

GURU GRANTH SAHIB DARSHAN

SATGUR DARSHAN AGAN NIVAAREE

SATGUR BHAYTUT HAUMAY MAAREE

Blessed Vision of the true guru extinguished my flames of desire

Meeting the true Guru my ego was destroyed

Gauri Mehlaa:5 (Page 183)

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Bani Registered - Six Gurus

Sri Guru Nanak Dev ji

Sri Guru Angad Dev ji

Sri Guru Amar Das ji

Sri Guru Ram Das ji

Sri Guru Arjun Dev ji

Sri Guru Teg Bahadur ji

Bani Entered - Fifteen Bhagats

Bhagat Kabir ji

Bhagat Ravi Das ji

Bhagat Naam Dev ji

Sheikh Farid ji

Bhagat Dhanna ji

Bhagat Beni Ji

Bhagat Bhikhan ji

Bhagat Sadhna ji

Bhagat Peepa ji

Bhagat Tirlochan ji

Bhagat Rama Nand ji

Bhagat Jai Dev ji

Bhagat Parmanand ji

Bhagat Soor Das ji

Bhagat Sain ji

Bani Entered - Four Gursikhs

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Bhatt Salh ji

Bhatt Bhall ji

Bhatt Bal ji

Bhatt Harbans ji

Bhatt Nalh ji

Real Guru—Sri Guru Granth Sahib ji

- Sadh Hazoor Hazar hai Naazar

Kateh na bhaiyo door-ae

On the day of 300 years of Guruship

To Sri Guru Granth Sahib ji

This book is

Dedicate to

“ The Divine word”

Presented by the Great Gurus, true devotees and Gursikhs, personifying
the inspirational and cohesive

eternal force for the entire humanity to know its roots.

About the Book

The first installation day of Sri Guru Granth Sahib Ji was celebrated on August 30 - September 1ST 2004 by the entire Sikh congregation internationally with great reverence and enthusiasm. It was worth seeing the deep love and devotion the congregation had for Sri Guru Granth Sahib Ji on this grand occasion. Every Gursikh paid tribute and expressed their affection in countless ways to the Shabad Guru. Some prepared delicious Langar (food) and distributed it, others arranged huge Nagar Kirtans (Sikh Parade's), yet others held Kirtan Darbars (congregations to sing praises of God) and intellectuals offered their wisdom and reverence to the great Guru's through their speeches and writings. All these initiatives and noble deeds were worthy of praise and saluting.

I too was moved to take part in these celebrations as per the order of fifth Guru, "Tina Dekh Mun Chao Uthanda". With my humble intellect, I wrote the book 'Sabad Gur Peera' in June 2004 on eight main subjects and 115 sub-topics from Sri Guru Granth Sahib Ji and thus tried to pay my homage to the sangat and the great Guru. The congregation applauded and appreciated the book, "Shabad Gur Peera". The response was encouraging, for which I thank the Almighty, the Great Guru and the sangat from the core of my heart.

Now the 300th year anniversary of the Guru-ship of Sri Guru Granth Sahib Ji is approaching in October 2008. On this day, at Hazoor Sahib (Nanded, India) is where the tenth Guru, Sri Guru Gobind Singh Ji, bowed down and bestowed Guruship to Sri Guru Granth Sahib Ji. He then commanded all Sikhs that, 'Sabh Sikhian ko Hukam hai, Guru Manyo Granth' (All the Gursikhs are ordered to accept the Adi Granth as their Guru). So preparations are ongoing to celebrate this milestone anniversary with respect.

