

Gurmat Crash Course

Dus Guru Sahibaan

Part-1

STUDY GUIDE



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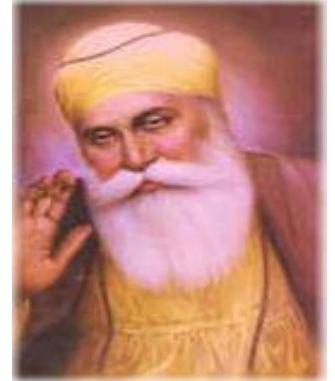
Prithi Chand's Jealousy Continued

Martyrdom of Guru Arjan Dev Ji

Guru Nanak Dev Ji (1469-1539 A.D.)

Founder of the Sikh religion; Monotheism; setup tradition - morning and evening congregation (Sangat) common kitchen (Pangat); Householders' religion; Life of involvement in worldly affairs yet remaining unattached; "Kirt Karni, Wand Chhakna, and Naam Japna."

Birth:	April 15, 1469; Saturday; at Talwandi (Nankana Sahib, Pakistan)	
Parentage:	Father:	Mehta Kalyan Dass Ji (Mehta Kalu Ji)
	Mother:	Mata Tripta Ji
Spouse:	Sulakhni Ji D/o Sri Mool Chand Ji of Pakhoke Randhawe (Distt. Gurdaspur)	
Offspring:	Baba Sri Chand Ji, Baba Lakhmi Das Ji	
Jyoti Samaye:	September 22, 1539 at Sri Kartarpur Sahib (now in Pakistan)	



Guru Nanak Dev Ji was born in 1469 at Rai Bhoeki Talwandi now known as Nankana Sahib situated in Punjab province of West Pakistan. This place is about 55 miles north-west of Lahore. His father, Mehta Kalu Ji was a Patwari- an accountant of land revenue in the government. The guru's mother was Mata Tripta Ji and he had one older sister, Bibi Nanki Ji. From the very childhood, Bibi Nanki Ji saw in him the Light of God. She is known as the first disciple of Guru Nanak Dev Ji.

Guru Ji's Schooling

At the age of seven, Guru Nanak Dev Ji was sent to school, which was run by Pandit Gopal Das, at his village. As usual the teacher started the lesson with an alphabet, but the teacher was wonder-struck when the Guru Ji asked him to explain the meaning of the letters of the alphabet. However, at the helplessness of his teacher, the Guru Ji wrote the meanings of each and every letter of the alphabet. This was the first Divine Message delivered by Guru Nanak Dev Ji. This was an explanation of the deeper truth about human beings and God and the way to realize God in terms of the alphabet. The teacher stood abashed before the Divine Master and bowed to him. He then took him back to his father and said, "Mehta ji, your son is an Avtar (prophet) and has come to redeem the victims of Kalyug (the age of Falsehood). He is destined to be a world Teacher, there is nothing that I can teach him."

Ceremony of Sacred Thread

Guru Nanak Dev Ji was nine years old, and according to the custom among the higher castes of Hindus, he was required to invest himself with the sacred thread called 'Janaeu'. Great preparations were made by his father for this ceremony. The family priest named Hardyal, started chanting Mantras (Hindu hymns) and was ready to put the thread around Guru Ji's neck when Guru Ji refused to wear it. The whole assembly was astonished. They tried to persuade him in every way to wear the Janaeu, but in vain. Then the Guru Ji uttered the following Sabad:

The priest, in utter despair, asked, "What kind of sacred thread, O Nanak, would you wear?" The Guru Ji replied, "Out of the cotton of compassion

Spin the thread of contentment
Tie knots of continence,
Give it twist of truth.
That would make a Janaeu for the soul,
if thou have it, O Brahman, put it on me.
Such a thread once worn will never break
Nor get soiled, burnt or lost,
the man who wears such a thread is blessed."

(Asa di Var, Slok Mohalla 1, p-471)

True Bargain (Sacha Sauda)

Despite the accumulating evidence about the spiritual greatness of the Guru Ji, Mehta Kalu Ji was not convinced and thought that his son was wasting time in unproductive things. So, he wanted to put him to trade or business. He gave the Guru Ji twenty rupees (Indian currency) and sent him to the nearest town- Chuharkana, to buy goods of common use and then sell them at a profit. The family servant Bala was also sent with him. On his way, Guru Ji saw people who were hungry and had not eaten for many days. Guru Ji also met a group of faqirs (ascetics) who were hungry for several days. Guru Ji spent all the money on feeding the poor & the ascetics explained that keeping hungry does not unite one with God. This is called Guru Nanak Ji's **Sacha Sauda**. Guru Ji realized the nature of his act and did not go home but sat under a tree outside his village. Bala went home, and he narrated the whole story to his father. The father became very angry, but the Guru Ji explained to his father (Mehta Kalu Ji) that he could not think of a more profitable business. The aged tree under which he sat is still preserved. It is called **Thumb Sahib** or the holy tree in memory of the Guru Ji. All this failed to have any effect on Guru Ji's lack of interest towards ordinary world affairs, and he remained deeply immersed in meditation.

Guru Nanak Dev Ji Comes to Sultanpur

Jai Ram, Guru's brother-in-law, was serving as Dewan (Minister) to the governor, Nawab Daulat Khan Lodhi of Sultanpur. It is said that both Jai Ram and Rai Bular believed Nanak Ji was a saint misunderstood by his father; and thus, Jai Ram promised to find a job for him in Sultanpur. Guru Ji's sister was deeply devoted to her younger brother. On their annual visit to Talwandi, when she noticed her father's impatience at her brother's lack of interest in worldly activities, she decided to take him to Sultanpur. Her father gave his consent. Jai Ram got the Guru Ji the post of storekeeper of Nawab's state granary, where the grain was collected as a part of land revenue and later sold. The Guru Ji carried out the duties of the storekeeper very efficiently. The musician Mardana subsequently joined the Guru Ji and other friends too followed. Guru Nanak Ji introduced them to the Khan, who provided them with suitable jobs in his administration. Every night there was Sabad-Kirtan (singing divine hymns).

Guru Ji's Disappearance

The Janam Sakhis narrate that one morning, Guru Nanak Dev Ji went to bathe in the neighbouring river called Baeen. People saw him enter the river waters, but no one saw him get out. For three days, Guru Nanak Ji's whereabouts were unknown. During that period, he had a vision of God's presence where he was entrusted by the Almighty with the task of preaching the Divine Name (NAAM) to the world. The Guru Ji remained silent for a day after the reappearance, and then he made this announcement, "There is no Hindu and no Musalman." This meant that there was no difference between man and man. This declaration made Nawab Daulat Khan and his Qazi very mad. The Nawab asked the Guru Ji to explain whether his Qazi was not a true Muslim. The Guru Ji described the traits of a true Muslim:

"He who is firm in his faith,
Has a right to be called a Muslim.
His acts must be in accord with his faith in Prophet,
He must clean his heart of his pride and greed,
Not troubled by the two impostors- life and death,
Resigned to the Will of God;
Knowing Him as the Doer,
Free himself from the self, and
Be compassionate towards all beings, O Nanak,
Such a one may call himself a Muslim."

(Majh ki Var Mohalla 1, p-141)

The Nawab then asked the Guru Ji, "If there is no difference between the Hindus and the Muslims, why don't you join us in our Namaz (Muslim prayer)?" The Guru Ji agreed to join them to take part in their prayer in the mosque where Qazi led the Namaz. When Namaz was offered, the Qazi and the Nawab both stood, kneeled and bowed in their prayer, but the Guru Ji remained standing. After the Namaz was over, the Qazi said, "Why did you not take part in the prayer?" The Guru Ji replied, "I did take part in the prayer but both of you did not."

Then Guru Ji explained, "While the Qazi performed the service, he remembered that there was a well in his courtyard, and his mind was filled with apprehension lest his newly born filly (a young female horse) should fall in the well. The Qazi's mind was, therefore, not present in the prayer. Also, while the Nawab was pretending to pray, his mind was set on purchasing horses in Kabul."

Both admitted the truth of Guru Ji's statements, and the Nawab cried aloud to the Qazi,
"Thou seest not Khuda (God) speaking to us through Nanak?"

Travels of Guru Nanak Ji

Guru Nanak Ji saw the world suffering out of hatred, fanaticism, falsehood and hypocrisy. The world had sunk into wickedness and sin. So, he set out for the regeneration of humanity on this earth. He carried the torch of truth, heavenly love, peace and joy for mankind. He embarked on his Divine Mission and went towards east, west, north and south and visited various centers of Hindus, Muslims, Buddhists, Jains, Sufis, Yogis and Siddhas. He met people of different religions, tribes, cultures and races. He travelled on foot with his Muslim companion named Mardana, a musician. Guru Ji's travels are called Udisis.

Common Free Kitchen-Guru ka Langar

Everyone worked for a living and gave a part of his earnings to the free kitchen called Guru ka Langar. All people, the Brahman or the Sudra, the king or the commoner, the Muslim or the Hindu, had to sit in the same row and eat the same food.

Composition and Collection of Bani

These were the years when most of Guru Ji's disciples received religious instructions from him. Many devotees, it is said, copied the daily prayers and hymns. These collections were called 'Bani Pothis' (books of hymns). The Pothi compiled by Guru Nanak Ji during his lifetime was passed on to the second Guru Ji, Guru Angad Dev Ji.

Further Travels from Kartarpur

Although the Guru Ji had settled down at Kartarpur, he still took small tours within a radius of 100 to 200 miles around Kartarpur. He went to many places and preached his gospel (teachings) of Naam. At many of these places, the people became Guru Ji's followers, and they set up Gurdwaras in his honour.

Guru Ji at Achal Batala

About 25 miles from Kartarpur, there was a place called Achal Batala where, on the occasion of the Shivratri festival, hundreds of Jogis used to come to take part in the festival. The Guru Ji also went to Achal Batala to preach his doctrine (belief). Thousands of people came from far and near to see and hear him. There were three camps- one of the Jogi's, another of the Guru Ji's and the third one of a party of musicians. More and more people gathered around the Guru Ji's camp than that of the Yogi's. This made the Yogis very angry and jealous, and they were determined to humble (humiliate or bring down/low) the Guru Ji. Whatever the money the musicians were getting from the audience, they put it in a bowl. Somehow, the Yogis stole their bowl full of money and hid it someplace thinking that the musicians would go to the Guru Ji for help and if the Guru Ji was unable to locate the bowl, he would be humbled. Knowing about the greatness of the Guru Ji, the musicians went to the Guru Ji for help to find their bowl of money. The wonderful Guru Ji told them about the mischief of the Yogis and recovered their bowl from the hiding place. Thus, the Yogis suffered a tremendous defeat. When the Yogis were beaten badly, Bhangarnath asked the Guru Ji that he exhibited miracles to the world, why he was slow to exhibit the same to them? The Guru Ji replied that he had no miracles except the True Name, and he uttered the following Sabad:

"Were I to put on a dress of fire, construct a house of snow and eat iron;
Were I to turn all my troubles into water, drink it, and drive the earth as a steed;
Were I able to put the firmament into one scale and weigh it with a tank;
Were I to become so large that I could be nowhere contained; and were I to lead every one by the nose;
Had I such power in myself that I could perform such things or cause others to perform them, it would be all in vain.
As great as the Lord is, so great are His gifts; He bestoweth according to His pleasure.
Nanak, he on whom God looketh with favor obtaineth the glory of the True Name."

(Majh di Var, Slok Mohalla 1, p-147)

The Yogis then finally complimented the Guru Ji on his success and said,
"Hail, O Nanak, great are thy deeds! Thou hast arisen a great being and lit a light in this age of falsehood (Kalyug) in the world."

Ascension of Guru Nanak Ji:

The Guru Ji, knowing that his time to depart was approaching, had to appoint his successor. His sons had not obeyed him and so they did not prove themselves to be worthy of Guruship. On September 2, 1539 (2 Asu, 1596 Asu vadi 5), Guru Nanak Ji placed five Paise (Indian Currency) before Bhai Lehna and bowed to him in token of his succession to the Guruship. He placed the umbrella of Spiritual Sovereignty over Bhai Lehna Ji's head. Thus, he created another Nanak and called him **Guru Angad Dev Ji**.

"Jot uha jugat sai seih kaya feir paltiai."

(Ramkali ki Var- Rai Balwand, p-966)

Translation:

'Divine Light is the same

The Way and Mode are the same

The Master has merely changed the body.'

When Guruship was passed on to Guru Angad Dev Ji, people realized that Guru Nanak Ji was soon to depart bodily from the world (As a Divine Light and Spirit, the Guru Ji is always present). The Sikhs, the Hindus and the Muslims came from all over to have a holy glimpse of Guru Nanak Ji. After the proclamation of Guru Angad Dev Ji, the sons asked their father what provision he had made for them. Guru Nanak Ji replied, "O my sons, God is the Cherisher of His creatures; you shall obtain food and clothing in abundance, and if you repeat God's name, you shall be saved at last."

Guru Ji's Muslim devotees wanted to bury him after his death. His Hindu followers desired to cremate his body. When the Guru Ji was asked for his decision, he replied, "Let the Hindus place flowers on my right and the Muslims on my left. Those whose flowers are found fresh in the morning may have the disposal rights of my body." The Guru Ji drew a sheet over him.

