the emperor is very angry with us. He had send a messenger asking me to pay a summon of 2 lakh rupees. Chandu is an enemy of the Sikhs.

The only way out for us is for me to sacrifice myself. Anyway my life is going to end soon. Sri Hargobind will take over from me. He is a great soul and will deal with Chandu after I am gone. My maternal grandfather had predicted the difficulties that we will have to undergo because of the blessing that my mother had requested from him. Guru Ji had fulfilled her request that all the future Gurus would be from her lineage. Although her wish was granted but still it came at a great cost. There will also be suffering. The time has come now for this great suffering. I will go through this extreme sacrifice. This is the only way out.”

Baba Arthmal was visibly upset to hear Guru Ji’s words and was moved to tears. He said to Guru Ji, “You have lived a life of purity, honesty and benevolence. Your devotees have attained peace and happiness in their life just by having your glimpse (darshan). The Sikhs are going to be very unhappy about this turn of events. Your benevolent nature is well known to the whole community. Thousands of people have achieved enlightenment and liberation from the cycle of birth and death through your guidance.

The Mughals and Chandu will suffer because they are waging a war against a holy man. At the moment, they might be very happy thinking that they have won but little do they know that they are drinking poison. When this poison gets absorbed in their body, their end will come.

Whatever Almighty has willed will come to pass but the foundation laid by Guru Nanak Dev Ji is very strong. They will not be able to shake that foundation. The enemies of our faith will be destroyed in the end.”

Baba Arthmal continued, “Guru Ji, please listen to me. Let me perform this sacrifice. Anyway, without you I have no desire to continue living in this world. Please permit me to take your place. The community needs you and in this way you can stay on with the Sanggat.”

Guru Arjan Dev Ji was moved by Baba Arthmal’s words and answered, “No, that is not possible. You carry on living in peace at the moment. You have only another 40 days to live after me. We won’t be separated for long. We will meet in the next world.”

Guru Ji then requested Baba Arthmal to stay with him.

The news of Guru Ji’s presence in Lahore spread very quickly and Sikhs from all over came for his glimpse (darshan). Langgar was prepared for the Sanggat and served after Guru Ji’s sermons. Guru Ji reminded the Sikhs to remain connected with the name of Almighty and do meditation on his name everyday.

121. GURU JI GOES TO CHANDU'S HOUSE ¹⁵²

The entire crowd coming for Guru Ji's glimpse (darshan) grew day by day. Many of them started putting to practice Guru Ji's advice of meditating on the name of Almighty, Satnam. They were pleased to experience the peace and stillness of mind with meditation. Guru Ji was a very pure soul and saint who had the great power of helping ordinary human beings connect with Almighty and achieve salvation

In the early hours of the morning devotees came to hear the melodious Kirtan and enjoyed the blissful atmosphere created by the heavenly music and singings of the 'Ragis'. The Sikhs made great efforts to memorize Gurbani. They also meditated on the word Satnam daily.

One day Guru Ji sat in his palanquin and headed towards the Ravi River followed by a huge congregation of Sikhs. As they were going along, Chandu spotted them. He was coming from the opposite direction. When he saw a huge crowd following a person in the palanquin he became very curious. He wanted to know who was the person who had such a great number of devotees. He sent one of his men to inquire about it. The man went and came back to tell him that the person was the Guru of the Sikhs, Guru Arjan Dev Ji.

Chandu was extremely upset to hear this. He thought to himself, "My enemy is showing off his powers by bringing along a huge number of devotees. He is enjoying himself. It looks as though he has no worries in the world and here I am feeling miserable. Despite all my efforts nothing has happened to him and my mind is disturbed all the time.

He turned his horse around and went hurriedly towards the emperor's palace. He went inside and said to the emperor, "Although the Sikh Guru is in Lahore he has made no attempt to come and meet you. The Sikhs are coming in huge numbers and bringing offerings for him. This had made him arrogant. He can easily settle the two lakh rupees fine that you have imposed on him. He has no fear of you and that is the reason he gave protection to the son that you have expelled from the country. Force must be used on him so that he will understand the consequences of going against the king's orders."

Chandu has succeeded in bribing a few of the officers who were close to the king. They spoke in his favor saying, "Chandu is a wise man. He cannot see his countryman suffering. That is the main reason why he keeps on appealing to you to take action against the Guru. If you don't want to take any action against him because he is a holy man then it is alright. You don't need to do anything yourself. You just have to call him to your court and have a religious discussion with him and then let him go. Let the minister handle the other issues. In this way you cannot be held responsible for any action taken against him."

The king contemplated on the views expressed by them and finally decided that perhaps it was time to meet with the Guru who was loved by many people and also severely criticized by some people.

The emperor looked at Wazir Khan who was standing near him and said, "Please go and bring the Guru here to my court."

¹⁵² Sri Gur Pertap Suraj Granth (Raas 4, Ansu 33) – Churamani Kavi Santokh Singh Ji

Wazir Khan obeyed his orders and left immediately to meet Guru Ji and conveyed the emperor's message to him.

On reaching at Guru Ji's Darbar, he bowed respectfully in front of him and placed the offerings he had bought at Guru Ji's feet.

He then spoke, "Guru Ji you are great! The words you speak are also great. The pain and suffering of the body disappears on hearing your holy verses of bani. This is my personal experience. I was suffering from a terrible disease sometime ago that was causing me great pain and suffering. I could not sleep at night because of the pain that was intolerable. I spent most nights groaning in pain. Through some good fortune I heard your composition, Sukhmani Sahib. Just by listening to the recitation of this bani my pain disappeared and I was cured of the disease. I am very grateful to you.

I have come here on the emperor's orders. Chandu is slandering you in his court. He is trying to poison the emperor's mind against you with his lies. He has influenced some of the other officials in the court and they are also speaking in his favor. Although they are trying their level best, the emperor is still not convinced by them because he has great respect for the Gurus. He has invited you to his palace because he wishes to listen to your religious views. Please accept his invitation and bless him with your darshan."

Guru Ji heard Wazir Khan's explanation and then answered "I have come to Lahore with the intention of meeting the emperor. I was waiting to be invited by him. Now the time has come for me to pay the emperor a visit. I shall leave immediately."

Having said that Guru Ji then made preparations to follow Wazir Khan to the palace. He sat in the palanquin and headed towards the palace with five Sikhs.

Thousands of devotees stood along the road to pay homage to the Guru. As Guru Ji passed them he could hear the Sikhs hailing loudly, "Guru Ji is great! Guru Ji is great!"

Meanwhile, Wazir Khan went quickly ahead to make preparations for Guru Ji's arrival. He ordered a special seating place for Guru Ji at a higher level. Chandu was clearly unhappy to see Wazir Khan showing so much respect for the Guru.

Guru Ji arrived at the palace shortly after Wazir Khan. He was greeted warmly and seated at the elevated place prepared for him. The emperor came in shortly after and greeted Guru Ji and asked about his well-being. Everyone who was present there also paid their respect to Guru Ji.

Later, the emperor addressed Guru Ji, "There is a conflict among the Hindus and the Muslims regarding which is the better religion. It is also said that in the afterlife, there is a heaven and hell. Who goes to heaven and who goes to hell? What are the criteria used to decide where a person eventually goes. Who is correct amongst them? I have doubts in my mind regarding all these issues. You are a great saint. Perhaps you could help me to clear my doubts and tell me which is the right way to attain salvation."

Guru Ji listened to the questions asked by the emperor and then answered,

"Almighty is the creator of the whole universe and there is only one Almighty. When people start believing that there are two or more Almighties then the quarrels start as to whose Almighty is more powerful and better. Although there is only one Almighty, He has many names. Some people address Him as 'Ram' while others call Him 'Allah' some people go to holy places to bathe and remove their sins and others go for pilgrimage to Mecca. Some

perform devotional service and prayers while others bow their head respectfully. Some read the Vedas and some read the Quran or other holy books. Some wear blue religious outfits while others wear white garments. Some call themselves Muslims and others call themselves Hindus. All of them, irrespective of their religion express the desire to go to heaven but who eventually reaches there? Only those who live by the will of Almighty have understood the way to Almighty.

Oh emperor, have the firm belief that there is only one Almighty. The word 'Ram' or 'Rahim' refers to the same power. When faced with difficulties in life, accept it as the will of Almighty. Do not blame others for your misfortune. Remain happy no matter what your life conditions are. Meditate on Almighty's name releases one from the worldly bondage.

A saint always speak few words but if a person listens carefully and follows the advice given he will be able to attach his mind to Almighty and achieve enlightenment."

The emperor listened to Guru Ji's explanation. Later when Guru Ji ended his speech the emperor adjoined the gathering because the sun had set at that time. Shortly after that, the emperor left the court. Chandu saw the emperor leaving and ran after him. He wanted the emperor to give him the go-ahead to take action against Guru Ji.

He said to the emperor, "I will take the Guru to my place and take care of him there. I will get the money he owes you. He must be punished for his misdeeds. Only then will people feel that justice has been done, and they can live in peace. He has committed the grave crime of giving protection to your rebellious son. If he is not punished, he might repeat the same mistake again.

You will not be involved in any way to punish him. Leave the job to me. You can go back to Delhi in peace. Let me deal with him. If anyone appeals to you on his behalf, don't listen to them."

The emperor agreed to let Chandu handle the situation and he left the place. After getting approval from the emperor, Chandu wasted no time in getting a few soldiers to follow Guru Ji as he left the palace. The palanquin carriers were relieved of the duties and told to leave. The soldiers took Guru Ji to Chandu's house.