Pertaining to this sacred day, I humbly desired to express my deepest devotion to the great Guru and to the sangat by writing these three books, thus hoping to attract affectionate blessings from our Guru and the sangat. This book is called 'Guru Granth Sahib Darshan'. It includes chapters, topics and answers to questions like, what is the importance of Guru Granth Sahib Ji? Why was there a need to edit Sri Guru Adi Granth sahib ji? Praise of Gurbani - Shabad Guru, belief (faith) of Sikh faith, why and how the great Guru's respected Gurbani themselves and ordered us to do so, Guru Granth Sahib being a store-house of languages and poetry, the importance of Ragas, what is the subject matter of Sri Guru Granth Sahib? Expansion and creation of the universe, different opinions of scholars regarding Sri Guru Granth Sahib and then finally, those great souls who have contributed greatly to the treasure of Gurbani that is Guru Granth sahib ji, are included. These god-attuned souls are the six gurus, fifteen Bhagats, four Gursikhs and eleven Bhatts (Bards).

A brief biography of their life and their contribution to Gurbani is given in each chapter, in order to give us a better understanding. So, in this particular book, I have made a humble effort to illustrate the biographies, achievements and messages of the 36 great souls who contributed Gurbani and were included in Guru Granth Sahib ji. Numerous bulky books have already been written about the Great Gurus, Bhagats, their life history and achievements, but in this book, all of that information has been summarized and condensed. This humble servant will consider the task of writing this book a success if, after reading the book, any curious learner or gursikh is inspired to redirect their life according to the noble deeds enlightened by our Guru's, Bhagats and Gursikhs.

In this book, portraits of the Great Guru's, Bhagats, Gursikhs, and Bhatts are included in the relevant chapters. Though the portraits are imaginery, and there is neither any importance of portraits in Gurmat nor its worship allowed, yet they have their own place as a tool. Children, especially younger ones, are particularly attracted to pictures, which play a major role in their learning. For example, to teach the English alphabet,

we show a picture of an apple to depict the letter A , or a picture of ball for the letter B and the picture of cat to depict the letter C. When these letters are learned properly, they remain permanently in the minds of the learners. Portraits and pictures are then not needed for any further learning. So, with this motive and intention, pictures have been included only for the children or for new learners of Gurmat. It is entirely possible that by seeing the picture, people will be impressed enough to try and unite with the creator of the world picture (God). Only then will the purpose of posting these pictures be served.

There is an abundance of Gurmat literature in Punjabi language but its deficiency is evidently felt in other languages of the world. The Sikh nation remains very sluggish, careless and inattentive towards preaching and expanding knowledge of the principles and teachings of the great Guru's who delivered their divine message for all humanity. On this account, the whole world has not yet obtained the full benefit of the golden and precious values of the Gurmat. This unique treasure of divinity blessed upon the entire human race by our great Guru's, has become confined to a particular territory. To bring out these pious and precious teachings of the Guru's from the confines of a geographical area, community and language and making it a light-house for the entire human race by translating it into other languages especially in an international language like English, is the moral duty of every Gursikh. This action should be pursued to one's maximum ability.

Under this inspiration, S. Bhulla Singh Malhi (M.A. Eng., Pol.Sc., B.Sc., B.Ed) formerly from Kh. Sr. Sec. School, Garhdiwala, Hoshiarpur and Bibi Nirmal Kaur Malhi ex Principal S.H.G.N. Girls Sr. Sec. School Garhdiwala, Hoshiarpur(Now in Canada) translated "Se Kinehiya"(Biography of Sant Baba Harnam Singh Ji Rampur Khera Wale) in the year 1997 and got blessings of the Great Guru's and the sangat. Now this couple of Mr. and Mrs. Malhi translated the book, "Sri Guru Granth Sahib Darshan" into English and tried to convey the message of the Satguru Sri Guru Granth Sahib Ji to the non-Punjabi speaking masses.

The typing of this book was done by Bibi Mohani Kaur Thiara (USA). The book was revised and proof read by Dr. Gurinder Singh Daler (UK) with great care and appreciation

Bibi Manjit Kaur and S. Gurbachan Singh LA (USA) have donated the printing and publishing expenses of this book

It is humbly prayed in the feet of the Holy Guru to bless all these premies with more power and intellect to preach, teach and expand Guruji's message and principles to the entire humanity.

The humble servant of the sangat

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Why is Guru Granth Sahib Ji Momentous?