When the sheet was removed the next morning, the body was not found underneath, but the flowers on both sides were afresh. The light blended with Light, and the spirit went back and merged with the Master Spirit. It confirms that the Guru Ji was not a body but was the Divine Light. The Hindus and the Muslims removed their respective flowers and cut the sheet into two. The former cremated the sheet, and the latter buried it. It happened at Kartarpur Sahib on September 22, 1539 (23rd day of Asu, Vadi 10, Sambat 1596). He was about seventy and a half years of age. Rituals and superstitions earned the sanctions of old times. Religion had degenerated into ceremonial acts only. The life and teachings of Guru Nanak Ji offer consistent evidence of the fruitlessness of rituals. He exposed their hollowness and exhorted human beings to rise above such customs. Guru Nanak Ji's religion excluded all senseless dogmas (beliefs) and meaningless rituals. With no sword or stick armed with Divine Word, he preached that only the Impersonal Absolute is to be worshiped. Any religion which does not guard its values indicates a lower level of development and is deemed to disappear in the long run.

Guru Angad Dev Ji (1504-1552, Guruship-1539-1552)

Birth:	March 31, 1504; at Harike (Distt. Ferozepur, Punjab)	
Parentage:	Father:	Bhai Pheru Ji
	Mother:	Mata Daya Kaur Ji
Spouse:	Mata Khivi Ji, (Mattei di Sarai; Distt. Ferozepur)	
Offspring:	Bibi Amro Ji, Bibi Anokhi Ji, Baba Dasu Ji and Baba Datu Ji	
Jyoti Jyot Samaye:	April 16, 1552 at Goindwal Sahib (Punjab)	



Aadi Granth takes shape. Use of Gurmukhi Script

Guru Angad Dev Ji was born on March 31, 1504, in a village called Harike in Ferozepur district of Punjab. His father, Bhai Pheru Ji, was a trader. His parents named him Lehna. He was married at the age of fifteen. His wife, Khivi Ji, was a native of Mattei Saraan in Ferozepur district. His father could not adjust to new environs of Harike and with his family returned to his ancestral place, Mattei Saraan and lived there. Bhai Lehna's wife gave birth to two daughters, Bibi Amro Ji and Bibi Anokhi Ji, and two sons, Baba Dasu Ji and Baba Datu Ji. When Mattei Saraan was sacked by the Mughals and Balochis, Bhai Lehna Ji and his family moved to Khadur Sahib, now a famous town near Tarn Taran. Bhai Lehna Ji grew very religious under the influence of his mother, Mata Daya Kaur Ji, and became a devotee of Durga, the mythic Hindu Goddess of power. He used to organize yearly pilgrimages of devout Hindus to Jawalamukhi, a place of Durga temple in the lower Himalayas where fire was issued from the mountains. He used to lead Durga dance around the fire in a harness of jingling bells. Bhai Jodha Ji, a Gurusikh, lived in Khadur, and it was his daily routine to rise early every morning and recite Japji Sahib and Asa di Var. One day as Bhai Lehna Ji attentively listened to the Divine Shabad being recited by Bhai Jodha Ji, his mind obtained peace.

After daybreak, he asked Jodha Ji who had composed that stimulating hymn. Bhai Jodha Ji then told him all about Guru Nanak Dev Ji, who was living in Kartarpur at that time. The exposure to the Divine Shabad had such an impact on Bhai Lehna Ji's mind that he got impatient to meet the Guru Ji. When he was on his annual pilgrimage to Jawalamukhi, he broke off his

journey at Kartarpur to offer his obeisance (respect or honour) to Guru Ji. During his meeting, the Guru Ji spoke to him of the True Creator, leaving such an impression on Bhai Lehna Ji that he threw away the jingling bells which he was carrying with him to dance before the goddess. He had obtained such peace of mind that he decided to discontinue his pilgrimage and abide with the Guru Ji. On seeing his devotion, Guru Ji said to him one day that he should go home and settle his affairs, and on his return, he would initiate him as his Sikh. Upon this, Bhai Lehna returned to Khadur Sahib for some time.

One day, as Sikhs assembled, Guru Nanak Dev Ji seated Bhai Lehna Ji on his own seat, put five paise (Indian Currency) and a coconut in front of him, handed over the pothis of Gurbani and bowed before him. Then he said to Baba Buddha Ji, "This is my successor-a part of my body, Angad; put the mark of sovereignty on his forehead in token of his ascendance to Guruship." Baba Buddha Ji did so. The Guru Ji then ordered his followers to obey and serve Guru Angad Dev Ji, who was in his own image. Bhai Gurdas Ji describes the succession to Guru Angad Dev Ji (**Var 1, pauri-45**): "Angad Ji got the same mark, the same umbrella over his head, and was seated on the same true throne as Guru Nanak Dev Ji. The seal of Guru Nanak Dev Ji's hand entered Guru Angad Dev Ji's and proclaimed his sovereignty." After his appointment to the Guruship, Guru Nanak Dev Ji directed Guru Angad Dev Ji to return to Khadur Sahib. Upon this Guru Angad Dev Ji returned to Khadur Sahib and lived there.

Guru Angad Dev Ji in Seclusion (Isolation)

The Guru Ji sat in a room locked from outside near Khadur Sahib, and meditated on God without any distraction or interruption. About six months passed like this, and the Sikhs did not know the whereabouts of the Guru Ji. One day, Bhai Lalo Ji, Bhai Saido ji, Bhai Ajita Ji and other Sikhs came to Baba Buddha Ji and asked him the whereabouts of the Guru Ji. They had searched Khadur Sahib and other places but could not find him anywhere. The next morning, Baba Buddha Ji led them to the house near Khadur Sahib, where the Guru Ji was sitting in seclusion (isolation). The Sikh whose house it was gave them no information but went inside the house and told the Guru Ji about the visit of four Sikhs. The Guru Ji told the Sikh that they should be shown inside. He embraced Baba Buddha Ji and uttered the following Slok:

"Cut off the head which bows not to the Lord. Nanak, take and burn the wretched body which feels not the pain of separation." (**Slok Mohalla 2, p-89**)

Baba Buddha Ji requested him to take his seat as Guru and receive the Sikhs publicly. After this, Guru Angad Dev Ji came forth from his seclusion. When Guru Ji came out, sangat went to see him and presented their offerings to him. Whatever he received, the Guru Ji passed on to his kitchen. There was continuous preaching, singing of hymns and meditation on Naam.

Emperor Humayun Comes to The Guru Ji

Emperor Humayun succeeded his father, Babar, but he was badly defeated by Sher Shah. Humayun inquired for some saint who could help him regain his throne and kingdom. He was advised to seek assistance from Guru Angad Dev Ji. Upon learning this, Humayun came to Khadur Sahib. At that time, the Guru Ji was in prayer, and the minstrels (musician) were singing the hymns. The emperor remained standing unattended. Humayun felt offended, and in a moment of rage, he put

his hand on the hilt (handle of a sword) and drew out his sword with the intention of striking Guru Ji. Upon this the Guru Ji said to him, "Where was your sword when you were facing Sher Shah? Now, when you have come amongst the unarmed, you want to draw your sword on them. In a cowardly manner, you fled from the battleground, now posing as a hero you wish to attack those engaged in praying to God." Humayun repented and begged for Guru Ji's assistance. The Guru Ji blessed him and prayed for Waheguru Ji's grace to be bestowed on him. Humayun went back to his country and having obtained a reinforcement of cavalry (horse soldiers) from the king of Persia, returned to India. After fighting a pitched battle, he recovered his empire and captured Delhi, the seat of the Mughal Empire.

Gurmukhi Script

The alphabet of Punjabi in its elementary form existed at the time of Guru Nanak Dev Ji, but Guru Angad Dev Ji gave the final shape to the script and the order of the alphabet. This is why the alphabet began to be called 'Gurmukhi'-spoken through the mouth of the Guru Ji. The significance of Guru Angad Dev Ji's adoption of this script lies in the fact that he rejected all other scripts and adopted the script that was most suited for writing the language of the people. The entire Gurbani is recorded in Gurmukhi script.

Baba Amar Das Ji Comes to Guru Angad Dev Ji

Baba Amar Das Ji was living in a village called Basarke near Amritsar. Before coming in contact with the second Nanak, he was a firm believer in the Vaishnav faith and used to fast regularly. Every year, he went to Hardwar for pilgrimage, bathed in the river Ganges and would give alms to the poor. It was the twenty-first year of his pilgrimage, and he was sixty-two years old when an incident shook him to the core. He was coming back from Hardwar when he decided to lie down to sleep outside the village of Mihra. Here, he met a Vaishnav Sadhu (a monk) with whom he became quite friendly. They cooked the food and ate their meal together. As they continued their journey and as the monk found Baba Amar Das Ji zealously (enthusiastically) discharging all the duties of a pious Hindu, he asked him (Baba Ji), who his Guru Ji was, who taught him such piety and wisdom. Baba Amar Das Ji replied that he had no Guru. On hearing this, the monk said, "I have committed a sin by eating from the hands of a man who has no Guru. My ablutions, bathing in the Ganges, are of no avail now. I can only be purified if I return to bathe in the Ganges again." After lamenting (grieving) like this, the Sadhu departed. This was a great shock to Baba Amar Das Ji, and he was jolted (shaken) to the core of his heart, thinking he was a man of no Guru (Nigura). He started thinking seriously about how he could find a Guru, and he prayed for that. One day early in the morning, he heard a divine melody which thrilled his heart, and he stood spellbound listening to the hymn. This was the voice of Bibi Amro Ji, Guru Angad Dev Ji's daughter, who was recently married to Baba Amar Das Ji's nephew. It was Bibi Amro Ji's daily routine to wake up early, bathe and recite Japji and other hymns of Guru Nanak Dev Ji. Bibi Amro Ji had recited the following Shabad which was heard by Baba Amar Das Ji:

"Neither sisters, sisters-in-law, nor mothers-in-law remain with one; but the true relationship with the Beloved, when found through the Guru, shall never be sundered. I am a sacrifice to my Guru; I am ever a sacrifice unto him. I have grown weary of wandering so far without a Guru; Now the Guru hath united me with my Beloved.

(Maru M'halla 1, p-1015).

Baba Amar Das Ji asked Bibi Amro Ji whose composition it was. She replied that it was Guru Nanak Dev Ji's hymn, and she had learnt it from her father, who was the successor to Guru Nanak Dev Ji. Baba Amar Das Ji then requested her to take him to the Guru Ji. After some days, he accompanied Bibi Amro Ji to visit the Guru Ji in Khadur Sahib. When Baba Amar Das Ji arrived, the Guru Ji, on account of his relationship, wanted to embrace Baba Ji and show him the expected courtesies, but Baba Ji fell on the feet of the Guru Ji and said, "You are as God, and I am only a worm." Baba Amar Das Ji was so overwhelmed by beholding the Guru Ji that it was unbearable for him to leave his presence. The love for the Master sprang so deep and intense in his heart that he wanted to serve him in every possible way.

City of Goindwal Sahib

One day, a man, Goinda, came to Guru Ji and said that if he became victorious in a lawsuit against his relations, he would find a city in honour of Guru Ji. Fortune favored him, and he bought the land to find the city on the bank of the river Beas. He began the work, but people were not ready to come and populate the new city. Goinda came to the Guru Ji and prayed to him to grant him his desire to build the city. Upon this, the Guru Ji sent Baba Amar Das Ji to help him. Baba Ji prayed to Waheguru Ji for his assistance. The city's work proceeded without any further delay, and Baba Amar Das Ji named it Goindwal Sahib. Goinda did not forget to build a palace in it for his benefactor Baba Amar Das Ji. When the work was successfully completed, Goinda went to the Guru Ji to offer his thanks and beg him to come and live in the newly founded city. The Guru Ji did not wish to leave his town, so he asked Baba Amar Das Ji to go and live in Goindwal Sahib. Baba Amar Das Ji obeyed the command of the Guru Ji but asked him to let him continue with his duty of bringing water from river Beas for the Guru Ji's morning bath. The Guru Ji granted this wish of his. In the course of time, he took with him all his relations from Basarke and helped them settle there. Baba Amar Das Ji was now living in Goindwal Sahib, and his daily routine was to rise very early in the morning, take a pitcher of water from the river Beas and proceed to Khadur Sahib, which was about three miles away. On the way, he would recite Japji Sahib. There was a mid-way spot which was called Damdama Sahib, or a breathing place, where he could rest for a while. A Gurudwara Sahib was erected on this spot later on. After attending the morning service, Asa Di Var, he would fetch water for the Guru Ji's kitchen, clean dishes and bring firewood from the forest. During the day, he would learn Gurbani (the Word of the Guru Ji). In the evening, he would attend the recitation of Sodar Sahib and evening Kirtan. After the evening congregation (gathering), he would return, walking to Goindwal Sahib.