Chandu was extremely pleased that he had succeeded in imprisoning the Guru in his house. Fully armed soldiers were put on guard around his house. Chandu gave orders that no one should be allowed in his house without his approval.

When night came, he slept very peacefully thinking that he had succeeded in his mission. He felt very safe inside his house because the soldiers heavily guarded it.

122. TORTURE AT CHANDU'S HOUSE AND HOT WATER ¹⁵³

The night passed and when morning came, the emperor made preparations to leave Lahore. Then the drums were heard, announcing his departure. Chandu met the emperor before he left to ask for permission to stay back in Lahore for a few days. He gave the excuse that his work was not completed yet and he will join them in Delhi after a few days. The emperor was unaware of his evil intention towards Guru Ji and he agreed to his request. The other officers who were with the emperor did not know the Guru well. They were easily influenced by Chandu to keep their silence regarding this issue. They were either bought over by Chandu with money or his threats.

As soon as the emperor left with his entourage, Chandu hurried back to his house where Guru Ji was held captive. He sat in front of Guru Ji, his heart burning, with rage because of his daughter's rejection by Guru Ji.

He spoke to Guru Ji in a harsh manner, saying, "You rejected my daughter's hand in marriage even after I pleaded with you. To add to that insult, I was called a dog in your darbar. But I am still willing to overlook all that has happened and give you another chance to accept my daughter. If you accept, I will allow you to go back to your house immediately, but if you disagree I will have no choice but to behave like a dog and go after you. You have only two choices. The first choice is the wedding of our children and the second is your death."

Guru Ji answered without any trace of fear in his voice, "Why do you desire to give your daughter into a family which you have claimed is very much lower in social standing compared to you? You have acknowledged that this will not be a good match. I have now found a match for my son who has the same social status as us. It will be better if you also find someone who belongs to your high status. I had said this earlier and now I have repeated it. My opinion is that it is always better to find a person of the same social standing in marriage. As you have agreed, there is a great difference between your social status and mine. Therefore it will not be a good match.

Regarding the statement that I have called you a dog, I would like to clarify that I have not personally called you a dog. It was done by one of my Sikhs, but as my Sikhs and I are one, I accept your accusation."

Chandu became even angrier after hearing what Guru Ji said. He spoke to the guards very sternly, "Do not give the Guru any food or water. When he becomes very thirsty and begs for water, then make him pay one lakh rupees and only then give him water. Do the same with food and sleep also. If he really wants to sleep then make him pay another lakh rupees for permission to sleep. He is showing his arrogance and is not giving in to my request. The only way out is to kill him."

Then he looked directly at Guru Ji and said, "You have only two choices, accept the marriage or death."

Guru Ji answered, "I will remain here without any food, drink or sleep. You can do whatever pleases you."

¹⁵³ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 34) – Churamani Kavi Santokh Singh Ji

Chandu went into a rage and told the guards, "Take the five Sikhs away from him and tie them up make and sure he is not given any food and water. Do not allow him to sleep either. No one is allowed to speak to him. Station a guard next to him at all times to make sure all my orders are carried out."

After issuing his orders Chandu left the place and went to his room to sleep. The night passed and morning came. Guru Ji carried on sitting in the same position without any food or water for more than twenty-four hours.

Meanwhile the Sikhs in Delhi were getting very restless and worried. No one seems to know the whereabouts of the Guru for the last twenty-four hours. The last they had heard was Guru Ji had gone to the emperor's palace. No one had seen him after that. Some of them assumed that Guru Ji had returned to Amritsar, but no one knew for sure what had happened. They went to many places to look for him but no avail.

Finally, after some time they managed to gather some information from the officers in the emperor's court. They had seen Chandu and his men taking Guru Ji to his house. On getting this information, the Sikhs went immediately towards the direction of Chandu's house. On reaching there, they found that the doors were locked and no one was allowed inside. They tried to look inside and managed to see a Sikh sitting inside the house reading Gurbani. On seeing the Sikh inside they were confident that Guru Ji was also inside the house. At that moment, the guards came out and chased them away. They also reprimanded the Sikh who was reciting Gurbani. He was told to go inside immediately. Meanwhile Chandu came to Guru Ji again and tried his best to force him into submission by saying, "I am repeating the same offer again, that is accept my daughter or your life will not be spared. I will torture you to death."

He then instructed the guards to boil water in a big cauldron and place Guru Ji in the boiling water.

He said, "I want his body to burn with the heat just he has burnt me day and night with his rejection. Follow the instructions and also try to persuade him to accept my offer."

The guards did as they were instructed. They brought some wood into the room and started the fire. A big pot of water was placed on the fire. As they did the job they told Guru Ji to spare himself the torture and accept Chandu's offer.

Guru Ji remained silent, showing no response to their pleas.

Later Guru Ji said to Chandu, "Please do not try to instill fear in me. I stick by whatever I have said earlier. I am not accepting your daughter's hand in marriage. You can take my life if so you desire. But remember, whatever tortures you put me through will come back to you at the time of your death. Any action performed in rage always leads to suffering and condemnation to hell."

Chandu retorted back in anger, "Are you trying to teach me what is right and wrong now? Why didn't you think of that when I was called a dog? Now is the time to pay back for your mistakes. I will condemn you to death."

Guru Ji answered very calmly, "You are free to do whatever you wish." Chandu ordered the guards to put Guru Ji in the hot boiling water but before the guards could do that, Guru Ji got up himself and sat in the pot of boiling water.

The Sikhs who saw what happened were extremely upset. They could not bear the sight of Guru Ji in the boiling water. One of them by the name of Bhai Pirana ran towards Guru Ji with the intention of taking him out of the boiling water. Chandu instructed the guards and they came with sticks and attacked him.

Guru Ji ordered the Sikhs, "Please do not come towards me. My end is meant to be in this way, through the actions of this man. Don't punish yourself unnecessarily."

Bhai Pirana spoke to Guru Ji with folded hands, "O Guru Ji, I cannot bear to see you being tortured in this way." He tried to show his spiritual powers to Guru Ji by saying, "Please give me permission to destroy these Mughals and their two seats of power, Lahore and Delhi. O Master, why are you tolerating all the pains that are being inflicted on you? You don't have to speak anything. Just give me the signal to go ahead."

Guru Ji looked towards him and asked, "From where did you get the spiritual powers that you want to show now?"

Bhai Pirana answered, "Guru Ji, I had obtained these powers through your blessing by serving you. Who is this Chandu? I have the power to defeat these Mughals because under their rule a holy man like you is being tortured to death."

Guru Ji spoke sternly to him, "Are you trying to show off your powers to the very person by whose grace you have obtained those blessings? How sure are you that you have the powers? Even if you are sure you have the powers, just keep silent and observe what is happening. Don't take any action. Follow my instructions or you will lose your powers. You do not understand what is happening. Just accept that whatever is happening is meant to happen in this way only."

After having Guru Ji's words, Bhai Pirana became calm and lowered his head and accepted Guru Ji's decision.

Meanwhile, Guru Ji continued sitting in the boiling water as the guards increased the heat slowly. He sat very calmly, showing no signs of feeling. This went on for quite some time. Later, when Chandu came he gave orders to the guards to remove Guru Ji from the boiling water and then he left the place and went back to his house.

123. CHANDU'S DAUGHTER-IN-LAW AND HOT SAND ¹⁵⁴

The Sikhs came to know that Guru Ji was being tortured in Chandu's house. Chandu had a daughter-in-law who came from a Sikh family. When she heard that Guru Ji was being tortured in the house that she lived in, she was extremely upset. She knew that Guru Ji was a great soul. Her parents were the devotees of the Guru and they had obtained great blessings from him. They had attained happiness and peace in their lives by following the spiritual path that Guru Ji had shown them.

All kinds of thoughts were going on in her mind. She thought to herself, "My life is like a curse because I have to stay in the house where my beloved Guru is being tortured by my own father-in-law. He has been denied food and water for the last few days. I cannot bear to see him being tortured here."

Then she decided to do something about it. She took some food and a glass of syrup water and went towards the place where Guru Ji was kept. As she came nearer she saw the guard at the door. She hesitated for a while, as she was afraid to go forward and be caught by them. She paused for a while and an idea came into her mind. She decided to try and bribe the guards. She took off one of her jewellery and signalled the guards to come closer to her.

When they came, she gave the piece of jewellery to them and said, "Please take this and allow me to go in and meet the Guru just for a short while. I will not be long. Please do not tell anyone about this."

The guards accepted the jewellery and allowed her to go inside. She went in quickly to where Guru Ji was sitting and paid her respects to him. When she saw the condition Guru Ji was in, she could not control herself and started crying.

She then made a humble request to him, "Guru Ji, please drink this water and eat the food that I have brought for you. I am the unfortunate daughter-in-law. But please accept me as your devotee and bless me, because I am one of your Sikh's daughter."

Guru Ji looked at her and said, "I am happy to see that you have maintained your love for the Guru. But if you want to be liberated from the sorrow that this family is fated to endure, then the only way for you is to give up your life and come with me. Chandu's family is going to be destroyed and he is going to suffer in hell for his revengeful actions. He will suffer at the end and suffer terrible death. His family will also suffer with him and all this is going to happen very soon after my death. Please do not tell anyone what I have told you. Keep it as a secret. You can spare yourself the suffering if you so desire. Please take the food that you have brought for me. I will not eat anything from this house."

She contemplated on Guru Ji's words and came to the realization that giving up her life was the only way out for her. She said to Guru Ji, "Please unite me with you and take me along with you."