From time immemorial, ever since the Almighty created this universe such that, 'Jab Udkarkh kara Kartara, Parja Dharat tab Deh Apaara' (meaning- when the Creator expands his will, the whole universe issues forth), he has been sending Divine personalities into this world to guide humanity, which has strayed from its spiritual path to be reunited with its true origin i.e. the creator lord. These personalities, through their spiritual experience blessed by Almighty or by Divine revelation, tried to guide the human race with their knowledge to follow the path of Truth and thus unite with the original source.

This knowledge or the spiritual experiences of these Divine personalities could not be preserved, captured or recorded in their own lifetime and no effort was made in this direction either. It could be possible that the conditions and environments were such that this message of God (divine communion and revelation) or celestial order couldn't be written during the life span of these noble souls. After a long gap of time, the teachings or true experience of these divine personalities were recorded through the writings of their disciples. The disciples wrote about what they saw or heard from their sheer memory. Ultimately, these writings became the Holy Granths for the world to read, worship and accept.

This divine knowledge remained hidden for layers of time. It is difficult to say how much of this Divine Knowledge was exaggerated or deleted as it passed from one person to another but it is true that this did occur. Eminent English Scholar, Mr. McAuliffe on Feb. 13, 1899, while giving his views on Sri Guru Granth Sahib Ji at Akaal Bunga, Amritsar said, "Sikhism surpasses other religions in its particular quality of writing and preserving its religious doctrine and Sermons. No doubt other religious doctrines had their own prophets, but they didn't write even a single line with their own hand. It is possible that you have heard the name of Pythagoras, a great scholar of Greece. History records he had many followers and was considered a man of knowledge and outstanding

reputation. History also shows that he didn't write a single word regarding his insights with his own hand. Another great teacher and philosopher was Socrates who became famous as a religious philosopher and educator around the year 500 B.C. in Greece. He used to say that he had Divine communication with God, which directed him towards noble deeds and prohibited him from doing bad ones. But he too did not leave anything in writing, which would have helped in recollection of his ideology and rules about his religious practice. Whatever his teachings are known to the world, are known only through his pupil, "Aristotle". After that "Budha", the Great dominated the Indian horizon in the field of religion. He too didn't write a single word. After him, a great famous religious Guru "Jesus Christ", the Great came to this world. He also did not write any of his words like other Prophets. His teachings are known only through a book called bible.

On the contrary, Sikh Guru's occupy a unique place in this field. They did write or get written their teachings and principles of truth and preserved it in the form of Sri Guru Granth Sahib Ji for us. There is no parallel to it. The famous intellectual of the Panth, a true devotee of Gurmat, imbued in Naam, DR. Bhai Vir Singh Ji has given his views based on the historical evidence in the preface of "Santhya Shri Guru Granth Sahib ji". The holy books of "Jainism" were written about 900 years after the death of its founder "Mahavir". Similarly in Buddhism, their Granths were written 300 years after the death of Mahatma Gautam Buddha's. The time period when the Veda was written is also vague and controversial. This can be well understood since at present there are 21 versions of Rig Veda, 50 of Athravan Veda, 109 of Yajur Veda, 1000 of Saam Veda, 17,000 Shalokas are missing from Vishnu Puran and 500 Shalokas are missing from Agni Puran. The numbers of Shalokas in other Purans are not matching. Out of all the religious books, Sri Guru Granth Sahib Ji is the only religious text, which has remained and is maintained in all its original, glorious form.

Why did the need to compile Guru Granth Sahib Ji arise?