Guru Angad Ji and The Tapa

There lived a Tapa (mendicant) in Khadur Sahib. He was revered as a Guru Ji by the people of the Khaira tribe. Tapa was jealous of the reverence shown to the Guru Ji by his followers. He maintained that he should be worshipped instead of Guru Ji since Guru Ji was a family man and not an ascetic. One year there were no monsoon rains and as a result there was a drought in the land. People were distressed and went to Tapa for his help to procure rain. Tapa told them that he was a celibate (abstaining from marriage), yet no one worshipped him while everybody worshipped the family man (Guru Ji). So, he asked them to go to the Guru Ji and requested him to procure (get or bring) rain for them. They went to the Guru Ji, who replied, "Be satisfied with God's Will." They came back to the Tapa, who told them, "If you expel the Guru Ji from the town,

I will bring rain within twenty-four hours." The Guru Ji left the town to satisfy the people that the Tapa was just fooling them. When Baba Amar Das Ji arrived at Khadur Sahib the next morning, he found the Guru Ji's house empty. On inquiry the people narrated the whole story to Babaji. In the meantime, the Tapa failed to bring any rain. Upon this, Baba Amar Das Ji asked the people whether a lamp could be substituted for the sun. He asked them to punish the Tapa if they wanted rain. It so happened that as the Tapa was being punished, the rains came in torrents (flood). After that the people went to the Guru Ji to ask for forgiveness for their acts. When Guru Angad Dev Ji heard of the Tapa's punishment, he felt much aggrieved and addressed Guru Amar Das Ji, "You have not obtained the fruits of my companionship, which are peace, forbearance and forgiveness. "On hearing this, Babaji fell at the feet of the Guru Ji and humbly sought his pardon. He confessed that he got the Tapa punished because he could not bear insult to the Guru Ji and promised to follow the Guru Ji's instructions in totality. One night in March 1552, it rained all night, cold winds blew, and lightning flashed.

Baba Amar Das Ji brought a pitcher of water from river Beas for his Master. While he was coming to Guru Ji's house, he hit a wooden peg which a weaver had driven into the ground, and he fell into the loom pit. It was a weavers' colony, and when they heard the thud of his fall, one of the weavers' wives said, "Who could it be at this early hour? It must be that homeless Amru who sleeps not, who knows no rest and who tires not. He is ever bringing water from the river and firewood from the forest and wants to serve Guru Ji!" Baba Amar Das Ji could not get out of the pit without spilling the water and spent hours till daybreak in the pit with the pitcher on his head. When Guru Ji did not get water for his bath, he sent some Sikhs to go look for Baba Amar Das and see if everything was all right. The Sikhs got Baba Amar Das Ji out of the pit and reported the entire matter to the Guru Ji. The Master was deeply moved. He embraced Baba Amar Das Ji, who was seventy-three years old then, and said, "My Amar Das! He will be the home of the homeless, the honor of the un honored, the strength of the strength less, the support of the support less, the emancipator of the captives. "After that, Guru Angad Dev Ji installed Baba Amar Das Ji in his seat, put five paise and a coconut before him, and asked Baba Buddha Ji to put the mark of Guruship on his forehead. He was then proclaimed as Guru Amar Das Ji

"Jot uha jugat sai seh kaya pher paltiai." (*Ramkali ki Var- Rai Balwand, p-966*)

Translation:

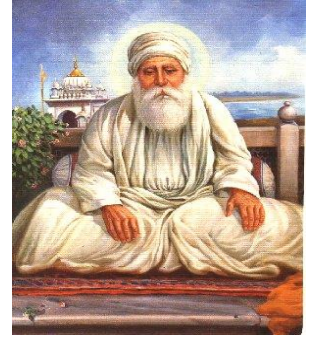
'Divine Light is the same Way and Mode are the same the Master has only changed the body.'

Guru Angad Dev Ji directed him to live in Goindwal Sahib and breathed his last on March 29, 1552. Submission to Waheguru Ji's order was the guiding principle in the selection of the Guruship. In spite of the opposition of his sons and relations, Guru Angad Dev Ji conferred Guruship on Baba Amar Das Ji who was proved to be the fittest and the worthiest of the Divine legacy of Guru Nanak Dev Ji.

Guru Amar Das Ji (1479-1574 CE, Guruship, 1552-1574 CE)

Guru Amar Das ji stressed partaking of 'Langar', i.e. eating together; Decentralization of Sikh centers into 22 men missionary centers (Manjis) and few women missionary centers (Pirihis); No veil for women; Denounced the practice of Sati.

Birth:	May 23, 1479 ; at village Basarke, Distt. Amritsar (Punjab)	
Parentage:	Father:	Bhai Tej Bhan Ji
	Mother:	Mata Lakhmi Ji
Spouse:	Mata Mansa Devi Ji	
Offspring:	Baba Mohan Ji, Baba Mohri Ji, Bibi Dani Ji and Bibi Bhani Ji	
Jyoti Jyot Samaye:	September 1, 1574.	



Guru Amar Das Ji was born on April 5, 1479 at Basarke village in Amritsar district. He was the eldest son of his parents, Bhai Tej Bhan Ji and Mata Lakhmi Ji. At the age of 24, he was married to Bibi Mansa Devi Ji. They had two sons, Baba Mohan Ji and Baba Mohri Ji, and two daughters, Bibi Dani Ji and Bibi Bhani Ji. The early life of Guru Amar Das Ji has been given in the chapter on Guru Angad Dev Ji.

Datu's Animosity (Hatred or Dislike)

Guru Angad Dev Ji's sons were upset about the ascendance of Amar Das to Guruship because they claimed that after their father, they were the legitimate heirs to Guruship. Guru Angad Dev Ji's son Datu, therefore, proclaimed himself as Guru Ji in Khadur Sahib; but the Sikhs did not accept him as such. Secondly, under Guru Amar Das Ji's strict dictum, it was mandatory that all persons, high or low, rich or poor, king or the commoner, Brahmans or Shudras, or Hindus or Muslims, must sit in the same row as equals to dine in the Guru Ji's langar (kitchen). This had upset the Brahmans very much and they were on the lookout for an opportunity to rectify this situation. These Brahmans and other high caste leaders saw some chance in Datu's revolt to capture the Guruship. Upon their support, Datu proceeded to Goindwal Sahib where the Guru Ji was residing. Guru Amar Das Ji, at that time, was delivering instructions to the congregation. Datu came along with a large number of his companions and kicked the Guru Ji on the side.

The Guru Ji fell to the side. Datu sat down on the seat of the Guru Ji and proclaimed himself as the Guru. Guru Amar Das Ji got up and said in extreme humility, "Sir, pardon me, my hard bones might have hurt your tender feet." After this, the Guru Ji left Goindwal Sahib and retired to his village, Basarke. The Sikhs did not know about his whereabouts. Datu sat on Guru Ji's seat at Goindwal Sahib and was very proud of his position. The Sikhs, however, did not accept him as Guru, and all the pilgrims to Goindwal Sahib went away on hearing of the insult to their Guru Ji. On seeing the Sikhs' contempt towards him, one day, Datu loaded his newly acquired wealth on a camel and returned to Khadur Sahib. On his way, he encountered some robbers who seized the camel with the load leaving nothing with Datu. The Sikhs were very much distressed at not knowing where their Guru Ji was. They searched all over but could not find him anywhere. Then Baba Buddha Ji went to Basarke and spoke to the Guru Ji about the distress of the Sikhs, pleading with him to return to Goindwal Sahib and provide guidance to the community. The Guru Ji could not disregard the love and devotion of his Sikhs and returned to Goindwal Sahib. The Guru Ji's return was celebrated with illuminations, rejoicing and feasting.

Some Notable Sikhs

Bhai Paro Ji belonged to the village Dalla in Doaba, an area between the rivers Beas and Satluj. He received religious instructions and emancipation from the Guru Ji. A rich Muslim horse-dealer of Delhi, Allah Yar, brought five hundred horses from Arabia and arrived at Beas. He could not continue his journey because the river Beas was flooded, and the boatmen refused to take the risk of crossing the swollen river. Next morning, Allah Yar saw Bhai Paro Ji plunge his horse into the foaming river and reach the opposite shore in safety. Allah Yar met Bhai Paro Ji on his return and complimented his daring feat of crossing the river. Bhai Paro Ji told him that it was through the blessings of the Guru Ji that he could cross the swollen river. He further informed Allah Yar about Guru Ji's glory. Allah Yar became anxious to meet the Guru Ji. Next morning they both went to see him. Allah Yar (Allah means God, and Yar means friend) was delighted to see the Guru Ji. Hearing his name, Guru Ji said to him, "It is difficult to become friend (yar) of God (Allah), but I will make God your Master and you His servant." Allah Yar was blessed by the Guru Ji, and he became his disciple. Allah Yar was made in charge of the first Manji ("diocese/district") of the 22 that were set up by Guru Amar Das Ji to spread the fragrance of Naam. There are numerous such stories of the Sikhs who were blessed by the Guru Ji.

Baoli at Goindwal Sahib

Guru Amar Das Ji **laid the foundation of a Baoli** (a well with descending steps) at Goindwal Sahib in 1559. All Sikhs joined in the work of digging the Baoli. There was great activity throughout the construction of the Baoli. Hari Das, a Sikh of the Guru Ji, lived with his wife, Daya Kaur, in Chuna Mandi, a suburb of Lahore. Both husband and wife were very pious. After twelve years of their marriage, a son was born to them on September 24, 1534. They called him Ram Das, who was generally known as Jetha meaning first-born. He grew to be very handsome, having a very pleasing personality. As he grew up, he came to like the company of men-of-god more and more. One day, Jetha saw a company of Sikhs singing the hymns and proceeding on their way with great rejoicing. He asked where they were going. One of them said, "We are going to Goindwal Sahib where Guru Amar Das Ji holds his court. Every blessing in this world and the next is obtained by his favour. Come with us." On hearing this, Jetha was delighted, and he joined them on their pilgrimage. On seeing the Guru Ji, Jetha's heart was filled with love and devotion. When he made his obeisance (submission or respect) to the Guru Ji, he was attracted by his pleasing personality. The Guru Ji remarked, "If you have come abandoning all worldly desires, you shall obtain true sovereignty. Perform work and service." Jetha happily applied himself to Guru Ji's service. He worked in the kitchen, cleaned dishes, and brought firewood from the forest. He worked in the excavation of the Baoli during his leisure time. Guru Ji's eldest daughter, Bibi Dani Ji (also known as Sulakhni Ji) was married to Bhai Rama Ji. The other daughter, Bibi Bhani Ji, was very religious right from her childhood. When she was of marriageable age, her mother reminded the Guru Ji that it was time to search for a match for her. When the Guru Ji asked what sort of a person she would like to marry Bibi Bhani Ji to, she pointed to Bhai Jetha Ji working nearby and said, "Search for a boy like him." The Guru Ji exclaimed, "He is his own parallel; for God has made none other like him." Thus, Bibi Bhani Ji's marriage was fixed to Bhai Jetha Ji. At the time of marriage, the bridegroom was asked by the Guru Ji to choose a gift for himself, as it was customary to do so. Baba Jetha Ji replied, "Sir, bless me with the gift of God's Naam." Bibi Bhani Ji did not see Guru Amar Das Ji as only her father, but also saw him as the

Guru Ji like any other Sikh. In the same way, when Bhai Jetha Ji became Guru Ram Das Ji, she served him not only as her husband but as the Guru Ji also. Baba Pirthi Chand Ji was their first son and three years later Baba Mahadev Ji, the second son, was born. On April 15, 1563 Baba Jetha Ji and Bibi Bhani Ji were blessed with their third son, (Guru Ji) Arjan. Meanwhile, the Sikhs continued excavation of the Baoli. After digging very deep they struck a large stone which hindered any further progress. The Guru Ji asked the Sikhs if there was anyone who would be courageous to drive a peg into the base to remove the obstruction. He did, however, warn that the operation involved great danger because if the person could not avert (prevent) the gush (rapid flow) of the water, he might drown. At this, Manak Chand Ji of Vairawal, who was married to a niece of the Guru Ji, offered his services. This was the same Manak Chand Ji whose parents had been blessed by Guru Nanak Dev Ji. Manak Chand Ji, invoking God's name and through the grace of the Guru Ji, was able to wedge through the stone and the stream of water immediately filled the Baoli. He was overtaken by the gush of the water. He almost drowned but by the grace of the Guru Ji, he came to the top from where he was taken out and revived. Therefore, he was called 'Marjiwra' (revived after death). The Baoli yielded sweet drinking water. The Sikhs rejoiced at the successful completion of their labor. There are eighty-four steps reaching down the Baoli. It is believed that this number eighty-four stands for the eighty-four million types of species which, according to the traditional Buddhist / Hindu view, inhabit this earth and through which one must progress in order to take birth as a human.

Guru Ka Langar (Free Kitchen)

Guru Ji's free kitchen (Guru Ka Langar) which was started by Guru Nanak Dev Ji and strengthened by Guru Angad Dev Ji, was institutionalized by Guru Amar Das Ji. It was the injunction of Guru Amar Das Ji that none could have an audience with him without having partaken (join or participate) of Langar. The Guru Ji intended to annihilate (eradicate or abolish) the caste restrictions and prejudice of untouchables. It was, therefore, declared clearly that all persons of all castes to high or low, Brahmans or Shudras, rich or poor, Hindus or Muslims must sit in the same line and eat the same food from the common kitchen. When Raja of Haripur and Akbar, the Mughal Emperor, came to see the Guru Ji, they had to sit with common people and dine with them before they could have an audience with the Guru Ji. In this way, people were lifted above the hypocrisy (double standards) of caste system and were able to look at one another as children of same God hence equal. Mai Das was a renowned Pandit and a devout worshipper of mythic Hindu God Krishna. He was a strict vegetarian according to his vaishnav beliefs and would eat only what he cooked with his own hands within a ritually purified place. The Guru Ji rejected these sanctified squares (purified place):

"All marked sanctified squares are false; O Nanak, Only God is beyond impurities." (*Maru ki Var, Slok Mohalla 3, p. 1090*)

When Mai Das came to see the Guru Ji, he was informed that unless he ate from the Guru Ji's kitchen, he could not see him. Being a strict Vaishnav, he could not do that, so he left for Dwarka. Feeling uneasy about not having had an audience with the Guru Ji, Mai Das returned to Goindwal Sahib. He partook of food from the Guru Ji's kitchen, and then was brought to the presence of the Guru Ji. The Guru Ji welcomed him, "Come, Mai Das, thou art a man of God." The Guru Ji initiated him as his Sikh, blessed him with Naam. Mai Das held one of the 22 Manjis (dioceses/districts) set up by Guru Amar Das Ji.