She then left Guru Ji, bringing along with her the food that she had taken for him. She came back to her room feeling so helpless as she was unable to do anything for Guru Ji. She lied

¹⁵⁴ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 35) – Churamani Kavi Santokh Singh Ji

down on her bed and thoughts of her impending death occupied her mind fully. Meanwhile Guru Ji sat in the same position she had left him throughout the night.

When morning came, Chandu woke up and as he sat to have his breakfast the events of previous day occupied his mind. He realized that the boiling water had no effect on the Guru. He was not afraid of death. Guru Ji continued to refuse to accept his daughter's hand in marriage. This made him even angrier and he decided to take even more drastic action against Guru Ji.

After his breakfast, he came to the place where the five Sikhs were tied and decided to take out his frustration on them. He ordered the guards to beat them. The Sikhs took the beating quietly. They did not retaliate because they knew Guru Ji did not want them to show off their spiritual strength. They sat down feeling very miserable and helpless after the beating.

Chandu came to where Guru Ji was sitting and shouted in an arrogant manner, "I hope you have received the reward for calling me a dog? Please answer me! Now, please prepare for a more drastic punishment. I am a man of my words I can give you the greatest happiness or the greatest sorrow. I am going to confiscate all your properties because you are arrogant that you have wealth. Then I will kill you and after that I will capture your son. But you still have a choice. Accept my daughter and I will release you or you will be hanged. In this way I will attain peace of mind."

He then called the guards to go outside and bring sand and heat it to a very high temperature. They did as they were told. It was summer and the weather was extremely hot and uncomfortable. The winds were blowing hot air. Guru Ji was being denied water and food in this kind of conditions.

Chandu looked at the hot burning sand and remarked, "He is going to experience this hell soon."

Saying this, he ordered the guards to bring Guru Ji and place him on the hot sand. Guru Ji did not wait for the guards to come. He got up and came to the place himself, looking very calm and collected. His facial expression neither sorrow nor happy. Guru Ji being a Brahm Giani was unaffected for by external conditions. Even hunger and thirst had no effect on him. He was in a state of bliss despite his outer circumstances.

Chandu continued speaking harshly, "Now I am going to burn his chest just like he has done to me. He is my greatest enemy. He is silent now, behaving like a Brahm Giani. Earlier he degraded me by calling me a dog. Now I want him to go through this punishment so that he will experience how it feels when his chest burns."

The guards started putting the sand on Guru Ji. Guru Ji spoke to Chandu as the guards carried on doing their job. Guru Ji said, "You are a very unfortunate fool. You talk without thinking. Your behavior now can be likened to a dog. You are destroying the future and the foundation of your whole family by your revengeful actions. All of them together with you will have to face the consequences of your foolish actions. As far as I am concerned, my time has come to leave this world and I will be going very shortly."

Meanwhile Bhai Pirana and Bhai Lenggah had been watching the guards pouring hot sand on Guru Ji's head. When they could no bear any longer they came rushing towards Guru Ji. They told the guards to pour the hot sand on their head instead of the Guru. They said that if they died protecting their Guru they will consider themselves blessed. Furthermore, they will be spared from watching their Guru being tortured in this way.

Chandu saw them advancing towards Guru Ji and he quickly signalled the guards who came forward with sticks and hit them forcefully and pushed them away.

Guru Ji reprimanded the 2 Sikhs. “Why are you showing your anger? Sit quietly and just watch what is happening. Don’t get beaten by this people for no reason. Whatever is happening is meant to happen this way.

Bhai Pirana answered, “We cannot see you being tortured. We are willing to sacrifice our lives to save you.”

Guru Ji said to him, “You can only do that if I give you the permission to do so. The whole drama is happening according to my plan. You just sit and observe the events as they unfold.

Chandu ordered Guru Ji to sit on the hot sand. Guru Ji came and sat on the hot sand as though he was sitting on a comfortable sofa. He was very calm and showed no discomfort on his face. He did not move any of his body parts and did not utter a single word.

Guru Ji himself is the creator of the fourteen worlds, so how can the fire cause any harm to him, his silence irritated Chandu further and he ordered the guards to pour the hot sand on his head, saying, “He is very quiet and that means that he is not feeling the heat. Even under this conditions, he is still not accepting my daughter’s hand.””

The guards went on pouring hot sand on his head. Guru Ji sat silently and showed no reaction at all although his body was getting blisters from the extreme heat. This torture went on for about 6 hours. Chandu showed no fear of the consequence of torturing a holy man.

Guru Ji showed the world the highest level of tolerance. The devtas in heaven hailed the Guru as one of the greatest soul on earth. They all bowed down to him respectfully and said that no one in the history of mankind had reached to the limits that Guru Ji has shown.

Finally Chandu left and Guru Ji was then taken out of the sand. He went back to his original place and sat there. Guru Ji’s skin was badly burnt with blisters all over the body.

124. HOT IRON AND CHANDU'S DAUGHTER-IN-LAW ¹⁵⁵

Night came and enveloped everything in darkness. When the news of Guru Ji's torture spread in the region, many people including the saints who lived there became agitated. There was a great uproar about this issue. One of the Hindu Saints by the name of Gorak Nath decided to go and see for himself what actually was happening in Chandu's house. Brought along with him 84 Sidhs and came to Chandu's house. He used his spiritual powers to put all the guards to sleep and then went straight inside where Guru Ji was sitting. He paid his respects to Guru Ji and said to him, "Guru Ji, there is no doubt that you are a great soul and no one can compare with you at this moment on earth. No amount of torture and pain has been able to shake your resolve and you have remained calm and blissful throughout your ordeal. Despite having such great powers you have chosen to bear all on your body without protesting in any way. We are amazed at the level of restrain and tolerance you have shown towards this evil man. Your one word can cause destruction of the whole world but you choose to cause no harm to anyone. I understand that, that is your nature. You have no desire to cause pain to anyone even to the person who is hurting you. But, I beg you to please permit me to take action on this sinner. I will destroy him and all his properties. That will be a lesson for anyone in the future who dares to torture a holy men. If no action is taken against him, his arrogance will increase and he will not hesitate to commit similar acts against men of Almighty in the future.

Guru Ji said to Gorak Nath, "Tell the holy men in the region that they need not fear because nothing will happen to them. The events that are unfolding now are the will of Almighty. Let it happen without anyone's interference. That is my desire."

Gorak Nath understood Guru Ji's message and he respected his decision. He decided to follow it. Before he left the place he said loudly, "Salutations to the Guru, Salutations to the Guru."

Next, Mian Mir, a Muslim saint came after Gorak Nath left. He bowed respectfully in front of Guru Ji and said, "Why are you allowing this evil man to inflict such great pain on your body? Please give me permission and I will kill him in an instant."

Guru Ji answered respectfully, "Please consider everything that is happening in this world as false. The only reality is the 'Atma' in everyone. Focus only on the Atma of everyone and treat them as one. Everyone is playing their own role in this world. My time has come. My end was meant to be in this way. I would really appreciate it if you can refrain from interfering in this play. Please go back and allow the play to go on."

Mian Mir agreed to Guru Ji's request and left the place saying, "Guru Ji you are great."

After Mian Mir left, the guards all woke up suddenly and realised that they had been put under a spell by the holy men who came. They spoke among themselves saying, "It was our good fortune that Guru Ji did not escape when we had fallen asleep. If that had happened, Chandu would kill us."

They quickly got hold of their weapons and went back on their duty of guarding Guru Ji. Guru Ji did not move from his position throughout the night.

¹⁵⁵ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 36) – Churamani Kavi Santokh Singh Ji

When morning came, Chandu appeared again in front of Guru Ji. His mind contemplated on the events of the previous day. He admitted his failure to instil fear in the Guru. Despite all his evil efforts, Guru Ji remained calm and collected without a trace of fear. But he thought to himself that this would not defer him. He said, "I am going to torture him until he dies. I will show him that I can be equally stubborn. Today, I will make him sit on a hot plate. This will force him to break his silence and accept my daughter."

He ordered the guards to bring a huge hot plate that was made red – hot by burning wood under it. He ordered Guru Ji to either sit on it or accept his daughter's hand in marriage if he desires his body to spare the pains.

Without uttering a word, Guru Ji went and sat on the hot plate. Lamentations were heard from the people who witnessed this scene. Chandu was called a mean, merciless sinner. The Sikhs who witnessed this experienced extreme sorrow. They were tied with ropes to prevent them from helping Guru Ji.

Suddenly the fire was extinguished under the hot plate. The hot plate became cool because of the presence of Guru Ji. When Chandu saw this he quickly told the guards to add more wood and start the fire again. He had hopes that if the fire became unbearable, Guru Ji will stop resisting and accepts his offer but this did not happen. His hopes were dashed when Guru Ji remained silent and sat calmly on the hot plate for three hours, before he was removed from it.

Guru Ji's silence showed Chandu his desire would remain unfulfilled for the moment. He thought of another idea how to intimidate Guru Ji into submission.

He knew that Guru Ji would be willing to give up his life for the sake of his religion. He decided to do something against Guru Ji's beliefs. He instructed his soldiers to go to the house of one of the lower caste people and get them to kill a cow and skin it. He wanted them to bring the skin back so that he could use it to cover Guru Ji's body with it and then kill him. He gave the instructions to the soldiers and went home. Soon it was too dark. Another day had come to an end.

Chandu's daughter-in-law was aware of all the tortures on Guru Ji and she was very distressed. She had the desire to meet Guru Ji again. She knew that he had been deprived of food and water for many days. The thought of this brought tears to her eyes.

She left her room and quietly went where Guru Ji was imprisoned. The guards saw her coming and chased her away. She took her jewellery and gave it to them. They allowed her to enter. She quickly came to where Guru Ji was and said with folded hands, "O my Lord, I have sinned against you. Even after hearing about all the tortures on you, I am still alive and still living with this merciless family. I feel so helpless. The only thing in my mind now is about my death."