Great Guru Arjun Dev Ji needed to compile Sri Guru Granth Sahib Ji because possessing divine foresight of all worlds seen and unseen, he knew that these Divine commandments and writings could be added to or altered in the future. Even during the life span of Guru Arjun Dev Ji, Meharban, the elder son of Pirthi Chand had begun to write his own immature verse under the name of "Nanak". The ordinary simple folks amongst the congregation were often confused and duped by this. They were at a loss to know how to differentiate real Gurbani from Meharban's poetry as both pieces of verse had "Nanak" at the end. Meharban added his own poetry to the original verses of the first four Gurus under Nanak's name and created a Granth. Its reference has been given by the author of "Banswali Naama" as followed:-

Meharban Putt Pirthiya daa Kavishari karay,

Meharban the son of Pirthia has started to write prose

Parsee, Hindvee, Sanskrit naalay Gurmukhi parai ,

He has studied Persian, Hindi, Punjabi and Sanskrit

Tin bhi baani bauhat bana-ee,

He too has written a lot of poetry

Bhog Guru Nanak da hee paa-ee

The end ceremony and signature is dedicated to Guru Nanak

Doom lagai sabad meeniya dai gaavin,

Bards sing these verses of the meena's

dooa darbar vada guraa-ee da lagai banaavan,

A large congregation is assembled to proclaim him as Guru

Meeniyān bhi pustak Ik Granth banaaiya,

The meena's have collated a book or Granth

Chohou patshaheeyan dee Sabad Bannee likh vich paaiya.

They have incorporated the words of the first four guru's

Guru Arjun Dev Ji addressed Bhai Gurdas ji in the following words:-

“Bachhan keeta Bhai Gurdas Guru kee Baani Judda Kareeyai,
Meenay Paanday nee ralaā se vich ralaā na dhareeai|| 93||

So in order to save all the gurbani of the previous guru's and secure the real Divine word from being tampered or mixed with dubious verses, Guru Arjun Dev Ji himself sat at the pleasant surroundings of Ramsar (Amritsar) and had the text of Guru Granth Sahib ji edited and scribed at the pious hands of the great scholar Bhai Gurdas Ji. In this compilation, Guru Ji entered the verses (gurbani) of the first five guru's including his own and that of fifteen Bhagats. He himself went from place to place to collect these divine hymns. These 15 Bhagats were from different parts of India. They were of different castes, creeds or background, but they had united themselves with Almighty through their constant meditation upon Naam. Their Bani was in unison with the principles of Guru Nanak Dev Ji. So without any discrimination, their experiences were thus inscribed in the Adi Granth (Guru Granth Sahib ji).

Eleven Bhattas (bards), who belonged to the Brahmin Caste, were scholars and curious seekers of spirituality. They had roamed throughout India, visited the Muthhs (schools of yoga), had profound discussions with different saints and sadhus, but had to endure the bitter experience of harsh words from these Hermits and Ascetics. They had minute and detailed discussions on all matters of faith and salvation of the soul, but they could not get any satisfactory answers. At last they heard the divine

principles of Guru Nanak Dev Ji and came into the fold of Sikhism. They not only surrendered their own experience before Guru Ji, but also wrote a great deal in praise of the Guru ji. They taught us that if we want to have eternal peace or unison with God, then we should surrender completely to Guru's shelter and meditate. The Bhattas shared their experiences through Bani (Word of the Guru) in order to inspire deeper faith and firm belief in the guru. As Bhatt Bheeka ji says:-

Rahi-o sant̄ hau toal saaDh bauhu ṭayray dithay.

I have been searching for the Saints; I have seen so many Holy and spiritual people.

sanyaasi ṭapasee-ah mukhauh ay pandit̄ mithay.

The hermits, Sannyasaases, ascetics, penitents, fanatics and Pandits all speak sweetly.

baras ayk hau firiyo kinay nauh parcho laayo.

I wandered around lost for a year, but no one touched my soul.

kehṭi-ah kehṭee sunee rehaṭ ko khusee na aayo.

I listened to preachers and teachers, but I could not be happy with their lifestyles.

har naam chhod doojay lagay tin^H kay gun̄ hau kya kaho.

Those who have abandoned the Lord's Name, and become attached to duality - why should I speak in praise of them?

gur day-ee milaa-yo bhikhia jiv too rakheh tiv raho.

So speaks Bhikhaa: the Lord has led me to meet the Guru. As You keep me, I remain; as You protect me, I survive.