Abolition of Sati

The status of women in Hindu society at that time was very low. When the husband died, the wife either voluntarily burnt herself on the pyre (fire) of her husband or was thrown into the fire without her consent. In popular terminology the woman who died on the funeral pyre (fire) of her husband was called Sati (truthful). Guru Amar Das Ji carried out a vigorous campaign against the practice of Sati. He gave special attention to the improvement of the status of women and strongly prohibited this inhuman practice. G. B. Scott acclaims the Guru Ji as the first reformer who condemned the prevailing Hindu practice of Sati. The Guru Ji advocates:

"Satis are not those who are burnt with husbands, O Nanak, true Satis are those who die of pangs of separation. Those are considered Satis who live contented and embellish themselves with good conduct; and cherish the Lord ever and call on Him." (*Var Suhi ki- Slok Mohalla 3, p-787*)

The Guru Ji lifted the status of women as equal to men. He prohibited the practice of Sati and preached in favor of widow re-marriage.

A complaint Against Guru Ji to Akbar

When the Brahmans and the Khattris failed in their mission to derail the Guru Ji from Guruship by inciting (stimulating) Datu to declare himself as Guru Ji, they made a special complaint to Emperor Akbar. In their complaint they alleged, "Every man's religion is dear to him. Guru Amar Das Ji of Goindwal Sahib abandoned (discarded) the religious and social customs of the Hindus and abolished the distinction of the four castes. He makes his followers of all castes sit in a line and eat together from his kitchen irrespective of caste or religion. There is no offering of water to ancestors, no pilgrimages, and no worship of idols of gods or goddesses. The Guru Ji reveres (respects) not Jogis, Jatis or Brahmans. We, therefore, pray to you to restrain him now, else it will be difficult later on." Akbar sent a high official to Goindwal Sahib to request a reply to the complaint. The Guru Ji deputed Bhai Jetha Ji to go to the Mughal court and clarify the Sikh worldview. The Guru Ji said, "The True Guru Ji is with you, and none shall prevail against you. Fear nobody and give suitable reply." Jetha Ji's honest exposition (explanation) of the Sikh precepts (principles) satisfied the Emperor who then announced, "I see no hostility to Hinduism in what this man believes in, nor do I find any fault with their writings." The Brahmans left the court totally defeated.

Emperor Akbar visits The Guru Ji

Akbar, the Emperor of India, was on his way to Lahore, when he paid a visit to the Guru Ji at Goindwal Sahib. He was informed that he could not see the Guru Ji unless he sat with others and partook of food from the Guru Ji's kitchen. Akbar partook of the food in the Langar, the more he had it, the more he relished it. After that the Emperor had an audience with the Master. The monarch felt a thrill of joy and peace at the sight of the Master. Having seen the large number of people being fed from the Guru Ji's kitchen, Akbar requested the Guru Ji to accept his services and his offerings. But the Guru Ji replied, "I have obtained lands and rent-free tenures from my Creator. Whatever comes daily is spent daily, and for every

next day my trust is in Him alone." Akbar then replied, "I see you desire nothing. From your treasury and your kitchen countless people receive bounties". He left content against all complaints he had received against the Guru Ji (read below).

Establishment of Manji System

The number of Sikhs was increasing rapidly. Steps were taken to organize the scattered congregation (gathering) into a unified whole which was called Manji system. His whole spiritual domain took the shape of 22 Manjis (diocese/district). It was so named because the in charge of a Manji sat on a cot (bed) (called Manji in Punjabi) to deliver the message of the Guru Ji. The in charge of each Manji was a devoted Sikh who was blessed by the Guru Ji before he was appointed to that position. His duty was to preach the mission of the Guru Ji; to keep the Sangat (congregation) in touch with the Guru Ji and he was also responsible for the offerings of the Sikhs which they made in token of their devotion to the Guru Ji. The following were the twenty-two men in charge of Manjis:

1. **Allah Yar:** Allah Yar, also called Allah Shah, was a Pathan trader.
2. **Sachan Sach:** He was from Mandar village in Lahore district. He always used the word 'Sachan Sach' and so he was called Sachan Sach.
3. **Sadharan:** He was an inhabitant of Goindwal Sahib.
4. **Sawan Mal:** He was a nephew of Guru Amar Das Ji. The Guru Ji sent him to Haripur in Kangra district to procure timber for the construction of houses in Goindwal Sahib. Sawan Mal propagated Sikh gospel in that area.
5. **Sukhan:** He was an inhabitant of Dhamian village in Rawalpindi district. He preached Sikhism in that area.
6. **Handal:** He was from Jandiala village in Amritsar district.
7. **Kedari:** Bhai Kedari was an inhabitant of Batala in Gurdaspur district.
8. **Kheda:** He was from Khemkaran village in Lahore district.
9. **Gangushah:** He was an inhabitant of Garh Shankar. The Guru Ji sent him to preach Sikhism in Sirmaur state.
10. **Darbari:** Bhai Darbari was from Majitha village in Amritsar district.
11. **Paro:** Bhai Paro Ji was a Sikh of Guru Angad Dev Ji. He was an inhabitant of Dalla.
12. **Phera:** Bhai Phera Ji was an inhabitant of Mirpur in Jammu area. He preached Sikhism in that hilly area.
13. **Bua:** Bhai Bua Ji became Guru Ji's Sikh and was blessed with Nam, the fragrance of which he spread around his area.
14. **Beni:** He was from Chuniana in Lahore district.
15. **Mahesa:** He was an inhabitant of Sultanpur and preached Sikh precepts in that area.
16. **Mai Das:** Mai Das preached Sikhism in Majha area.
17. **Manak Chand:** His reference has been made in the previous pages. When he was drowned in the Bawli and then revived by the Guru Ji, the Sikhs called him Marjiwra - the revived after death. His generation is called Marjiwre in Vairowal village in Amritsar district. Manak Chand was made a spiritual guide to Mai Das by the Guru Ji.
18. **Murari:** He was an inhabitant of Khai village in Lahore district. His original name Prema and he was a leper. He heard about Guru Amar Das Ji and came crawling all the way to Goindwal Shib. By the grace of the Guru Ji, he was fully

healed. He was renamed Murari. The Guru Ji married him to Matho, daughter of Bhai Sihan Ji. He was then sent out as one of the itinerant preachers of the Guru Ji's gospel.

19. **Raja Ram:** His generation now lives in Sandhma village of Jalandhar district.

20. **Rang Shah:** He was an inhabitant of Malupote village in Jalandhar district. He propagated Guru Ji's faith in Doaba area.

21. **Rang Das:** He was from Gharooan village (near Kharar) now in Ropar district.

22. **Lalo:** He was an inhabitant of Dalla and was a famous Vaid (doctor). He became Guru Ji's Sikh and preached Guru Ji's gospel.

Guru Amar Das Ji established another system of organizing Sikh sangats, the Pirhi system. The in charge of the Pirhis were ladies whose objective was to lit the flame of Guru Ji's word and spread the fragrance of Naam among women. Bibi Bhani Ji, Bibi Dani Ji and Bibi Pal Ji were some of those in charge of different Pirhis. Guru Amar Das Ji gave authority and power to 146 of his apostles to go to various parts of the country and unfold the glory of Naam. Out of these 146 persons, 94 were men and 52 were women. They were all glowing with the light of Naam and filled with Divine Spirit.

Selection For Guruship

It should be remembered that Guru Ji's eldest daughter, Bibi Dani Ji was married to Bhai Rama Ji who was a zealous Sikh. He used to work in Guru Ji's kitchen and administer to the needs of the pilgrims. Bhai Jetha Ji was the Guru Ji's younger son-in-law. One day the Guru Ji asked Rama and Jetha, "Each one of you make a platform by the side of Baoli. I will sit on one in the morning and on the other in the evening. "When the platforms were completed, the Guru Ji went to inspect them. Rama showed his work and thought that he had done well. The Guru Ji told Rama, "Your platform is not straight, bring it down and rebuild it." Rama dissented (disagreed) but rebuilt another one. It still failed to please the Guru Ji. Rama after long argument pulled the platform down but refused to build it third time. The Guru Ji inspected Jetha's platform and said, "Jetha, I do not like it. Demolish it and build another one." Jetha built the second one which was also not of Guru Ji's liking. He demolished it and rebuilt it. The Guru Ji continued to find fault with it until it was destroyed and rebuilt seven times. Jetha then fell at Guru Ji's feet and begged, "I am a fool and lack of understanding, while you possess all knowledge. Kindly bless me with wisdom so that I may be able to erect the platform to your liking." This story clearly illustrates the concept of obedience of the Guru Ji's Word by the Sikh. Furthermore, it teaches that we must act keeping in mind the simple truth that the Guru Ji knows best. Bhai Rama dissented, because he thought that the Guru Ji was wrong in criticizing the platform, as he (Bhai Rama) could not see anything wrong with the platform. Thus, Bhai Rama put his own "wisdom" against the Guru Ji's and came up with the "judgment" that the Guru Ji was wrong, and "I know better". Compared to this the reaction of Bhai Jetha was devotional. He knows that the Guru Ji's Word must be obeyed because "the Guru Ji knows best". This is why his reaction is that of remorse (regret) at not being able to perform a function to the satisfaction of the Guru Ji. This is what brings the Guruship to Bhai Jetha Ji to the understanding that the True Guru Ji knows best, and the individual wisdom must be used to understand and obey the Guru Ji's command, and not to "sit in judgment" over the True Guru Ji's command. There is another story which has come down to us through the oral tradition current amongst the Sikhs, viz., the Sakhi

tradition. It goes something like this: Bibi Bhani Ji, Guru Ji's younger daughter, used to attend her father. She used to fan him, draw water and work in the kitchen. One day when the Guru Ji was sitting on his chauki in deep meditation, Bibi Bhani Ji noticed that one leg of his seat was about to give way. Fearing that his meditation would be disturbed, she put her arm in place of the broken leg to support the chauki. When the Guru Ji opened his eyes, he found blood coming out of Bibi Bhani Ji's arm. On inquiry, Bibi Bhani Ji explained that broken leg might have caused disturbance in his meditation and so she thought herself fortunate to serve the Guru Ji by substituting her arm for the broken leg of the chauki.

The Guru Ji commented, "Whosoever does good work shall reap the reward thereof." He invited her to ask for any favor. She humbly requested that the Guruship should remain in her family. It is believed that the Guru Ji told Bibi Bhani Ji that the Guruship was not a bed of roses, and he warned her of the trouble and torture that the later Gurus would have to go through. Bibi Bhani Ji agreed to embrace all those troubles, and again requested to grant her the wish that the Guruship would remain in her family. The problem with this story is that it does not consider two basic precepts which guided the selection of the successor Gurus. One, it was not the preceding Guru Ji who "selected" the successor Guru Ji, but the successor Guru Ji "selected himself". To understand this concept, we must take the analogy of how the Panj Piores were "chosen". It was not Guru Gobind Singh Ji who selected the five Sikhs from amongst the sangat but the Sikhs themselves responded to the Guru Ji's call. This system had come down to the tenth Master from his predecessors. Whoever first responded to Guru Ji's call of total obedience of His Hukam, succeeded to Guruship. The second thing that we need to keep in mind is that one's relationship to the Guru(s) did not give any advantage to anyone on the question of successor Guru Ji. But at the same time, this relationship also did not act as a disadvantage either. To take an example of this principle in action, we may refer to the two sons of the fourth Master. While Baba Pirthi Chand Ji sought to succeed the Guru Ji solely on the "strength" of his being son of the fourth Master, (Guru) Arjan Ji succeeded the fourth Master through his living in accordance with His Hukam. This was the same principle in action which had brought the Guruship to Guru Angad Dev Ji instead of Baba Sri Chand Ji, to Guru Amar Das Ji instead of Baba Datu Ji, to Guru Ram Das Ji instead of Baba Mohan Ji. And it was the same principle which brought the Guruship to Guru Harkrishen Ji and not Baba Ram Rai Ji, and ultimately led to the eternal Guruship of the Sabad Guru Ji and the Khalsa. Guru Nanak Dev Ji appointed his successor at Kartarpur Sahib but asked him to go and live at Khadur Sahib. Guru Angad Dev Ji asked his successor, Guru Amar Das Ji to live in Goindwal Sahib. Guru Amar Das Ji asked Jetha to search for a place other than Goindwal Sahib as a residence for the Sikhs. Jetha Ji found an open land about 25 miles from Goindwal Sahib, and he established himself there. He built a house for himself and got a tank excavated which was called Santokhsar Sahib. It is also said that the Guru Ji asked Jetha Ji to excavate another tank towards the east which would be called Amritsar-tank of nectar.