Guru Ji answered her, "O my daughter, you don't deserve to be in this family. I am leaving this world tomorrow and if you are ready, you can come with me."

She answered, "Thank you Guru Ji, for your blessings. You have shown me a way out of this mess. I have no desire to live in this world anymore. I will be ready to leave this body when the time comes. Now please tell me if there is any way that I can be of help to you?"



Guru Ji answered her, "I have no desires that need to be fulfilled. You go on now and fulfil whatever desires you have in your mind."

She left the place contemplating in her mind that death was better for her compared to the life she was living now. Her determination to die and go with Guru Ji became very strong.

Another night passed with Guru Ji sitting in the same place without moving at all. Meanwhile Guru Ji's devotees in the town became more and more restless and anxious as the days went by. They came to Chandu's house in the hope of getting some information about Guru Ji but the gates were closed and no one was allowed inside. Guru Ji was never seen outside the house and neither were the 5 Sikhs who had accompanied him. No one seem to have any knowledge of what happened to them.

Discussions were held secretly among themselves regarding this issue. They felt very helpless, as they had no one to turn to for help. The emperor had left together with his officers. Therefore, they could not even complain to him. The great concern they had for Guru Ji's well being made them so anxious that many of them had lost their interest in their daily work and also had no appetite for food. They knew Chandu had been slandering Guru Ji in the emperor's court for a long time. He was very envious of the Guru and also very angry with him for not accepting his daughter's hand in marriage. The Sikhs felt that this great sinner might be using force to get Guru Ji to agree. They felt that if that was the cause then maybe it would be better of Guru Ji to accept the proposal to avoid all the difficulties he was facing.

Bhai Vir Singh writes in his 'Sri Ast Guru Chamatkar' that Jahangir was against Guru Ji's increasing popularity and he was looking forward for a reason to capture and torture Guru Ji to his death. It is believed that when a great soul's blood dips into the earth, it will then produce even more such souls. Therefore, Yasa Act was enforced to suppress the expansion of faith and believes. Yasa originated from Mughal's language, which means to kill in a manner that not even a single drop of blood, comes out from the body and the right to confiscate the wealth of the convicted.

125. TORTURE AND JOTI JOT ¹⁵⁶

Chandu woke up in the morning with the thoughts of victory and said to himself, “I am confident that Guru Ji will agree to my conditions today. His love for religion is very great and he will not allow anything done to him that will go against his beliefs. But if he is still stubborn, then I will go ahead and cover his body with cow’s skin and then kill him.”

He came to Guru Ji and spoke in a very angry tone, “Today I am giving you one last chance to accept my daughter. Please remember that the emperor is the ruler of this country and I am his prime minister. As long as the Mughals are ruling, I will be in power. You have never acknowledged my powers and I have been treated with no respect. You are paying for the mistake now. If you do not agree to my terms I will force you to do things that go against your beliefs. Your body will be covered with the skin of a freshly killed cow and then you will sit in the sun until you die.

My soldiers will confiscate your wealth and properties and capture your son. You will be killed and I will not spare your son too. What powers do you have that have made you forget about my strength in this country? You went against me because you underestimated my powers.

If you agree to my demands, all that I have said will not be carried out. It is up to you to decide.”

Guru Ji heard his comments and then answered very calmly, “I have not taken my bath for five days. My body has been tortured with great heat. My desire is to have a bath in the Ravi River to clean and cool my body. I would like my five Sikhs to accompany me to the river. When I am refreshed, I will come to a decision.”

Chandu heard this and was extremely pleased. He felt that Guru Ji had relented because of his threats and he will soon say yes to his daughter’s proposal. He became very excited and said, “Yes! Please go ahead and have your bath in the river.”

He called ten of his soldiers immediately to give instructions to them, “Follow Guru Ji and his five Sikhs and guard them at all times. Never let your eyes stray from them. Don’t allow them to go any other place or communicate with anyone on the way. They are only allowed to go to the Ravi River. Let them take their bath there but be on guard all the time.”

Guru Ji covered his blistered body with a blanket and started walking slowly towards the river. The soles of his feet were badly burnt and had difficulty walking. Guru Ji saw Bhai Pirana next to him and he held onto his shoulders for support. Guru Ji had become very weak because of lack of food, water and also because of the physical tortures that he had been subjected to.

People who met Guru Ji along the way were shocked at the state he was in. They felt that he could not last much longer. But the marvelous thing was that the condition of his body had no effect at all on his mental state. He remained in bliss internally, unaffected by the outer circumstances.

¹⁵⁶ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 37) – Churamani Kavi Santokh Singh Ji

Guru Ji walked along slowly until he reached the Ravi River. He cleaned his hands and face with the cool river water. He also put some water in the mouth to take away the heat from the body. Bhai Lenggah then cleaned Guru Ji's feet after Guru Ji took his bath. He then sat down and recited Sri Jap Ji Sahib aloud. The five Sikhs also took their bath and then joined Guru Ji to do the path. After completing the path he spoke to the Sikhs, "Now I have desire to go merge into my formless form. When I am gone, please go and meet Sri Hargobind Ji and console him. Tell him not to mourn my departure. Instead tell him to sing the praises of Almighty and help others to remove their sorrows. Tell him to acquire skills needed in warfare and also train an army to protect his lights and those of others too."

Guru Ji then talked about his departure from this world. He said to the Sikhs, "When I have left my body, please don't cremate it. Just put it in the Ravi River with my head towards the north and my legs towards the south."

As Guru Ji spoke, he saw a man coming with a Rebab. He recognized Guru Ji and came and bowed in reverence to him. Guru Ji told him to do kirtan. He sat down near Guru Ji and started singing hymns very melodiously.

On the Earth also the saints were gathering as they realized that soon Guru Ji would be leaving the earth. Amongst the saints who had gathered was also Gorak Nath with all his followers. Many souls from the invisible world also gathered to witness the event.

They all sang the praises of Guru Ji and gave salutations to him saying that at that moment of time he was the highest spiritual being on earth. Despite having such great powers he chose to do nothing to save himself from the pain and torture. He was free of any desires and his capacity to bear the unbearable was admirable.

Guru Ji lay on the floor and then covered his body with a blanket.

Guru Ji left his body by merging into His formless form and the whole sky became red. People were amazed at this happening.

When Chandu's daughter-in-law found out that Guru Ji had left, she wasted no time in leaving her body. She was so blessed to have the opportunity to go with Guru Ji himself.

The saints who had gathered to witness the departure also dispersed slowly. Amongst them was Gorak Nath who then went back with his followers.

126. JOTI JOT OF GURU ARJAN DEV JI ¹⁵⁷

Chandu sat in his house waiting impatiently for the return of Guru Ji from the Ravi River. He wondered why Guru Ji took so long to return from his bath. Finally he could not wait any longer and decided to go there himself and see what was the cause of the delay.

As he walked towards the river he heard sounds of wailing and mourning. When he reached the riverbank he saw Guru Ji lying down with a blanket over him.

He assumed Guru Ji was sleeping as he had been denied sleep for the last few days. He came nearer and said very rudely, “How can you sleep so peacefully now? I have not slept peacefully for so long because of your rejection of my daughter.”

Bhai Bidhi Chand got very angry and shouted at him, “You great sinner! You committed a grave crime. Guru Ji is no more here. He has departed from this world and you are the cause of it all. You are a murderer! You made false accusations against him and now you are responsible for his death. You will be punished severely for this hideous crime. You can try your best to escape but you will not succeed.”

Chandu went into a state of shock on hearing this news. He feared the consequences of his evil actions and quickly turned around and returned to his house. As he entered his house he heard cries of lamenting and mourning again. He wondered what had happened here for people to be crying like that.

One of his servants told him that his daughter-in-law had died suddenly. He was even more shocked to hear this, as she was fine and healthy when he left the house. What had happened that caused her death very suddenly? He could not understand what had happened.

Later her body was taken to the Ravi River for cremation. The news of Guru Ji’s departure from this world spread like wild fire. People rushed out of their houses, lamenting and running towards the area where Guru Ji’s body was lying. Soon a huge crowd gathered there. They wanted to know what had happened to Guru Ji.

Bhai Bidhi Chand then explained the sequence of events that took place before Guru Ji left this world. Finally he told them Guru Ji’s last instructions, saying, “Guru Ji instructed us not to cremate his body. He told us to put it into the Ravi River with his head facing north and his legs towards the south.

As the news spread, many more people came. The Sikhs were visibly upset on seeing Guru Ji’s body for the last time. Many of them cried openly. Later, the Sikhs came together to prepare for Guru Ji’s final journey. A beautiful coffin was prepared. They gave generously to buy beautiful silk clothes, blankets and shawls to be used for Guru Ji. They considered themselves lucky to be of service to the Guru.

Their hearts were filled with sorrows as they placed the shawls and blankets over Guru Ji. Garlands of lovely fragrant flowers were put all around the coffin. Incense was burnt and beautiful scents sprayed around there. The whole atmosphere was filled with fragrance.

¹⁵⁷ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 38) – Churamani Kavi Santokh Singh Ji

The Sikhs stood around Guru Ji with folded hands and hearts filled with love. They stood silently for a while. Then a lot of money was thrown over Guru Ji by some of them. The poor people who had come there quickly picked up the money for their needs.