The Great Guru gave an authentic place to the Bani of these true devotees and spiritual knowledge seekers in Sri Guru Granth Sahib ji. Not only this, but also the Bani of hymn singers of the Guru's and four Gursikhs whose verses were in unison with Guru ji's own, were entered in the Adi Granth. It eliminated forever, the discrimination based on caste, color, creed, nation and country, rich and poor, teacher and learner. It gave a practical shape to the concept of Father-hood of God (Ek Piita Ekas ke hum Baarak i.e. one heavenly father and we are all his children). Before preaching the doctrine of "Fatherhood of God" (Ek noor te sabh jag upj – eya, kaun bhalai kon manday i. from the primal divine light the whole world appeared who then is good or bad) to the world, the great Gurus put it into practice this principle themselves and told the world that only

actions are important for Guru's love. Action orientated people being victorious in life become inhabitants of "Begampur" or Gods court. All are equal there. There is no first or second. There is no rich or poor. All have one form as Guru Ravidas ji commands on page 345 of Guru Granth Sahib Ji:-

kaa-im daa-im sadaa paatsaahee.
God's Kingdom is steady, stable and eternal.

dome na same ayk so aahee.
There is no second or third status; all are

Satguru (True Guru) did not merely preach equality but he actually showed it by giving equal place to all in Sri Guru Granth Sahib.

Guru Arjun Dev ji gave a beautiful description of entire Bani in 30 Ragas and blessed the sangat with a unique rhythm and rhyme scheme. The exact number of shabads, their addition and checking was audited mathematically, so that in future there could be no addition or deletion from this divine order by one's own will. The entire bani was announced by Guru Ji's pious tongue and was written down by Bhai Gurdas ji. Then this bani written by Bhai Gurdas ji was further checked and verified by the Great Guru himself. Wherever he found some grammatical error, Guru Ji corrected the mistakes and the word Sudh Kichai, meaning proof read and checked, was written for future information. The bani that needed no grammatical correction, the word Sudh was written after it. Guru Arjun Dev Ji used great care and caution in preserving and maintaining the true form of Gurbani, which in itself is a task beyond intellectual comprehension.

After the departure of Sri Guru Arjun Dev ji, when "Dheer mall", refused to handover the Adi Granth to Sri Guru Gobind Singh Ji, the tenth Guru with his spiritual insight got the entire Bani written by Bhai Mani Singh ji at Damdama Sahib(Guru Ki Kashi), District Bhatinda. The Bani of ninth Guru (Guru Tegh Bahadur ji) was added to it. Now, with its addition,

Sri Guru Granth Sahib Ji contained the Bani of Six Gurus, 15 Bhagats, 11 Bhattas, 4 Gursikhs, and was set to 30 musical scales or Ragas.

This Bani, being a true, pure, Divine order, occupied a unique place and position in the Religious world. No previous prophet, seer, sage, or a divine Guru, in any age has ever handed over such a precious, authentic Divine Granth to the world during his lifetime. This authenticity and pride of stature is enjoyed only by Sri Guru Granth Sahib

Praise of Gurbani

Just as the greatness of God cannot be described in words, the greatness of Gurbani (Form of God) too, cannot be put into words. In Praise of Gurbani, Satguru Sri Ram Das ji has ordered that Gurbani is a divine sermon from god and is thus the personification of God. Who ever joins himself with Gurbani; He is automatically joined with God Almighty. As stated on page 304 of Guru Granth Sahib Ji as:-

satgur kee banee sat saroop hai gurbani banee-ai.

The Word of the True Guru's Bani is the embodiment of Truth; through Gurbani, one becomes perfect.

Sat Guru Arjun Dev Ji has greeted Gurbani as 'Dhur Ki Bani' (A Divine Order from God). A mortal becomes worry free when he is connected with this divine order from the court of god, which is free of worry. As on page 628(Guru Granth Sahib) Raag Sorath:-

Dhur kee banee aa-ee.