Succession of Guru Ram Das Ji

Guru Amar Das Ji asked for a special congregation and then asked Bhai Ballu Ji to bring coconut and five paise. He asked Bhai Jetha Ji to bathe and wear new clothes. Then the Guru Ji descended from his throne and made Bhai Jetha Ji sit on it and called him Guru Ram Das Ji. Baba Buddha Ji, according to the custom, put the symbol of Sovereignty on Guru Ram Das

Ji' forehead. Guru Amar Das Ji handed over the pothis of Gurbani to Guru Ram Das Ji and bowed to him, signifying his ascendance to Guruship. Among great rejoicing, all Sikhs made offerings according to their means and bowed to Guru Ram Das Ji. This ceremony was performed on August 30, 1574 at Goindwal Sahib.

Guru Amar Das Ji's Departure

Guru Amar Das Ji proclaimed (announced), "God's summons has come. Let there be no mourning when I have gone, sing God's praises, read God's Word (Gurbani), hear God's Word and obey God's Will." On the first of September 1574, Guru Amar Das Ji's spirit blended with the Master Spirit.

Guru Ram Das Ji (1534-1581, Guruship, 1574-1581)

Commenced the digging of holy tank of Sri Harmandir Sahib (Golden Temple) at Amritsar; established Sikh center at Amritsar.

Birth:	September 24, 1534	
Parentage:	Father:	Baba Hari Das Ji
	Mother:	Mata Daya Kaur Ji
Spouse:	Bibi Bhani Ji	
Offspring:	Prithi Chand, Mahadev and Arjun Dev.	
Jyoti Jyot Samaye:	September 1, 1581 at Goindwal Sahib	



The early life of Guru Ram Das Ji is referred to in the section on Guru Amar Das Ji. Many writers have expressed their opinion that Akbar granted the land only to Guru Ram Das Ji on which he founded the city of Ramdaspur (later known as Amritsar), and so they contend that the city of Amritsar was not founded during the time of Guru Amar Das Ji. It is also a well-known fact of Sikh history that Emperor Akbar came to Goindwal Sahib and he dined with the common people in the Guru Ji's langar before he could see the Guru Ji. It seems that the Emperor granted the estate in the name of Bibi Bhani Ji at that time, and Jetha Ji being her husband, was made in-charge of the estate by Guru Amar Das Ji. Guru Nanak Dev Ji awarded the Guruship to Bhai Lehna Ji and not to his sons, and it is obvious that in order to avoid the hostility (opposition) of his sons towards his successor, he asked Guru Angad Dev Ji to move to Khadur Sahib instead of continuing to live in Kartarpur Sahib. The same circumstances prevailed during the reign of the second and third Gurus. It is, therefore, quite likely that the planning of a new city was called for during the reign of Guru Amar Das Ji as mentioned in the section on the third Nanak. Guru Ram Das Ji left Goindwal Sahib for the new city. Many Sikhs followed the Guru Ji and settled there. At first this city was called Ramdaspur, which is now called Amritsar.

The institution of Guru-ka-langur (free kitchen) was growing and becoming a great force during the time of Guru Amar Das

Ji. Guru Ji ensured that social prejudices (discrimination) were renounced (stopped), and equality of mankind accepted by all those who came to seek his blessings. Every devotee, whether Hindu or Muslim, Brahmin or Shudra, rich or poor was asked to partake of food in the langar before he/she could see the Guru Ji.

Once when Guru Ji came to visit the langar Bhai Handal Ji was kneading dough. He was delighted to see Guru Ji and as he prepared to bow he realized that to maintain cleanliness he needed to keep his hands off the floor. He put his hands behind his back and bowed in front of Guru Ji. Guru Amar Das Ji was greatly impressed and appointed him as a preacher. He went back to his hometown of Jandiala and started preaching the Guru Ji's message.

Guru Ram Das Ji and Srichand Ji

Baba Srichand Ji, the eldest son of Guru Nanak Dev Ji, had founded a religious sect of his own known as Udasis. He visited Amritsar and came to see Guru Ram Das Ji. On seeing Guru Ji's long flowing beard, Baba Srichand Ji asked him jocularly (funnily) why he grew it that long. The Guru Ji replied, "To wipe the dust from the holy feet of the saints like you." 'Your this sweet humility is the magic that makes you so great and makes me feel so small, 'replied Baba Srichand Ji. Baba Srichand Ji promised the Guru Ji his co-operation. After that the Udasis spared no pains to serve Sikh religion. It is said that after the death of Banda Singh Bahadur Ji, when the Mughal rulers decided to root out Sikh religion, it was the Udasis who kept the Divine spark of the Sikh faith alight (burning).

Free Kitchen (Guru Ka Langar)

Like his predecessors, Guru Ram Das Ji carried on the work of Langar in a more elaborate and methodical way. As in the past strict adherence was made to the term 'Pangat' in Langar. Anybody irrespective of race, caste, creed, religion or gender, could partake in food without any hesitation. The caste system and pilgrimages were decried (condemned), and superstitions were denounced (criticized).

New Customs

Guru Ram Das Ji composed a hymn known as '**Lawan**' in **Suhi Mohalla 4, page 773** of Guru Granth Sahib Ji, and asked his Sikhs to recite them to solemnize Sikh marriages. The Shabad 'Lawan' embodies in itself a lesson for the couple to develop true love for each other. This Shabad is for a human being to develop love for the divine bridegroom. The Guru Ji composed the following Shabad to instruct his Sikhs in the practice of their religion:

"He who called himself a Sikh of the true Guru Ji, should rise early and meditate on God; He should make an effort early in the morning, bathe in the inner tank of nectar; Repeat God's Name under Guru Ji's instruction, and all his sins and transgressions (wrongdoings) shall be erased; At sunrise he should sing the Guru Ji's hymns, and whether sitting or standing meditate on God's Name; The disciple who at every breath meditated on God, will be dear to the Guru Ji; The Guru Ji

imparted instruction that disciple to whom my Lord bestows His grace; The servant Nanak Ji prayed for the dust of the feet of such a disciple of the Guru Ji who himself repeated God's Name and caused others to do so."

(Gauri Ki Var- Mohalla 4, p-305-6)

Selection of Guruship

Sahari Mal, Guru Ji's cousin from Lahore, invited the Guru Ji to grace his son's marriage. For some reason the Guru Ji could not go, but he asked his eldest son, Prithi Chand Ji, to attend the marriage. Prithi Chand Ji refused to go. His refusal is attributed to possibly two motives. It is said that he was incharge of the offerings that were made to the Guru Ji and was able to furtively (secretly) set aside much wealth for himself. If he had gone to Lahore, this illicit (illegal) gain would have stopped. Secondly, he thought that the time was fast approaching for the selection of a person to succeed his father as Guru Ji and so he should remain in Amritsar. Mahadev Ji, the Guru Ji's second son, did not want to go because of his indifference to worldly affairs. The third son, Arjan Ji, agreed to attend the marriage. He was instructed to stay on in Lahore after the marriage to look after the affairs of the Sikh Sangat of that place. After some time, he started feeling the pangs (pains) of separation for his father and the Guru Ji, and wrote three letters, two of which were intercepted (seized) by his elder brother, Prithi Chand. A letter marked '3', reached the Guru Ji and Arjan Ji was immediately recalled from Lahore. On his return he told his father that he had sent three letters. The truth came to light and Prithi Chand was forced to produce the other two letters. Thus, Prithi Chand's actions were exposed. Guru Ram Das Ji embraced Arjan Ji, sent for five paise and a coconut, and placed them before him. He descended from his throne, seated him there before the whole assembly of the Sikhs. Baba Buddha Ji affixed the mark of spiritual sovereignty to Arjan Ji's forehead, and thus he was proclaimed (announced) as Guru Arjan Dev Ji. This happened in August 1581. Prithi Chand became so mad that he addressed his father in abusive language. He told Baba Buddha Ji that his father acted improperly in giving Guruship to his younger brother. He vowed (pledged or declared) that he would remove Guru Arjan Dev Ji and would seat himself on the Gurgaddi (Throne). The Guru Ji counselled him not to quarrel about it, but Prithi Chand refused to submit and adopted an attitude of open defiance (rebelliousness or disobedience). Having nominated Guru Arjan Dev Ji, Guru Ram Das Ji left for his old headquarters at Goindwal Sahib. After a few days he left this world on the first of September 1581.

GURU ARJAN DEV Ji (1563-1606, Guruship 1581-1606)

Birth:	April 15, 1563, at Goindwal Sahib in Distt. Amritsar, Punjab.	
Parentage:	Father:	Guru Ramdas Ji
	Mother:	Bibi Bhani Ji
Spouse:	Mata Ganga Ji D/o Krishen Chand Ji, Meo village, Distt. Jalandhar	
Offspring:	Guru Hargobind Ji	
Jyoti Jyot Samaye:	May 30, 1606	



Completion of building of Sri Harmandir Sahib Ji (Golden Temple); Adi Granth compiled and installed in Sri Harmandir Sahib, Amritsar; Built many Gurudwaras and sacred tanks and pools. Under extreme circumstances, advised use of military force to save religion.

Guru Arjan Dev Ji was born in Goindwal Sahib, a small town in Amritsar district, on April 15, 1563. He was the youngest son of Guru Ram Das Ji and Bibi Bhani Ji. Guru Arjan Dev Ji was married to Mata Ganga Ji, daughter of Krishen Chand Ji, a resident of Meo village near PHILLAUR in Jalandhar district. The marriage took place in 1589 when he was about 26 years old. Guru Ram Das Ji began excavation of two tanks named Santokhsar and Amritsar and started the foundation of the city of Ramdaspur. After his father, Guru Arjan Dev Ji applied himself to the task of completing the tanks and extending the city. It was his practice to go every day and superintend the work.

Masand System

Guru Nanak Dev Ji during his missionary tours had established Sangats at various places throughout the subcontinent and beyond. The connection with the center was kept up by the constant visits of the Sikhs to the Guru Ji. During Guru Amar Das Ji's time the missionary work became more regular and methodical. He divided the Sikh spiritual kingdom into twenty-two Manjis (districts). Guru Ram Das Ji established the nucleus of a new order of missionaries called Masands. The word Masand seems to have come from 'Mas Nad' which is shorter form of 'Masned-i-Ali' or His Excellency, the title which the Mughal Governors often held. The purpose of this organization was to spread the Sikh faith at a rapid pace and to collect money for the construction of tanks and the city of Ramdaspur. Guru Arjan Dev Ji organized Masand system afresh. He appointed new Masands to look after the secular as well as spiritual affairs of the Sikhs. Masands were required to collect Daswandh (one-tenth of income) from the Sikhs which was then contributed towards the Guru Ji's treasury (Golak) for use in community projects like building houses, providing langar, etc. Some writers are of the opinion that Daswandh was raised under compulsion. Daswandh was never raised under any pressure nor was it considered 'a tax'. Whatever the Sikhs contributed or are contributing even today, is totally out of free will, love and devotion. Masands were required to pay annual visits to Amritsar at the Vaisakhi fair to receive instructions from the Guru Ji and to hand over the amount of Daswandh collected. Regular accounts of these offerings were kept and receipts were issued. Apart from financial duties, Masands were vigorous preachers. For the ceremony of initiation the Charan-Amrit was the one administered by the Guru Ji himself. Since it was not possible for the Guru Ji to be present physically everywhere, the authority was delegated to the local missionaries to enroll new members of the Sikh Sangat by administering Charan-Amrit prepared by them in the prescribed manner. It attracted a large number of converts. During the time of Guru Arjan Dev Ji, there was hardly any place in India where the Sikhs were not found. Masands worked very hard to propagate Sikhism in every corner of the country.

Completion of Construction Work

Guru Arjan Dev Ji completed the unfinished work of excavation of tanks-Santokhsar and Amritsar. Baba Buddha Ji was appointed to supervise the work of construction. Santokhsar Sahib was completed in 1587-89. Having completed the tank,

the Guru Ji laid down the foundation of Harmandar Sahib ("Place of the Lord") which is sometimes erroneously called Golden Temple ("Golden or Gold Place"), in the center of the tank. It is said that the Sikhs represented to the Guru Ji that Harmandar Sahib should be the tallest building in the neighborhood. The Guru Ji explained, "Harmandar Sahib should be the lowest because what is humble shall be exalted (honored). The more a tree is covered with fruit, the more its branches descend to the earth. Mian Mir, a famous Muslim saint, was a friend and a devotee of the Guru Ji. The Guru Ji asked Mian Mir to lay the foundation stone of Harmandar. Thus, Mian Mir laid the brick in January 1589. The head mason (builder) moved the brick to place it in order. Whereupon the Guru Ji prophesied (forecasted) that since the brick was moved by the mason, the foundation of the temple would be laid again in the coming times. His words were subsequently fulfilled as Ahmad Shah Abdali destroyed the temple and desecrated (damaged) the tank in 1763. However, two years later, the great army of the Khalsa recovered possession of the temple, re-laid its foundation and reconstructed it. Hindu temples were closed on three sides and their entrances were generally towards the east while Muslim mosques had entrances towards the west. Harmandar Sahib, the holy Sikh temple had entrance on all four sides. This denotes that God was in all the directions; and secondly four doors in the four directions (east, west, north and south) meant that all the four castes would have equal access to the temple. Whereas the Hindu temples were only open to the chosen classes, the Golden Temple was open to all who would seek God. Muslim mosques were open only to Muslim men; the Golden temple was open equally to all men, women and children, irrespective of caste, creed, race, color, sex, religion or nationality. The Adi Granth, Sikh Holy Scripture, was placed in the center of the temple. When the construction of the tank and the temple was completed, Guru Arjan Dev Ji uttered the following Sabad in joy and gratitude:

"The Creator stood in the midst of the work,
And not a hair of any man's head was touched.
The Guru maketh my ablution successful.
And by repeating God's Name, sins shall depart.
O saints, Ramdas tank is beautiful,
He who batheth in it shall save himself and the souls of his family.
The whole world shall congratulate him,
And he shall obtain the reward his heart desireth.
He who while meditating on his God Cometh to bathe here shall be made safe and whole.
He who batheth in the saints' tank shall obtain final salvation.
Meditating on God's Name, He shall not suffer transmigration.
He to whom God is merciful Knoweth divine knowledge.
His cares and anxieties shall depart
Who seeketh the protection of Baba Nanak and God."