Then they sat down and did Jap Ji Sahib followed by Simran. When the prayer were completed, a few Sikhs carried Guru Ji's coffin. Among them were Bhai Bidhi Chand, Bhai Lenggah and Bhai Pirana. They headed towards the north of the river. The river currents were very strong. They entered the water and slowly lowered the coffin to touch the surface of the water. At that time, the water devta came out of the water and carried Guru Ji's body in his arms. He did his pooja and then placed Guru Ji's body on the water. The body merged with the water and became one with it. He was not seen in the physical form after that.

The Sikhs came out of the river. Thousands of people who had followed the coffin watched the ceremony from the banks of the river. Later, all of them went to the Dharamsala to mourn his loss. One of the Sikhs did Kirtan there. They sat in the Dharamsala the whole day. No one had the mood to do anything else. They had lost their appetite. No one ate anything. They were like the people who had lost their emperor. They felt very low and dejected and had no motivation at all to perform their normal duties.

The night passed slowly and finally it was morning. The five Sikhs who were always with Guru Ji took their bath in the Ravi River. They paid their respects to the place where Guru Ji's body was last seen. They had spent a great deal of time with Guru Ji and now they really felt his absence. They felt lost without his guiding influence.

They decided to go back to Amritsar to inform people about Guru Ji's sudden departure from this world. As they walked towards Amritsar, they felt like dejected soldiers going home after losing a battle.

They had no idea how to break the news to Mata Gangga Ji. They were afraid that she would not be able to bear the pain of separation from Guru Ji.

They discussed among themselves, "Sri Hargobind Ji is only a child. He will ask about his father. How do we make him understand what has happened? How do we explain to them that we have come out of it without a scratch but Guru Ji had been tortured to death? How do we tell him that we have put Guru Ji's body in the Ravi River? Why didn't we just follow Guru Ji into the Ravi River instead of coming back and facing all this? Our behavior is worse than some animals that are able to sacrifice their lives for love more easily than us; like the fish that will not think twice about giving up her life if taken out of water, or the insects that will happily burn to death because of their love for light. But look at us! We are all alive and our Guru is no more with us. We had great love for him and yet we just stood there and saw him being tortured to death and did nothing. Now we will have to face the sorrow of Guru Ji's wife and son."

They carried on talking like this until they reached Amritsar. Their hearts were filled with sorrow and their faces looked gloomy and sad.

Then they saw Sri Hargobind Ji waiting expectantly for them with a radiant happy face, smiling at them. Their eyes filled with tears as they came forward and bowed in front of him.

The sanggat was also waiting eagerly for the return of Guru Ji from Lahore. They had been counting days since Guru Ji's departure. They were eagerly waiting for the day when Guru Ji will be giving his sermons again. Thousands of Sikhs had attained salvation by following his advice.

Gurdwara Dera Sahib, Lahore



127. FIVE SIKHS ARRIVE AT AMRITSAR ¹⁵⁸

Baba Buddha Ji, Bhai Gurdas Ji and other Sikhs were remembering Guru Arjan Dev Ji and missing his presence in Amritsar. They had a great longing to meet him. The news that the emperor had left Lahore had reached them and wondered why Guru Ji had not returned home yet.

Sri Hargobind Ji was also with them. He told them that Guru Ji should be back home soon. As, he spoke, the five Sikhs who had been with Guru Ji walked in. They looked pale and worried. They fell at Sri Hargobind Ji's feet without uttering a word.

Sri Hargobind Ji questioned them, "Where is Guru Ji? Why have all five of you left him alone? Why do you look so pale and unhappy? Is Guru Ji outside washing his hands and feet? Why are you not saying anything?"

The people who were with Sri Hargobind Ji looked at their faces and remarked, "There is definitely something wrong."

Sri Hargobind Ji looked at the five Sikhs again and asked, "Why are you looking down and not uttering a word? Your silence is getting me worried and making my heartbeat fast. Is there something you are hiding from us?"

Bhai Pirana tried to open his mouth to speak but his throat was so dry because of all the crying that he couldn't utter a word.

Sri Hargobind Ji's radiant face suddenly became worried and anxious. He repeated again, "Please tell me what has happened. The emperor is not in Lahore, so who has prevented Guru Ji from returning home? Why are you all looking so worried and upset? Since the messenger came, we are aware that the Mughals have a grudge against us. We will do anything to release Guru Ji if they have caught him. Our enemies slandered about us to the Mughals. Please tell us what happened in detail."

Bhai Biddhi Chand managed to calm himself down and then spoke to them, "Guru Ji went to meet the emperor and was with him for about 4 hours. We do not know what transpired between the emperor and Guru Ji, as we were not inside the court. After the meeting Guru Ji left the palace. As he was walking out, Chandu suddenly came with many soldiers and surrounded him. He then took Guru Ji to his house. As soon as Guru Ji entered his house the gates were locked. We were also taken along with Guru Ji but were kept in a different place in the house. Guru Ji was deprived of food and water and subjected to physical torture in many ways by the evil minded Chandu. He tried many ways to force Guru Ji to accept his daughter's hand in marriage. Guru Ji was threatened with death if he did not accept the offer. Despite all the physical tortures, Guru Ji remained calm and firmly rejected Chandu's proposal. Guru Ji was tortured continuously for 3 days, but everything that happened was according to Guru Ji's will. He could have stopped the abuse if he wanted to but he chose not to retaliate. He even warned us not to interfere. He remained very calm throughout his ordeal and was in bliss all the time. If only he had given us permission, one of us was enough to destroy the enemy.

¹⁵⁸ Sri Gur Pertap Suraj Granth (Raas 4, Ansu 39) – Churamani Kavi Santokh Singh Ji

Later Guru Ji went to the Ravi River to have his bath. Guru Ji then departed from this world on the banks of the Ravi River. Thousands of people were there to witness his final departure from this world. His body was placed in the Ravi River as was his instructions.

Everything that I have said happened in front of our eyes. We witnessed everything, including the tortures that were subjected to Guru Ji. We lived through all that, that's how unfortunate we are. Why didn't death come to us?"

When Sri Hargobind heard this he was overcome with grief. Bhai Biddhi Chand's words went straight into his heart like an arrow. He said with a voice full of emotions, "My father has left me alone and gone to the next world. He was the pillar of support of the sanggat. His devotees have been waiting eagerly for his arrival here."

When the sanggat saw the young Sri Hargobind Ji deeply in pain, they could not help themselves. They started weeping and lamenting loudly.

Mata Gangga Ji was sitting peacefully in her house at that time. Suddenly she heard loud cries and her heart start beating very fast. She quickly sent a maid to find out what had happened. The maid came back and told her very solemnly that Guru Ji had departed to the next world.

The words hit her like a lightning had struck her. She collapsed on the floor moaning and crying helplessly. The maids quickly ran towards her and helped her to stand up. Her cries touched the hearts of everyone there.

As the news spread, people came rushing to Mata Gangga Ji and Sri Hargobind Ji. Everybody was overcome with grief. They talked with great love about Guru Ji's virtues, "The great Guru who is the creator himself have departed from this world leaving his young son alone. Enemies from all sides have surrounded us. Who will be there for us? Who will fulfil our desires and show us the way to salvation? The Mughals who are ruling now are very cruel. They are driven by self-interest only. There is great injustice and suffering. The whole country is in darkness. The people in power are victimizing the poor people. Where has our protector gone?

The ladies came together to grief. They talked with great love about Guru Ji, "Guru Ji had such great spiritual powers. Why did he then put himself through so much of physical torture? He was an ocean of peace. He never had any feelings of anger, revenge or hatred even towards his torturer. He was really great to bear the unbearable."

There was a great pouring of emotions by the people in Amritsar. Sri Hargobind Ji was also overcome with grief feeling his great loss. He cried and said, "Oh my dearest father, you were the giver of happiness and peace to me. You have great virtues. Now who will bless me lovingly, play with me and protect me? Who will shower love on me now? I did not even have a chance to say a final goodbye. You had knowledge of past and future events, so why did you willingly give up your life? What was the reason behind it? No one will be able to give the answers to these questions now."

Then Sri Hargobind Ji directed his attention at the five Sikhs and said, "All of you were with Guru Ji before he left. Please tell me his last words so we can understand his actions better."

As he spoke tears flowed freely from his eyes and his voice was choked with emotions. He could not speak any more. He went to the Sikhs and hugged them and went on crying. Seeing Sri Hargobind Ji in this state was too much for them and everyone started crying loudly.

Lamentations were heard everywhere. The love of Guru Ji was so strong in everyone's heart that they could not bear the separation.

Baba Buddha Ji saw the helpless state everyone was in and he decided to try and console them with his words. Being a Brahm Giani himself he was able to understand Guru Ji's action to a certain extent and he wanted them to feel better.