(Sorath Mohalla 5, p-623)

NOTE: It should be pointed out here that bathing alone in the tank of Golden Temple cannot give the desired salvation (redemption). The above Shabad should not be taken for any pilgrimage of rituals. It does not mean a mere journey to holy place. Sikh faith rejects all ceremonial acts. In fact, there are two tanks in Amritsar-outer tank and inner tank. First one is the outer tank full of water. It is customary for a Sikh to take bath every morning-to clean and purify his body before going in the 'presence of God', that is meditation. Thus, the outer tank in Amritsar serves that purpose. A Sikh's mission is not complete here. Guru Amar Das Ji confirms this:

'If mind is sinful, everything is sinful,
By washing the body, mind will not become pure.'

(Wadhans Mohalla 3, p-558)

Then there is the inner tank called Harmandar Sahib. That tank is 'Gurbani'-Guru Granth Sahib Ji which is full of 'Praise and Prayer'- NAAM. After washing outer self in the outer tank, a Sikh goes to the inner tank to cleanse his sinful mind in the tank of Naam. That is what Guru Nanak Ji calls pilgrimage:

"Pilgrimage is Naam."

(Dhanasri Mohalla 1 Chhant, p-687)

Without Naam immersing in water countless times, will not deliver salvation (redemption). This process of cleansing sinful mind in the inner tank of Naam is the pre-requisite for spiritual growth. It leads to graduation to spiritual consciousness-a breakthrough to Eternal illumination. After cleaning his inner and outer self, a Sikh realizes the glory of Naam and enters a stage of eternal bliss, and thereby merges with the Eternal Being. A body is dead without life, and life itself is dead without Naam. What is then Amritsar? When there was no sign of the city of Amritsar, Guru Nanak Dev Ji asked his disciples to bathe in 'Amritsar':

- a) "Bikhia mal jai amritsar navo Gur santokh paya." **(Maru Mohalla 1, p-1043)**

Translation: 'All sins are washed away by bathing in Amritsar and by Guru Ji's grace, contentment is obtained.'

- b) "Gur sagar amritsar, jo echhai so phal pai." **(Maru Mohalla 1, p-1011-12)**

Translation: 'Divine Word (Gurbani) is Amritsar, whosoever bathes in it, will get his desire fulfilled.'

- c) "Untar nirmal amritsar nai." **(Asa Mohalla 3, p-363)**

Translation: 'Impurities of mind are washed away by bathing in Amritsar.'

- d) "Undro trisna agan bujhi Har amritsar nata." **(Mohalla 3-pauri, p-510)**

Translation: 'The inner fire of desires gone when bathed in Amritsar.'

- e) "Meil gae man nirmal hoa Amritsar tirath nai." **(Mohalla 3, p-587)**

Translation: 'Impurities gone and mind becometh pure When bathed in the pilgrimage of Amritsar.'

All the above verses of Guru Nanak Dev Ji and Guru Amar Das Ji give reference of 'Amritsar' when there was no trace of the city or the tank of Amritsar. That means that **Amritsar** actually and literally means **Tank of Nectar**, which is **Gurbani**, the

Divine Word. Thus, pilgrimage of Amritsar means the pilgrimage of one's mind in the Divine Word, the NAAM. Without Naam, bathing hundreds of times cannot purge (clean) mind of its impurities and therefore salvation cannot be achieved: "Mal haumai dhoti kiva na uterai je sau tirath nai."

(Sri Rag Mohalla 3, p-39)

The Guru Ji says that without Naam, all other acts to attain salvation, are futile:

"Nam bina phokat sabh karma jiun bajigar bharm bhulai." ***(Parbhati Mohalla 1, p-1343)***

Translation: 'Without Naam, all acts are futile as an actor's role in drama, make him not real.'

When the tank and the temple were completed, there was great rejoicing. The enormous exertions (pains or energies) and sacrifices were made by the Sikhs. The Guru Ji honored all those Sikhs who had put in dedicated service to ensure the completion of the projects. Eminent among those people were: Baba Buddha Ji, Bhai Bhagtu Ji, Bhai Bahla Ji, Bhai Kalyana Ji, Bhai Ajab Ji, Bhai Ajaib Ji, Bhai Umar Shah Ji, Bhai Sangho Ji, Bhai Salho Ji and Bhai Jetha Ji. Baba Buddha Ji was made in-charge of the Harmandir Sahib. Bhai Bhagtu Ji was instructed to preach Sikh doctrine (principles) in the Malwa region and Bhai Salho Ji was made the superintendent of the city to look after its development. The city of Ramdasapur was, in the course of time, called Amritsar. Because of Guru Ji's residence and the central place of worship, Amritsar became the center of the Sikh activities.

Animosity (Hatred) of Prithi Chand

As referred to in the earlier, Prithi Chand was superseded (surpassed) and the Guruship was conferred (bestowed) on his youngest brother by his father, Guru Ram Das Ji. Upon this Prithi Chand adopted an attitude of open defiance (rebelliousness). He met Sulhi Khan, a revenue officer of Lahore province and told him that he was filing a complaint to the Emperor against his youngest brother for superseding him. Next, he conspired with the headmen of the area who then told Guru Arjan Dev Ji that being the eldest son, Prithi Chand had the right to the property of his father. The Guru Ji said that all the property belonged to the Sangat and not to any person. At this Prithi Chand forcibly took possession of the property belonging to the Guru-Ghar. Prithi Chand in alliance with Sulhi Khan found ample opportunities to harass Guru Ji. However, Wazir Khan, Akbar's assistant prime minister, interposed (intervened) on behalf of the Guru Ji and prevailed on Sulhi Khan to bring the two brothers to a compromise. By listening to Guru Ji's Sukhmani (The song of Eternal peace compiled by Guru Arjan Dev Ji), Wazir Khan was restored to perfect health from dropsy ailment. This was the reason why Wazir Khan supported Guru Ji's cause. Although the compromise had been affected, Prithi Chand continued to create every possible trouble for the Guru Ji. Guru Ji decided to leave Amritsar and make a tour of Majha, an area between the rivers Ravi and Beas.

Preaching Tours of Guru Ji

The Guru Ji first visited Khadur Sahib and then proceeded to Sarhau where he sought to obtain land to build a dwelling. A Sikh from the village Bhaini invited the Guru Ji to visit him. When he arrived there, it was late at night. The wife of the Sikh

prepared a dish of broken bread with butter and sugar and laid it before the Guru Ji. He enjoyed the dish prepared with love and devotion. He stayed there a few more days and in return he gave the village his own Chola and renamed the village Chola Sahib. The Guru Ji then visited village Khanpur, situated between Goindwal Sahib and the present city of Tarn Taran. He was accompanied by five Sikhs including Bhai Bidhi Chand Ji and Bhai Gurdas Ji. It was a cold night, and wintry winds were blowing hard. Hema, a devout Sikh of that village, came and requested the Guru Ji to visit his poor dwelling and bless it with his holy presence. Seeing his love and devotion, Guru Ji accepted his hospitality. Hema cooked and supplied his best food for the party. He took his sole blanket and put it under the Guru Ji as bedding, who seeing Hema's devotion uttered the following Sabad:

"Very beautiful is the hut in which God's praises are sung,
While the mansion in which God is forgotten is of no avail.
There is a pleasure even in poverty when in the company of saints God is remembered,
May that grandeur which is bound up with mammon, perish!
Blessed is turning a hand mill or wearing a coarse blanket, if the heart is happy and contented.
That empire is of no avail which conferred not satisfaction,
Those who wander even naked in the love of one God obtain honor.
Vain are silks and satins, attachment to which maketh man covetous.
Everything is in Thy power, O God; Thou acted and caused to act.
May Nanak obtain the gift of remembering Thee at every breath."

(Rag Suhi Mohalla 5, p-745)

The Guru Ji stayed there for some time. During his stay, Hema obtained his desire and went to his final rest. After Guru Ji's departure, the emperor's viceroy, who for some reason became dissatisfied with the inhabitants of Khanpur, sent his army and razed (destroyed) the village to the ground and massacred (murdered) its chief residents. From there he proceeded to the village of Khaira where he was attracted by the natural environments. He had a very warm welcome from the headmen. They afterwards assisted him in obtaining land from the villagers on which he laid down the foundation of what is now the famous city of Tarn Taran; and he proceeded to construct a tank there. This happened in 1590. The Guru Ji, at a great expense, built brick-kiln (furnace) for baking the bricks. The local officer named Nur-ud-din seized the bricks for the construction of a Sarai that was being built at Government expense. The Sikhs resented (disliked) and requested the Guru Ji to write to the Emperor against this high-handedness of Nur-ud-din, but the Guru Ji refused to take notice of the outrage. He left quietly and waited for better times for the completion of the project. After sometimes the tank was completed. The Guru Ji then crossed the river Beas and proceeded to Jalandhar area where he purchased land to build city to be named Kartarpur (city of Creator). He with his own hands cut the first sod (lawn) for the construction of the city and a well to supply water to the inhabitants. The well was called Gangsar. He went to Nakka at the invitation of his devotees. He visited Khemkaran, Chunian and other villages. Then he reached Jambar and remained there for some time. Many residents became his Sikhs in that area. At the invitation of his Sikhs, the Guru Ji went to Lahore. People of all classes assembled to

see him. Jogi Shambhunath, Shah Husain, Shah Suleman and others came to see the Guru Ji beseeching (earnest) soul-saving religious instruction. The Guru Ji uttered the following Shabad on that occasion:

"O wise men, think of the Lord in your hearts,
The true King, the Releaser from bondage, dwelleth in the hearts by the mind's affection.
Nothing is equal in value to the sight of God.
Thou art the pure Cherisher;
Thou art the Lord great and Incomparable.
Give me Thy hand, O Brave One; Thou art the only one to assist me.
O Creator, by Thy power, didst
Thou create the world; Thou art Nanak's prop."

(Tilang Mohalla 5, p-724)

This Shabad, when heard by the Viceroy of Lahore, produced a profound impression on his mind. He asked the Guru Ji if he could render any service to him. Upon his consent, the viceroy got a Baoli excavated. From there he went to the shrine of Guru Nanak Dev Ji at Dera Baba Nanak. After that he proceeded to Barath to visit Sri Chand, Guru Nanak Dev Ji's son. The Guru Ji returned to Amritsar, but Prithi Chand still continued to create problems for him. Prithi Chand's wife was very upset and complained, "The eldest son has been superseded. The youngest one obtained the Guruship and the whole world, both Emperor and the common man, worships him." Prithi Chand replied, "Arjan has no son and so his prosperity is short-lived. Our son Meharban will be the next Guru Ji." Guru Ji's wife heard this conversation and reported it to the Guru Ji and prayed that he should grant her a son. He bade her to pay no heed (care) to the remarks of Prithi Chand or his wife but should continue to repeat true Name. One day again she requested the Guru Ji, "O King, they who seek thy protection, obtain happiness in this life and salvation in the next. My married life would be happier if you granted me a son." The Guru Ji always blessed his Sikhs and then most of the religious acts were performed through them. When his wife continued pressing for the gift of a son, he told her to go to his revered (holy or sacred) Sikh, Baba Buddha Ji and pray for the desired gift. Next day the Guru Ji's wife set out in great state to see Baba Buddha Ji. She took her attendants and the wives of the headmen of Amritsar and rode in carriages with great pomp (ceremony) and show. She carried plates of sweets as an offering to the saint. When Baba Buddha Ji saw the procession he remarked, "What happened! Is there a stampede from Amritsar where the inhabitants have left the city and are coming here?" She placed plates of sweets before Baba Buddha Ji and prayed for his blessing. Baba Buddha Ji replied, "Respected lady, I am only a servant of your house. It is only the Guru Ji who is an ocean of supernatural power, who fulfills everyone's desires. I am also not worthy of these delicious dishes. Were I to eat them, how could I, afterwards, think of cutting the grass?"