128. SUMMARY

FATHER	Guru Ram Das Ji
MOTHER	Mata Bhani Ji
GRANDFATHER (father side)	Baba Hardas Ji
GRANDMOTHER (father side)	Mata Dya Kaur Ji (also known as Mata Khem Kaur Ji)
GRANDFATHER (mother side)	Guru Amar Das Ji
GRANDMOTHER (mother side)	Mata Ramo Ji
GREAT GRANDFATHER	Baba Thakur Das
FATHER-IN-LAW	Baba Krishan Chand Ji
MOTHER-IN-LAW	Mata Dhanveti Ji
LINEAGE	Sodhi of Khatri caste
DATE OF BIRTH	Tuesday, Vaisakh Vadi 7, 1620 (B) – 14 th April 1563 A.D
PLACE OF BIRTH	Goindwal Sahib
WEDDING	22 nd Harh 1646 Bikermi (5 th July 1589 A.D.) at Mao Sahib, Filaur
MEHAL (WIFE)	Mata Gangga Ji Jothi Jot : 4 th Magar, 1678 (September 1621 A.D.) at Baba Bekala. Mata Ji's body was consigned to water in River Beas just like Guru Arjan Dev Ji
CHILDREN	Guru Hargobind Sahib Ji (1596 A.D.)
GURUSHIP	18 th September 1581 A.D. at Amritsar Sahib (3 days before Guru Ram Das Ji's Jothi Joth) Bhadron Sudhi 2, 1638 (Bikermi)
AGE AT GURUSHIP	18 Years 7 months 4 days
TOTAL AGE	42 Years 1 Month 27 Days
AGE AT GUR GADHI	24 years 9 months 2 days
REGIMES	Jahanghir
First installation of Sri Guru Granth Sahib Ji	Bhadron Sudhi 1, 1661 Bikrami (17 th September 1604 A.D.)
First Granthi	Baba Buddha Ji
CONTRIBUTION IN GURBANI	2218 compositions in 30 different Ragas
JOTHI-JOT DAY	Jeth Sudhi 4, 1663 (B) (25 th May 1605) in the morning

JOTHI JOT PLACE	Gurdwara Dera Sahib, Lahore
ESTABLISHMENT OF GURDWARAS	<p>Parkash Asthan Sri Guru Ram Das Ji – Located in Chuna Mandi, Lahore. Guru Ram Das Ji was born in this place.</p> <p>Gurdwara Diwan Khana- This Gurdwara is situated near Chuni Mandi Chowk, close to the birth place of Guru Ram Das Ji. The Guru Ji's ancestors belonged to Lahore. At the time of the marriage of one the sons, his elder brother, Sanhari Mal, the Guru Ji asked his son (Guru) Arjan Dev Ji to attend the ceremony, as he himself was unable to attend the same. Guru Arjan Dev Ji was instructed to stay there till he was not called back. When he was not summoned for a long time, (Guru) Arjan Dev Ji wrote three letters to Guru-father expressing his desire for 'Guru's glance'. Two of the letters were held back by Prithi Chand but the third reached the Guru, Where a mention of the two previous letters was made. Guru Ram Das Ji called his son Arjan Dev Ji, back to Amritsar.</p> <p>Gurdwara Guru Arjan Dev Ji - is a gurdwara just on the side of Gurdwara Guru Hargobind Sahib Ji. It is located at Nankana Sahib. Both of these historical shrines are situated near Tamboo Sahib on the road leading towards Janamasthan Nankana Sahib. The shrine of Guru Arjan Dev Ji is without a dome whereas the sacred shrine of the Guru Hargobind Sahib Ji has been built with dome and both the shrines have a common boundary wall.</p> <p>RAMSAR SAHIB, AMRITSAR- Gurudwara Ramsar stands on the bank of the Ramsar Sarowar, near Chativind Gate, on the southeastern side of the walled city. After the completion of the Harimandar, Guru Arjan Dev Ji undertook the compilation of Adi Granth, the Holy Book, now revered as Guru Granth Sahib. For this task, he chose a secluded site. The spot selected was then a shady nook, one km away from the bustle of the town. To make the surroundings more agreeable, he had a tank dug that was named Ramsar after Guru Ram Das Ji. Here, Guru Arjan Dev Ji composed his famous Sukhmani, the Psalm of Peace, and with Bhai Gurdas Ji as his scribe compiled the Adi Granth during 1603-04. The present Gurdwara Ramsar, a small marble-lined hall topped by a gilded, fluted lotus dome built in 1855, marks the site of the Guru Ji's labours. Its said that he who will take bath in the Ramsar Sahib Sarowar will attain Ram (The lord), getting in contact with Ram (Almighty) and taking a dip here will make the mind internally linked with the Almighty.</p>

ESTABLISHMENT OF GURDWARAS (Cont'd)

PIPLI SAHIB - News of the Sacred enthronement of Sri Guru Arjan Sahib Ji spread around and the devotees eager to have a direct glimpse of Nanak the Fifth set out for Amritsar from distant places. In this spiritual quest Sanggat from Kabul was also on its way to Amritsar. On the last day of their journey they were determined to reach the holy presence of the new Guru but could not make it and had to camp few miles away from Sri Harimandir Sahib. Sanggat included the old, the young and children. Tired and hungry, they now yearned for a blessed vision of the Holy Guru next morning. Sri Guru Arjan Sahib Ji asked Mata Ganga Ji, His holy wife, to prepare plenty of food with her own hands. Guru Arjan Dev Ji along with Mata Ganga Ji then carried the food and water on their heads barefooted to the camp site. They served the food and water to the tired and hungry Sanggat. One old man, very much tired, was pressing his own legs. Sri Guru Arjan Sahib Ji with folded hands begged for this service and started pressing the legs of the old man. The whole night the Guru Ji and His wife served the Sanggat and fanned them with a hand-fan. (Gurdwara Pipli Sahib stands as a Sacred Memorial on this holy spot).

GURDWARA CHHEHARTA SAHIB - Gurdwara Chheharta Sahib is situated on the Amritsar - Gurusrar Sultan Road, near village Guru ki Vadali, seven kms from Amritsar. Guru ki Vadali is the birthplace of the Sixth Guru, Sri Guru Hargobind Sahib Ji, the son of Guru Arjan Dev Ji. To celebrate the birth of his son, Guru Arjan Dev Ji constructed a big well at this place. This well had six Persian wheels to draw out the water and thus came to be known as Chheharta, the well with six wheels. This well helped in removing water scarcity in the region and enabled the greening of the fields. Basant Panchami is celebrated with great enthusiasm at Gurudwara Chheharta Sahib on fifth day of the bright half of the month of Magh (end of January or beginning of February).

GURDWARA BIR BABA BUDDHA SAHIB,

AMRITSAR- Baba Buddha Ji used to live here in the jungle outside Amritsar. Being without a child for many years Guru Arjan Dev Ji's wife Mata Gangga Ji became anxious. Guru Arjan Dev Ji told her; "If you wish a child, ask a pious Sikh like Baba Buddha Ji, the aged seer and devout disciple of Guru Nanak Dev Ji for a blessing". Mata Gangga Ji went to seek the blessings of Baba Buddha Ji with a large entourage. She presented Baba Buddha Ji with many delicacies to eat. Baba Buddha Ji refused to provide any blessings. Upon hearing what happened, Guru Arjan Dev Ji told his wife to return this time on foot, with a simple meal prepared by her. This time Baba Buddha Ji was delighted and partook of the simple food. He prophesied; "A son will be born to you who will crush the

enemies of Nanak's house, just as I have crushed this onion with my hand." That prophecy was to soon thereafter come true with the birth of Guru Hargobind Ji in 1595. When the work of digging the Amrit Sarowar was undertaken during the time of Guru Ram Das Ji and continued through the Guruship of Guru Arjan Dev Ji, Baba Ji was nominated as the coordinator of the volunteers. There still stands a Jujubee tree on the border of the Sarowar where Baba Ji sat while performing his responsibilities. Today millions of people visit at Gurdwara Bir Baba Buddha Ji to get His blessings of a son.

GURDWARA DARBAR SAHIB, TARN TARAN-

Around 1590 Guru Arjan Dev Ji set out on a tour of the country between the rivers Ravi and Beas. Here Guru Arjan Dev Ji bought some land and laid the foundation of a Gurdwara in honor of Guru Ram Das Ji and started the excavation of a tank even larger than Amritsar. The Gurdwara has one of the largest tanks and resembles the Golden Temple, except that it is built on the side of the tank and has a marble exterior. Guru Arjan Dev Ji also established the first home for lepers in India at Tarn Taran. Gurdwara Tarn Taran Sahib, is situated at a distance of 22 km south-east of Amritsar city. It was built by Guru Arjan Dev Ji, in the Mughal style, in memory of Guru Ram Das Ji. Its dome is covered with copper gilt. It is located on the edge of a big tank whose water is believed to cure leprosy. So, affected persons have been visiting this holy shrine for the last four centuries to seek cure of their lacerated wounds caused by leprosy. A big fair is held here every month, on amavas day.

GURDWARA BILGA SAHIB- The famous historical town of Doaba (Bilga) is well-known for the fifth Sikh Guru - Guru Arjan Dev Ji. It is famous as the holy clothes of Guru Arjan Dev Ji are kept here in the memory of Guru Arjan Dev Ji. Guru Ji reached the town in 1646 A.D. He stayed for two days to take rest while going to village Mau Sahib for wedding ceremony. According to Bhai Kahn Singh Nabha's dictionary, Guru Ji's marriage was arranged with Mata Ganga Ji. At that time Bilga was only in the shape of seven huts. The people of Bilga served Guru Ji heartily. Guru Ji was pleased and blessed them. Guru Ji presented his holy blessings - Saili (keski), chola, pyjama, Batva, Dushala, Simrana (Mala) and a stool made of sandalwood (Chandan ki chawanki) after taking bath. Every year on the occasion of marriage of Guru Arjan Dev Ji, a great fair on 2nd, 3rd and 4th July is celebrated. On the last day i.e. 4th July, the holy clothes of Guru Ji are shown to general public before the closing ceremony of Diwan. So all the people are requested to visit this holy place and get blessings of Guru Ji.

GURDWARA THAM SAHIB, KARTARPUR- When visiting the Jalandhar area, Guru Arjan Dev Ji purchased some land and founded the town of Kartarpur. A sandalwood post (Tham) stands in the Gurdwara, Guru

Arjan Dev Ji had stuck it into the ground exclaiming "This shall be the support of our faith."

GURDWARA GANGSAR SAHIB- The Gangsar is a well sunk by Guru Arjan Dev Ji and much frequented by pilgrims as a substitute for the River Ganga. 200 meters east of the town is named after the well got sunk in 1599 by Guru Arjan Dev Ji who pronounced it to be as sacred as the River Ganga. The old Manji Sahib near the well was replaced by the present five-storey building raised by the Shiromani Gurdwara Parbandhak Committee in 1975. The sanctum is at one end of a square hall on the ground floor. The other four storeys with the dome on top rise above the sanctum. Within the hall to the right side as one faces the sanctum is a platform dedicated to Guru Hargobind Ji who, according to local tradition, sat here sometimes to address visiting Sangat. The holy bath at Gangsar Tank provides a cure for problems for mentally retarded and other psychic problems too.

GURDWARA BARTH SAHIB, GURDASPUR- The ascetic son of Guru Nanak Dev Ji and the founder of the Udasi order Baba Sri Chand lived here deep in the forest for the last part of his life. Baba Sri Chand was visited here by Guru Arjan Dev Ji who told Baba Sri Chand about the hostility of the Guru Ji's elder brother. Baba Sri Chand replied: "This will be his undoing and ruin both in this world and the next". Guru Hargobind Ji also visited Baba Sri Chand here and when Baba Sri Chand complimented the Guru on his chivalry and piety, Guru Hargobind Ji replied with great humility, "It is all the result of your blessing". Guru Hargobind Ji also gave his son Baba Gurditta to Baba Sri Chand as the next leader of the Udasi order. Baba Sri Chand died and was cremated here at Barth Sahib in 1612 at the ripe old age of 118.

SRI HARGOBINDPUR, GURDASPUR- Sri Hargobindpur is situated about 45 Kilometers south of Gurdaspur city. This area was formerly known as "Rohila". Guru Arjan Dev, the fifth Guru of Sikhs founded the town of Sri-Hargobindpur in 1595 AD in memory of his son Hargobind's birth in that year, as the child was the only son born to Guru Arjan Dev Ji after many prayers.

Dharamsala Sri Guru Ram Das Ji :- This place, related to the lifetime of Guru Ram Das Ji, is situated in Gurdwara Diwan Khana, Chuni Mandi. The ancestors of Guru Ram Das transacted their trade at this place. Guru Arjan Dev Ji stayed here when he came to attend the marriage of his

cousin, Bhai Sahari Mal's son. This dharamashala was attached to Gurdwara Diwan Khanna, later on.

Gurdwara Bibi Bhani da Khuh - It is a holy water well in the name of Bibi Bhani Ji the daughter of Guru Amar Das and the wife of Guru Ram Das Ji (fourth Guru of the Sikhs) and the mother of Guru Arjan Dev Ji. Guru Arjan Dev Ji dug this religio-historic well in memory of his mother at the place where Mata Bhani Ji used to serve food, water, and medicine to needy and visiting pilgrims.

Gurdwara San Sahib, Basarke, Dist. Amritsar- Guru Amar Das Ji was forced to leave Goindwal by Datu the son of Guru Angad Dev Ji who was jealous at not being named the Guru by his father.

Gurdwara Sahib Tisari and Satvin Patshahi Thanesar-this gurdwara is located near Lal Bahadur Shastri Market on the fringe of Thanesar proper, Ambala near the famous Nabhi pligrimage place of Hindus. Guru Ji stayed here for seven days and uttered the Shabad “Jaise dharthi uppar megula brasat hai kia dharthi medhe pani nahi”. Guru Har Rai Ji also visited this place therefore this Gurdwara is in the common memory of Guru Amar Das Ji and Guru Har Rai Ji.

Gurdwara Sahib Kurukshetra- Guru Ji visited this place in the month of July in the year 1556. Prominent scholars visited Guru Ji and Guru Ji was accompanied by thousands of people because the Tax officer declared that whoever follows Guru Ji will be exempted from paying tax.

Gurdwara Sahib Kankhal- this gurdwara is located at the bank of River Gangga, which is two miles south from Hardwar. Guru Ji came here to meet a Sikh by the name of Dhana and stayed here for two days.

Gurdwara Sahib Pind Bhai Bahlol, Lahore- this gurdwara is located 7.2 kilometers north Kasur. Guru Ji visited a Sikh by the name of Bahlol.

Boali Sahib- is a large; open well, 8 metres across. Its water level is reached through a covered passage comprising a flight of 84 steps. A wide pointed archway opens on a domed clearance, four steps below the ground level. The ground-breaking ceremony was solemnised on Tuesday, January 1559. On its cupola is painted with multicoloured floral designs and portraits of Guru Amar Das Ji, Guru Ram Das Ji, Guru Hargobind Sahib Ji and Guru Gobind Singh Ji. The area between the arch and the coping is covered with portraits of the Ten Gurus, and those of Baba Mohari Ji, Baba Mohan Ji and Baba Anand Ji. Other paintings depict scenes from the life of Guru Amar Das Ji. Most of the steps are covered with marble slabs donated by different devotees, the earliest of these being dated 1963 Bk/AD 1906. The lotus dome above the entrance has a tall gold-plated pinnacle with pinnacled

kiosks and solid decorative domes around it.

Thara Sahib Sri Guru Amar Das Ji- is a marble-lined platform, with a pinnacled canopy of white marble supported on cylindrical columns, at the entrance to Sri Baoli Sahib. It marks the site where Guru Amar Das Ji used to sit supervising the digging of the Baoli.

Sri Darbar Sahib or Prakash Asthan Sri Guru Granth Sahib Ji- adjacent to Sri Baoli Sahib, is a square hall with a sanctum in the centre where the Guru Granth Sahib Ji is seated daily and congregations take place in this hall.

Guriai Asthan Guru Ram Das Ji- marks the spot where Guru Ram Das Ji was appointed Guru. A brass plate donated by a descendant of Guru Amar Das Ji in 1920 has etched on it the scene of the ceremony in which Bhai Gurdas Ji is holding a whisk over the head of Guru Ram Das Ji, Baba Buddha Ji is putting the saffron mark on his forehead and Guru Amar Das Ji is standing behind Baba Buddha Ji, while Baba Mohri Ji is touching the feet of Guru Ram Das Ji and Baba Mohan Ji is sitting in meditation on a deer skin. Next to them are figures of 22 prominent Sikhs on whom Guru Amar Das is said to have bestowed manjis, the insignia of appointment as preachers in their respective districts.

Khoo Bibi Amro Ji :- This holy well was dug by Guru Amar Das Ji on the request of Bibi Amro Ji to fulfill the needs of pilgrims. Bibi Amro Ji was the daughter of Guru Angad Dev Ji.

Janam Asthan Guru Arjan Dev Ji- is a room, in the same compound as Sri Chubara Sahib, where Guru Arjan Dev Ji was born. Now Sri Guru Granth Sahib occupies this room.

Chubara Baba Mohan Ji- marks the spot where Baba Mohan Ji, the ascetic son of Guru Amar Das Ji, used to live in attic floor, an upstairs room (chubara, in Punjabi). It was here that Guru Arjan Dev Ji received from Baba Mohan Ji the pothi containing Gurbani for use in the compilation of the Sri Guru Granth Sahib. The present room in which the Sri Guru Granth Sahib is seated is on the ground floor. Among the relics preserved in the Chubara Sahib complex is the palanquin in which the pothi's were carried to Amritsar and then brought back to Goindval.

Khuh Guru Ram Das Ji and Jyoti Jot Asthan Bhai Gurdas Ji- is the sign for a separate Gurdwara, to the west of Sri Chubara Sahib, commemorating Bhai Gurdas Ji, who passed away here, and Guru Ram Das Ji, the khuh or well sunk by whom is still preserved in the compound in front.

Gurdwara Amb Sahib also called **Bhairowal Sahib-** is situated in the Bhairowal Village of Taran Taaran Distt. This Shrine related to Guru Angad Dev Ji, Guru Amar Das Ji and Guru Ram Das Ji. The White coloured building is

	<p>situated in between the green fields feels like heaven.</p> <p>Gurdwara Chaapri Sahib- is situated in Chapri Village in Tarn Taran Distt. This Gurdwara is the holy place where Guru Angad Dev, Guru Amar Das Ji, Guru Arjan Dev Ji, Guru Hargobind Sahib Ji, Guru Tegh Bahadur Ji and Makhan Shah Labana came while preaching. The well here, known as Ath Gutha Khuh, was build under the supervision of Guru Hargobind Sahib Ji. Guru Ji blessed this place and said any person who is suffering from athrah disease would be cured if he bathes here on 8 Sundays with a pure heart.</p> <p>Gurudwara Sri Atari Sahib, Sultanvind- is situated in the Sultanvind village of Amritsar Distt. At this place Guru Arjan Dev Ji came with Baraat of his son Sri Hargobind Sahib Ji along with Baba Buddha Ji, Bhai Gurdas Ji, Bhai Bhahlo Ji, Bhai Shalo Ji, Baba Bidi Chand Ji. Guru Ji came to this place in 1661. Guru Arjan Dev Ji himself pitched the Qila (Hitching post), which now has grown as a tree.</p> <p>GURDWARA MANJI SAHIB- 200 metres south of Atari Sahib, marks the spot where Guru Arjan dev Ji used to sit supervising the work of Bhai Sanhari, a Sikh tilling land of the produce of which went to the Guru ka Langgar. Irrigation well got dug by Guru Arjan Dev Ji, though no longer in use, still exists. The present building, a square domed room in the middle of a brick-paved terrace, was constructed in 1980's by the descendants of Bhai Sanhari, who manage the Gurdwara.</p>
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129. VARAN BHAI GURDAS

Bhai Gurdas Ji uttered four Pauri's in Vaar 24, depicting the principals and events from Guru Arjan Dev Ji's life.