So she came back very much disappointed and narrated the whole story to the Guru Ji, who then remarked, "The saints and the true Guru Ji are not pleased with display of pomp. If you desire anything from them, appear before them not in a state of superiority but in a humble manner. If you still desire the saint's blessing, then with devotion in thy heart, prepare bread

with your hands, dress yourself like an ordinary person and go alone on foot. "As instructed by the Guru Ji, she proceeded all alone next day. On seeing her Baba Buddha Ji said, "Hail O lady! Give me what you have brought. "While eating he said, "The Guru Ji is the owner of the storehouse, but I have received instructions to open it. As you have given me food of my heart's content, so shall you have a son of thy heart's content. "On her return she told the Guru Ji about the graciousness of Baba Buddha Ji. When Prithi Chand learnt the news of Guru Ji's wife's pregnancy, they got very upset and instigated Sulhi Khan against the Guru Ji. To avoid conflict, the Guru Ji moved to village Wadali, about six to seven miles away from Amritsar. On 19th of June 1595 (21st of the month of Harh, Sambat 1652), Guru Ji's wife gave birth to a son named HarGobind at Wadali. On the birth of his son, the Guru Ji uttered the following Shabad:

"The True Guru Ji sent me a Son

A long-lived son hath been born by destiny.

When he took his dwelling in the womb,

His mother's heart was exceedingly glad.

The destiny recorded in the beginning hath become manifest to all.

By God's order the boy hath been born in the tenth month.

(Asa Mohalla 5, p-396)

On hearing the birth of Har Gobind, Prithi Chand and his wife were very saddened. They immediately began to hatch conspiracies to put an end to the life of the infant Har Gobind. Several attempts were made to this effect, but none succeeded in its intent. Sikhs from distant places visited Amritsar during the absence of the Guru Ji. Prithi Chand made efforts to convince them that he was the real Guru Ji but could not succeed in his mission. When Har Gobind was two years old, some prominent Sikhs came to Wadali and requested the Guru Ji to return to Amritsar which he did. Har Gobind became ill with smallpox of very infectious type. The people suggested to the Guru Ji to make offerings to the goddess of smallpox but he rejected their advice to worship the goddess for the recovery of his son's illness. He, rather, stressed the worship of only one God who is the Creator and the sole Cherisher. The Guru Ji uttered many Shabads in Rag Bilawal and Sorath on this subject. By the grace of God, Har Gobind recovered fully in a few days. Prithi Chand went to Delhi with Sulhi Khan to complain against the Guru Ji to the Emperor. Before his departure to Delhi, Guru Ji's other brother, Bhai Mahadev Ji and Bhai Gurdas Ji tried to restrain Prithi Chand but he would not listen. Sulhi Khan presented the complaint to the Emperor who decided not to interfere in the affairs of religious men and secondly he concluded that the charges were not true. Prithi Chand was crushed by his disappointment. When Har Gobind became of a suitable age to receive instructions, he was entrusted (assigned) to Baba Buddha Ji for his education. Baba Buddha Ji gave him adequate lessons and also taught him the use of offensive and defensive weapons, riding, chemistry, astronomy, medicine, agriculture, administration and other sciences.

Compilation of Aadi Granth

Prithi Chand was composing his own religious hymns which he described as compositions of Guru Nanak Dev Ji and his successors. The ignorant people did not have sufficient knowledge to discriminate. Guru Arjan Dev Ji, therefore, felt the need to lay down rules to guide his followers in their daily religious duties. He made plans for the compilation of Adi Granth. For that purpose, he chose a secluded (isolated) spot outside the city which is now called Ramsar. He got a tank excavated there. Tents were erected for the accommodation. Guru Arjan Dev Ji took abode near the tank and dictated hymns to Bhai Gurdas Ji who wrote them down. The verses were arranged according to Rags or musical measures. The hymns of the first Guru came first as Mohalla 1 (read as Mohalla pehla), then those of the second Guru- Mohalla II (read as Mohalla Duja) and so on. After the Bani of the Gurus, came the verses of the Bhagats or the "men-of-God". The hymns of the Adi Granth were thus set according to thirty-one Classical Ragas. When the composition was completed, the Guru Ji then wrote in Raag Mundhawani a conclusion and affixed his seal thereto:

"Three things have been put into the vessel- truth, patience, and meditation.

The ambrosial Name of God, the support of all, hath also been put therein.

He, who eat and digest it, shall be saved.

This provision should never be abandoned; ever clasp it to your hearts.

By remembering God's feet, we cross the world of Maya; Nanak, everything is extension of God."

(Mundhawani Mohalla 5, p-1429)

After this the Guru Ji uttered the following Slok:

"I can't appreciate what Thou didst for me, and yet Thou made me worthy. I am virtue less;

I possess no merit, and yet Thou Thyself hast compassion on me.

Thou showed compassion and kindness unto me; I have found true Guru, the friend.

Nanak, If I obtain the Name, I shall live, and my body and soul shall be refreshed."

(Slok Mohalla 5, p-1429)

A Muslim might never like to read a hymn of a Hindu saint, and by the same token a Hindu might not like to hear the religious verses of a Muslim saint. The Hindus did not allow a saint, born in low caste family, to enter the Hindu temple. This was the religious fanaticism (discrimination) prevailing at that time. Guru Arjan Dev Ji, therefore, created an ocean in which all rivers and streams could fall and assume the appearance of the ocean itself. The composition of such an ocean was completed on Bhadon Vadi 1, Sambat 1661 (1604 CE) and was called Adi Granth. It was by no means a scripture for the Sikhs alone, but it is universal in character. It contained no life story of the Gurus but only the Universal Truth, each and every word of which was dedicated to the Glory of the Almighty God only. The composition of Adi Granth consisted of the hymns of the first five Gurus, Hindu saints (Brahmans as well as Shudras) and Muslim Sufis. These saints were: Beni Ji, Bhikhan Ji, Dhanna Ji, Farid Ji, Jai Dev Ji, Kabir Ji, Nam Dev Ji, Parmanand Ji, Pipa Ji, Ramanand Ji, Ravidas Ji, Sain Ji, Sadhna Ji, Sur Das Ji and Trilochan Ji.

It also contained the hymns of Minstrels (musician) (Bhats and Bards). These minstrels became Sikhs of the Guru, they were- Kal Ji, Jalap Ji, Bhika Ji, Sal Ji, Bhal Ji, Nal Ji, Bal Ji, Gyand Ji, Mathura Ji, Kirat Ji and Harbans Ji. It also consisted of Var of Satta and Balwand, Ramkali Sad by Sundar Ji and five Shabads of Mardana Ji, the minstrel of Guru Nanak Dev Ji. On Bhadon Sudi first, Sambat 1661 (1604 CE), Adi Granth was installed in the Harmandar Sahib and Baba Buddha Ji was appointed as the first Granthi (priest).

Prithi Chand's Jealousy Continued

Prithi Chand addressed the Qazis and the Pandits who had enmity towards the Guru Ji on account of his compilation of Adi Granth and he induced them to make a complaint to the Emperor that Guru Arjan Dev Ji had compiled a Granth in which Muslim and Hindu prophets were reviled (hated). Upon this the Emperor sent for the Guru Ji and the Granth. The Guru Ji did not go himself but sent Baba Buddha Ji and Bhai Gurdas Ji to read to the Emperor from the Granth. Various stanzas (Shabads) were read to him, and Emperor Akbar was very much pleased and said, "Except love and devotion to God, I find neither praise nor blame of any one in the Granth. It is a volume worthy of reverence (worship). "Guru Ji's slanderers (backbiters) and enemies were stunned. Akbar gave dresses of honor to Baba Buddha Ji and Bhai Gurdas Ji and promised to visit the Guru Ji on his way back from Lahore. As promised Akbar visited Guru Ji on his return journey to Delhi. He was charmed and fascinated with Guru Ji's saintly bearing. The Emperor partook of the Guru Ji's hospitality and prayed that he be allowed to make contributions to secure spiritual and temporal welfare and happiness. The Guru Ji replied, "The welfare and happiness of monarchs depend on cherishing their subjects and doing justice. "The Guru Ji then stated that there was a severe famine (starvation or food crisis) in the land and cultivators required some consideration. The Emperor remitted the revenue of the Punjab for that year. The Guru Ji's fame and influence had largely increased owing to the respect the Emperor had shown him. This became a cause of greater agony to Prithi Chand.

Martyrdom of Guru Arjan Dev Ji

During the reign of Guru Arjan Dev Ji, numerous people joined Sikhism in Punjab and in various other parts of the subcontinent and even in the neighboring countries. It is said that the hill Rajas of Kulu, Suket, Haripur and Chamba visited the Guru Ji and became his followers as did the Raja of Mandi. Guru Ji's fame and influence became widespread. At that time Chandu Lal was Emperor Akbar's Diwan or financial advisor. He was originally an inhabitant of Rohela village in Gurdaspur district of Punjab. His official duties necessitated him to reside in Delhi. He had a young daughter of extreme beauty. Her mother, one day, said to her father, "Our daughter is growing to maturity. We should search for a husband for her." Chandu Lal, therefore, sent his family priest and barber in search for a suitable match for his daughter.

The priest and the barber searched every city in the Punjab but could not find a satisfactory match. One day again Chandu's wife insisted that they should continue their efforts. So, the priest and the barber were again dispatched for the purpose. They searched and searched and when they reached Lahore, they heard about the Guru Ji's young son, Har Gobind Ji. They went to Amritsar and found Har Gobind Ji as the most suitable match for the young girl. They came back and reported to

Chandu accordingly. They gave their analysis on the excellence of Har Gobind and the enormous respect that his father was commanding in the city of Amritsar. Chandu was not pleased hearing praises of the Guru Ji, so he asked the priest and the barber, "Do you think him equal to me? Guru Ji's caste is inferior to me. You desire to put the ornamental tile of top story into a gutter! Where I am, the imperial finance minister, and where is the Guru Ji, though he may be an object of veneration (honor or respect) to his followers?" After the husband and wife had argued the whole night over the matter, it was decided that their daughter should be given in marriage to Har Gobind Ji. The marriage presents were, therefore, dispatched to Amritsar. It came to the ears of the Sikhs of Delhi that Chandu had used derogatory (insulting) expressions for the Guru Ji. They sent a messenger with a letter explaining Chandu's utterances (expressions) and prayed to the Guru Ji to reject his alliance. The Sikhs of Delhi as well as of Amritsar prayed that the alliance of a haughty (arrogant) head like Chandu should not be accepted.

The Guru Ji was obliged to accept the advice of his Sikhs and so with utmost humility he told the matchmakers, "I am contented with my humble lot and desire not an alliance with the great. An ornamental tile should not be put in a gutter." While the matchmakers were still remonstrating (arguing), a Sikh, Narain Das, a grandson of Bhai Paro Ji (a famous Sikh of Guru Amar Das Ji) stood in the congregation and beseeched (pleaded) the Guru Ji, "O king, I am the dust of thy lotus feet. I have a daughter whom my wife and I have vowed (declared) to offer to thy son. If you make her the slave of thy feet, I shall be fortunate. I am a poor dishonored Sikh and thou art the honor of the dishonored. The Guru Ji replied, "If you have love in your heart, then your proposal is acceptable to me." Narain Das at once went and purchased the marriage presents and betrothal (engagement) ceremony was performed. Upon this another Sikh, Hari Chand stood up and appealed, "O true king, I have vowed (declared) to give my daughter to thy son. If my petition pleaseth thee, I will give my daughter as a servant to Hargobind Ji." The Guru Ji though unwilling at first to accept a second wife for his son, felt that he could not reject the offer of a faithful Sikh. All this happened in the presence of Chandu's matchmakers who went back to Delhi and disappointed their master with sad news. Chandu was very much incensed (upset) and he wrote a letter to the Guru Ji apologizing for his thoughtless expressions. He pleaded with the Guru Ji that if he accepted his alliance, he would give large dowry to his daughter and he would have many favors conferred on him (Guru Ji) by the Emperor. In the end, he wrote that he was already on bad terms with his brother Prithi Chand and if he fell out with him too, it might ignite a blazing fire, which would be difficult to extinguish. He dispatched the letter with the priest. The Guru Ji having read it, stated, "It is the pride that ruins men. Man suffers for his acts. They, whom the Creator joined, is united and they, whom men joined, are not. It is the Guru Ji's rule to comply with the wishes of his Sikhs. Their words are immutable (indisputable). As for his threats, I have no fear because God is the guardian of all." The priest returned with this message. This set the stage for Chandu's evil designs against the Guru Ji. The Emperor Akbar died soon after and was succeeded by his son Jahangir.

Akbar had nominated his grandson Khusro in suppression of his son. Khusro claimed Punjab and Afghanistan, which his father, Jahangir, was unwilling to concede (accept) to him. Jahangir ordered Khusro's arrest, but the latter escaped and went towards Afghanistan. On his way, he visited Guru Ji at Tarn Taran and told him that he was without any friends, needy,

poor and had no travelling expenses. So, he begged the Guru Ji for financial assistance. Khusro had previously visited the Guru Ji accompanying his grandfather Akbar and was, therefore, very well known to him. Secondly, in Guru Ji's house everybody-friend or enemy, king or poor person, is treated equally. The Guru Ji knew what was coming, but seeing the plight (difficulty) of the prince, he gave Khusro financial help. Khusro was, however, seized while crossing Jhelum, by the imperial forces and was brought in chains to his father. Prithi Chand continued to retain the assistance and co-operation of Sulhi Khan against the Guru Ji. On the pretext of collecting revenue in the Punjab, Sulhi Khan obtained leave from the Emperor. On his way, he visited Prithi Chand at his village Kotha where they concocted (made or prepared) plans for the Guru Ji's destruction. In the meantime, however, Prithi Chand took Sulhi Khan to show his brick-kilns (furnace), where Sulhi Khan met with his accidental death by his sudden fall in the live brick-kiln. Prithi Chand was very much saddened at the death of his ally in evil. In those circumstances, Chandu came to his rescue and filled the gap.

Chandu wrote to Prithi Chand to use his influence to bring his daughter's alliance with Har Gobind Ji. Prithi Chand was ready to assist Chandu in his evil designs against the Guru Ji. He wrote back that the Guru Ji who had deprived him of his right over Guruship, was already his enemy; and he would only be so happy to assist in meeting him with adequate punishment. In his letter he begged Chandu to use his influence with the Emperor to bring the Guru Ji to justice. So, they both concocted (prepared) a plan to induce the Emperor by some means to visit Punjab where they would have an opportunity to enter into some conspiracy against the Guru Ji. Chandu's scheme was successful and in a short period of time the Emperor came to Punjab. He told the Emperor that Guru Arjan Dev Ji was acting as his rival in Punjab by entertaining thieves and exercising independent authority. Upon this, the Emperor sent an order to the Guru Ji through Sulabi Khan, the nephew of late Sulhi Khan, to abstain from such practices. On his journey to Amritsar, Sulabi Khan confronted (encountered) with some Pathans and was killed. When Chandu heard the death of Sulabi Khan, he convinced the Emperor that it had been done through the machinations (conspiracy) of the Guru Ji. He added that he had done many such misdeeds. For example, the Guru Ji had deprived his elder brother Prithi Chand of his rights over Guruship and had also endeavored (try hard) to deprive (remove) Hindus and Muslims of their religions. The Emperor immediately sent for Prithi Chand who was overjoyed with the invitation. He made preparations to go to the Emperor but after the dinner he got a cramp in his stomach and died the same night. Meharban, son of Prithi Chand, wasted no time after the death of his father in informing Chandu, who in turn informed the Emperor that Guru Ji had blessed Khusro and had promised that he would become the Emperor. The Emperor was also notified that the Pundits and the Qazis were enraged (angry) at the compilation of Adi Granth which blasphemed (cursed) the worship rules of the Hindus and the prayer and fasting of the Muslims. By such accusations, Chandu induced the Emperor to summon Guru Arjan Dev Ji. Emperor Jahangir writes in his autobiography:

"In Goindwal Sahib, which is on the river Biah (Beas), there was a Hindu named Arjan, in the garments of sainthood and sanctity so much so, that he had captured many of the simple-hearted of the Hindus and even the ignorant and foolish followers of Islam, by his ways and manners, and they had loudly sounded the drum of his holiness. They called him Guru Ji and from all sides stupid people crowded to worship and manifest complete faith in him. For three or four generations (of

spiritual successors) they kept this shop warm. Many times it occurred to me to put a stop to this vain affair or to bring him into the assembly of the people of Islam. At last, when Khusro passed along this road, this insignificant fellow proposed to wait upon him. Khusro happened to halt at the place where he was, and he came out and did homage to him. He behaved to Khusro in certain special ways and made on his forehead a fingermark of saffron, which the Indians call Qashqa and is considered propitious. When this came to my ears and I fully knew his heresies, I ordered that he should be brought into my presence and having handed over his houses, dwelling places, and children to Murtaza Khan (Sheikh Farid Bukhari) and having confiscated his property I ordered that he should be put to death with tortures."

The following events led to the Guru Ji's summons by the Emperor resulting in martyrdom:

To begin with, it was his elder brother, Prithi Chand, who devoted his whole life to harm the Guru Ji in every possible way. Secondly, Chandu's animosity (hatred) over his daughter's non-alliance with the Guru Ji's son, is considered the main fuel. These men with jealousies in their hearts, concocted (prepared) the real story of Khusro to rouse the wrath of Emperor Jahangir which added fuel to the blazing fire. Along with these circumstances Guru Ji's increasing influence to bring crowds of Hindus and Muslims to Sikh way of life, created a stir in the minds of the Pundits (Brahmans) and the Qazis (Muslim priests). The compilation of Adi Granth was considered a serious blow to other religions. Through all these circumstances Guru Arjan Dev Ji fell victim to the bigotry and inhumanity of the Mohammadan Emperor. Before his departure to Lahore, the Guru Ji appointed his son, Har Gobind Ji, as his successor and gave suitable instructions. He took five Sikhs, Bhai Bidhi Chand Ji, Bhai Langaha Ji, Bhai Piara Ji, Bhai Jetha Ji, and Bhai Pirana Ji, with him. Some writers say that Emperor Jahangir had gone to Kashmir before the arrival of the Guru Ji in Lahore.

The Emperor Jahangir addressed the Guru Ji, "Thou art a saint, a great teacher, and a holy man; You look on all, rich and poor, alike. It was, therefore, not proper for you to give money to my enemy Khusro."

The Guru Ji Replied,

"I regard all people, whether Hindu or Musalman, rich or poor, friend or enemy, as equals; and it is on this account that I gave your son some money for his journey, and not because he was in opposition to you. If I had not assisted him in his miserable condition, and so shown some regard for the kindness of thy father, Emperor Akbar to myself, all men would have despised (hated) me for my heartlessness and ingratitude, or they would have said that I was afraid of you. This would have been unworthy of a follower of Guru Nanak Dev Ji."

The Guru Ji's reply did not sooth Jahangir's feelings and he ordered him to pay two lakhs of rupees (two hundred thousand rupees), and to erase the hymns in his Granth which were opposed to the Hindu and Muslim religions. The Guru Ji replied,

"Whatever money I have is for the poor, the friendless and the stranger. If you ask for money, you may take whatever I have; but if you ask for it by way of a fine I shall not give you even a penny, because a fine is imposed on the wicked worldly persons

and not on priests and saints. As regarding the erasure of hymns in the Adi Granth, I cannot erase or alter an iota. I am a worshipper of the Immortal God. There is no monarch save Him; and what He revealed to the Gurus, from Guru Nanak Dev Ji to Guru Ram Das Ji, and afterwards to me, is written in the holy Granth. The hymns contained in the Adi Granth are not disrespectful to any Hindu incarnation (avatar) or any Mohammadan prophet. It is certainly stated that prophets, priests, and incarnations are the handiwork of the Immortal God, whose limit none can find. My main object is to spread the truth and the destruction of falsehood; and if, in pursuance to this objective, this perishable body is to depart, I shall account it great good fortune."

The Emperor left and the Guru Ji was placed under the surveillance of Chandu. Some writers say that Guru Arjan Dev Ji's execution was nothing except usual punishment of revenue defaulter. It seems that these writers are totally ignorant of Sikh tradition. When the Sikhs of Lahore came to know about the fine of two lakhs of rupees, they decided to raise the money to discharge the Guru Ji's obligation of fine. The Guru Ji issued a stern (strict) warning to his Sikhs that whosoever contributed to pay the fine imposed on him, would not be his Sikh. It was a matter of principle as mentioned in the Guru Ji's reply above, and not a matter of two lakhs of rupees which could have been collected in twinkling of an eye. Fines are for thieves, robbers, slanderers and the wicked. Men devoted to religion did not belong to that category. It is, therefore, baseless to say that Guru Ji's execution was usual punishment of revenue defaulter. The Qazis and Brahmans offered alternatives to the Guru Ji to exchange death for expunging (erasing or editing) the alleged objectionable passages in Adi Granth and inserting the praises of Mohammad and of the Hindu deities. The Guru Ji did not budge (move) from his position.

Guru Arjan Dev Ji was made to sit on the red-hot iron pan and burning sand was poured over his bare body. He was seated in red-hot cauldron (a large metal pot with a lid and handle) and was bathed in boiling water. Guru Ji's body was burning and was full of blisters. His friend and devotee, Mian Mir, a Muslim saint, rushed to see him. When Mian Mir saw the ghastly (horrible) scene, he cried out and said, "O Master! I cannot bear to see these horrors inflicted (imposed) on thee. If you permit me, I will demolish this tyrant (dictator or autocrat) rule." The Guru Ji addressed Mian Mir, "Mian Mir, you are perturbed (worried) too soon. This is the Will of my Master (God), and I cheerfully submit and surrender to His Sweet Will." The Guru Ji repeated and exemplified (demonstrated) in action the meaning of this verse:

"Tera kia meetha lagei Har Nam padarath Nanak mangei." (**Asa Mohalla 5, p-394**)

Translation: 'Sweet be Thy Will, my Lord Nanak requested the gift of Naam.'

The Guru Ji bore all this torture with calmness and never uttered a sigh or a groan. The Guru Ji was calm! The Guru Ji remained calm and unperturbed (calm) like a sea! The Guru Ji was in Absolute Bliss! This was the wonder of the Lord- an unparallel example in the history of mankind. Mian Mir asked why he was enduring the suffering at the hands of his evil sinners when he possessed superpowers. The Guru Ji replied, "I bear all this torture to set an example to the Teachers of True Name, that they may not lose patience or rail at God in affliction (pain or trouble). The true test of faith is the hour of misery. Without examples to guide them, ordinary persons' minds quail (drawback) in the midst of suffering." Upon this

Mian Mir departed commending Guru Ji's endurance and singing his praises. The Guru Ji was again addressed to comply with the demands of his enemies. When he was threatened with further torture, he replied, "O fools! I shall never fear any torture. This is all according to God's Will; any torture wherefore afforded my pleasure." He is said to have uttered this Sabad:

"The egg of superstition hath burst; the mind is illumined;

The Guru Ji had cut the fetters off the feet and freed the captive.

My transmigration is at an end.

The heated caldron had become cold; the Guru Ji had given the cooling Name.

Since the holy man had been with me, Death's myrmidons,

who lay in wait for me, have left me.

I have been released from him who restrained me; what shall the judge do to me now?

The load of karma is removed; I am freed therefrom.

From the sea I have reached the shore; the Guru Ji had done me this favor.

True is my place, true my seat, and truth I have made my special object.

Truth is the capital; truth the stock-in-trade which Nanak hath put into his house."

(Maru Mohalla 5, p-1002)

Chandu thought to suffocate him in a fresh cowhide, in which he was to be sewn up. Instead, the Guru Ji asked for a bath in Ravi River which flowed embracing the walls of Lahore city. Chandu celebrated at the thought that the Guru Ji's body full of blisters, would undergo greater pain when dipped in cold water and he permitted him to bathe in the river. The soldiers were sent to escort the Guru Ji. The Master's disciples saw him leaving. He looked at them still forbidding any action. He said, "Such is the Will of my God, submit to the Divine Will, move not, stand calm against all woes." Crowds watched the Master standing in water and having a dip. Lo! The light blended with Light and the body was found nowhere. Hail to the Master! Thou art Wonderful- Martyr, the greatest. Thou art the Greatest!

Salute to the Mighty King!

In Sikhism there is the same emphasis on Raza also called Bhaannaa (God's Will) as there is on renunciation (surrender) in ascetic (severe) cults (worship) and beliefs. It is a state of mind which understands clearly the Divine Will. The doctrine of Bhaannaa is the acceptance of the Will of God which is the core of Sikh faith. An enlightened mind lives according to inner dictates of His Hukam (order). It is a dedicated submission and infinite patience to accept His Will. Guru Arjan Dev Ji sowed the seed of martyrdom which largely flourished after him and became the heritage of the Sikhs. To justify and substantiate that prophets and saints can conquer death and suffering, two Sikh Gurus and countless Sikhs have faced martyrdom. They did so to show to the world their belief in the eternity of their spirit and the fearlessness they acquired in the love of God. It is a lesson to the world that true devotion to God transcends the sorrow of life. The Master is not indifferent to the values and to the suffering of the virtuous at the hands of the wicked. To save and defend is His Characteristic (Birdh). He cares for

devotion of His devotees and guards His prophets and saints from misery unless He wills and desires that their agonizing experience and painful martyrdom should serve higher purpose. This was the fourth day of the light half of the month of Jeth, Sambat 1663 (May 30, 1606 CE).

The Ten Guru's				
#	Name	Born	Period of Guruship	Years of Guruship
1	Guru Nanak Dev Ji	1469	1469 to 1539	70
2	Guru Angad Dev Ji	1504	1539 to 1552	13
3	Guru Amar Das Ji	1479	1552 to 1574	22
4	Guru Ram Das Ji	1534	1574 to 1581	7
5	Guru Arjan Dev Ji	1563	1581 to 1606	25
6	Guru Hargobind Ji	1595	1606 to 1644	38
7	Guru Har Rai Ji	1630	1644 - 1661	17
8	Guru Har Krishan Ji	1656	1661 to 1664	3
9	Guru Tegh Bahadur Ji	1621	1664 to 1675	10
10	Guru Gobind Singh Ji	1666	1675 to 1708	33
	Sri Guru Granth Sahib Ji	1604	1708 - Forever	Eternity
Sikhism was established by ten Guru's, teaching over the period from 1469 to 1708. Guru Nanak Dev Ji was the first Guru and Guru Gobind Singh the final Guru in Human form. When Guru Gobind Singh left the world, he made the Sri Guru Granth Sahib Ji the ultimate and final Sikh Guru.				

End of Study Guide

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