129.1 Guru Arjan Dev Ji (Vaar 24, Pauri 18)

ਅਲਖ ਨਿਰੰਜਨੁ ਆਖੀਐ ਅਕਲ ਅਜੋਨਿ ਅਕਾਲ ਅਪਾਰਾ॥
 ਰਵਿ ਸਸਿ ਜੋਤਿ ਉਦੋਤਿ ਲੰਘਿ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰੁ ਪਿਆਰਾ॥
 ਜਗ ਮਗ ਜੋਤਿ ਨਿਰੰਤਰੀ ਜਗ ਝਵਿਨ ਜਗ ਜੈ ਜੈ ਕਾਰਾ॥
 ਨਮਸਕਾਰ ਸੰਸਾਰ ਵਿਚਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਉਧਾਰਾ॥
 ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾਂ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਸਚੁ ਅਚਾਰਾ॥
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿਤਿ ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ॥
 ਗੁਰੂ ਅਰਜਨੁ ਸਚੁ ਸਿਰਜਣਹਾਰਾ ॥੧੮॥

alakh niranjanu aakheeai akal ajoni akaal apaaraa|

ravi sasi joti udot|aghi param joti paramaysaru piaaraa|

jag mag joti nirantaree jag Jivan jag jai jai kaaraa|

namasakaar sansaar vichi aadi purakh aadaysu udhaaraa|

chaari varan chhia darasanaan guramukhi maaragi sachu aacharaa|

naamu daanu isanaanu dirhi guramukhi bhaai bhagati nisataaraa|

guru arajanu sachu sirajanahaaraa □ 18□

PAURI 18 (Guru Arjan Dev Ji)

That Lord is without blemish, beyond birth, beyond time and is infinite.

Crossing the lights of sun and the moon, Guru Arjan Dev loves the supreme light of the Lord.

His light is ever effulgent. He is the life of the world and the whole world acclaims him.

All in the world salute him and he, ordained by the primal Lord, liberates one and all.

Amidst the four vamas and six philosophies the way of the gurmukh is the way of adoption of truth.

Adopting the remembrance of the name (of Lord), charity and ablution steadfastly and with loving devotion, he (Guru Arjan Dev) gets the devotees across (the world ocean).

Guru Arjan is the builder (of the Panth).

129.2 Guru Arjan Dev Ji (Vaar 24, Pauri 19)

ਪਿਉ ਦਾਦਾ ਪੜਦਾਦਿਅਹੁ ਕੁਲ ਦੀਪਕ ਅਜਰਾਵਰ ਨਤਾ॥
 ਤਖਤੁ ਬਖਤੁ ਲੈ ਮਲਿਆ ਸਬਦ ਸੁਰਤਿ ਵਾਪਾਰਿ ਸਪਤਾ॥
 ਗੁਰਬਾਣੀ ਭੰਡਾਰੁ ਭਰਿ ਕੀਰਤਨ ਕਥਾ ਰਹੈ ਰੰਗ ਰਤਾ॥
 ਧੁਨਿ ਅਨਹਦਿ ਨਿਝਰੁ ਝਰੈ ਪੂਰਨ ਪ੍ਰੇਮਿ ਅਮਿਓ ਰਸ ਮਤਾ॥
 ਸਾਧਸੰਗਤਿ ਹੈ ਗੁਰੁ ਸਭਾ ਰਤਨ ਪਦਾਰਥ ਵਣਜ ਸਹਤਾ॥
 ਸਚੁ ਨੀਸਾਣੁ ਦੀਬਾਣੁ ਸਚੁ ਤਾਣੁ ਸਚੁ ਮਾਣ ਮਹਤਾ॥
 ਅਬਚਲੁ ਰਾਜੁ ਹੋਆ ਸਣਖਤਾ ॥੧੯॥

*piu daadaa parhadaadiahu kul deepaku ajaraavar nataa|
 takhatu bakhatu|ai maliaa sabad surati vaapaari sapataa|
 gurabaanee bhandaaru bhari keeratanu kadaa rahai rang rataa|
 dhuni anahadi nijharu jharai pooran praymi amiao ras mataa|
 saadhasangati hai guru sabhaa ratan padaarad vanaj sahataa|
 sachu neesaanu deebaanu sachu sachu taanu sachu maanu mahataa|
 abachalu raaju hoaa sanakhataa ॥19॥*

PAURI 19 (Guru Arjan Dev Ji)

Guru Arjan Dev is the lamp of the line of his father, grand father and great grand father.

Having merged his consciousness into Word he in a dignified way has undertaken the task (of Guruship) and being blest st one, has assumed the authority of the throne (of the Lord).

He is the storehouse of gurbdni (divine hymns) and remains absorbed in the eulogization (of the Lord).

He allows the fountain of unstruck melody flow unabated and remains immersed in the nectar of perfect love.

When the court of Guru assumes the form of holy congregation, the exchange of jewels and gems of wisdom takes place

The true court of Guru Arjan Dev is the true mark (of grandeur) and he has attained the true honour and greatness

The kingdom of knowledgeable (Guru Arjan Dev) is immutable.

129.3 Guru Arjan Dev Ji (Vaar 24, Pauri 20)

ਚਾਰੇ ਚਕ ਨਿਵਾਇਓਨੁ ਸਿਖ ਸੰਗਤਿ ਆਵੈ ਅਗਣਤਾ॥
 ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਪੂਰੇ ਪੂਰੀ ਬਣੀ ਬਣਤਾ॥
 ਗੁਰਮੁਖਿ ਛਤ੍ਰ ਨਿਰੰਜਨੀ ਪੂਰਨ ਬ੍ਰਹਮ ਪਰਮਪਦ ਪਤਾ॥
 ਵੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਾਧ ਸੰਗੁ ਸਤਾ॥
 ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਕਰਿ ਗੁਰ ਸਿਖ ਜਨਕ ਅਸੰਖ ਭਗਤਾ॥
 ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਅਕਥ ਕਥਾ ਅਬਿਗਤ ਅਬਿਗਤਾ॥
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜ ਜੁਗਤਾ ॥੨੦॥

chaaray chak nivaaiaonu sikh sangati aavai aganataa|
lagaru chalai gur sabadi pooray pooree banee banataa|
guramukhi chhatr niranjanee pooran braham paramapad pataa|
vayd katayb agocharaa guramukhi sabadu saadh sangu sataa|
maaiiaa vichi udaasu kari guru sikh janak asankh bhagataa|
kudarati keem n jaaneeai akad kadaa abigat abigataa|
guramukhi sukh dhalu sahaj jugataa ॥20॥

PAURI 20 (Guru Arjan Dev Ji)

He has conquered all the four directions and the Sikh devotees come to him in countless number.

The free kitchen (latigar) wherein the word of the Guru is served runs unabated there and this is the perfect creation(arrangement) of the perfect Guru.

Under the canopy of the Lord, the gurmukhs attain the supreme state bestowed by the perfect Lord.

In the holy congregation, the Word Brahm, which is beyond the Vedas and the Ketebas, is attained by gurmukhs.

The Guru has created myriad Janak-like devotees who remain detached amidst maya.

The mystery of the power of His creation cannot be known and ineffable is the story of that unmanifest (Lord) .

The gurmukhs receive their pleasure fruit without any effort.

129.4 Guru Arjan Dev Ji (Vaar 24, Pauri 21)

ਹਰਖਹੁ ਸੋਗਹੁ ਬਾਹਰਾ ਹਰਣ ਭਰਣ ਸਮਰਥੁ ਸਰੰਦਾ॥

ਰਸ ਕਸ ਰੂਪ ਨ ਰੇਖਿ ਵਿਚਿ ਰਾਗ ਰੰਗ ਨਿਰਲੇਪੁ ਰਹੰਦਾ॥
 ਗੋਸਟਿ ਗਿਆਨ ਅਗੋਚਰਾ ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਨ ਛੰਦਾ॥
 ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹਰਿਗੋਵਿੰਦੁ ਸਦਾ ਵਿਗਸੰਦਾ॥
 ਅਚਰਜ ਨੋ ਅਚਰਜ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦ ਮਿਲੰਦਾ॥
 ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਖੰਡੇ ਧਾਰ ਕਾਰ ਨਿਬਹੰਦਾ॥
 ਗੁਰ ਸਿਖ ਲੈ ਗੁਰ ਸਿਖੁ ਚਲੰਦਾ ॥੨੧॥

harakhahu sogahu baaharaa haran bharan samaradu sarandaa|
ras kas roop n raykhi vichi raag rang niralaypu rahandaa|
gosati giaan agocharaa budhi bal bachan bibayk n chhandaa|
gur govindu govindu guru harigovindu sadaa vigasandaa|
acharaj no acharaj milai visamaadai visamaad miladaa|
guramukhi maaragi chalanaa khanday dhaar kaar nibahandaa|
gur sikh|ai gur sikhu chaladaa □21□

PAURI 21 (Guru Arjan Dev Ji)

Beyond pleasures and sorrows he is creator, sustainer and destroyer.

He is away from enjoyments, repulsions, forms and even being amidst festivities, he remains detached and stabilized.

Unapproachable through discussions, he is beyond the powers of intellect, speech; wisdom and praise.

Accepting Guru,(Arjan Dev) as Almighty and Almighty as Guru, Hargobind (the Guru)remains ever elated.

Being full of wonder he is absorbed in the supreme :Wonder and thus being awe inspired he remains immersed in supreme rapture , rapture.

Moving on the way of gurmukhs is like treading on the edge of sword.

Accepting the teachings of the Guru, the disciple adopts them in his life.

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