The Bani of His Word emanated from the Primal Lord

tin saglee chint mitaa-ee.

It eradicates all anxiety.

dyaal purakh mehar-vana.

The Lord is merciful, kind and compassionate.

har Nanak saach vakhanaa.

Nanak chants the Naam, the Name of the True Lord.

Sri Guru Nanak Dev ji respectfully declared this bani as "Khasam Kee Bani" (Words of the beloved lord). As stated on page 722(Guru Granth Sahib):-

jaisee mai aavai khasam kee bani taisrhaa karee gyaan vay laalo.

As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.

And as page 763 :-

hau aapho bol na jaandaa mai kahi-ya sabh hukmao ji-o.

By myself, I do not even know how to speak; I speak all that the Lord commands

Sri Guru Arjun Dev ji described Bani (God's order) that, " O Mortals, God is omnipotent, omnipresent, and all pervasive and so is this order (Bani). The Great guru's had heard it themselves and proclaimed it with their own pious tongue. Who so ever has heard and recited this divine order with concentration has achieved liberation. These lucky folks have achieved spiritual stability forever. As stated on page 1075: _

Gur kee ba_ni sab_h maahai samaa_nee.
The Word of the Guru's Bani is contained in all.

aap sun_ee ta_i aap vak_haa_nee.
He Himself hears it, and He Himself repeats it.

jin jin japee ta_y-ee sab_h nis_taray ti_n paayaa nihchal thaanaa^N hay.
Those who meditate on it, are all emancipated; they attain the eternal and unchanging home.

Also on page 935 Ramkali mahala: _

ba_ni bir-lo beechaarsee jay ko gurmuk_h ho-ay.
How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh.

Eh ba_ni mahaa purak_h kee nij g_har vaasaa ho-ay.
This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being.

Sat Guru Arjun Dev ji orders in Gauri Raag, "SadhSangat Ji(Congregation); we are very lucky to have this valuable treasure of divine knowledge. Any person who is spiritually associated with this treasure will mingle with Almighty. This treasure of Braham Gyan (Divine knowledge) cannot be bought with diamonds, gems or pearls. Spending it lessens the wealth of the world, but this treasure of Gurbani is limitless and endless. On the contrary, this treasure expands by spending it. Only few blessed one's can benefit from it. Spiritual gains can be achieved by a loved one with the grace of God only". It is clearly mentioned in Raag Gauri P. 185:-

ham D_hanvant_t b_haa_gath_t sach naa-ay.
I am prosperous and fortunate, for I have received the True Name.

har gun gaavah sehaj subhaa-ay. ||1|| rahaa-o.

I sing the Glorious Praises of the Lord, with natural, intuitive ease. ||1||Pause||

pi-o daaday kaa khol dithaa khajaanaa.

When I opened it up and gazed upon the treasures of my father and grandfather,

taa may-ray munn bha-i-aa niDhaanaa. ||1||

then my mind became very happy. ||1||

ratan laal jaa kaa kachhoo na mol. bharay bhandaar akhoot atol. ||2||

The storehouse is inexhaustible and immeasurable, overflowing with priceless jewels and rubies. ||2||

khaaveh kharcheh ral mil bhai.

The Siblings of Destiny meet together, and eat and spend

tot na aavai vaDh-do jaa-ee. ||3||

but these resources do not diminish; they continue to increase. ||3||

kaho Nanak jis mastak laykh likhaa-ay.

Says Nanak, one who has such destiny written on his forehead,

so ayt khajaanai lay-aa rala-a-ay.

becomes a partner in these treasures.

The writer of Adi Granth Sahib, Bhai Gurdas ji, by virtue of his complete unison with the Great Guru, showed the importance of Gurbani by writing numerous Pauris (stanzas) and Swayias. If we study only one Swayia, the importance of Gurbani can be known easily. He has given three worldly examples. The first example is that there are so many costly stones like diamonds, rubies, and emeralds stored in the sea but only deep sea-divers by their hard work can get them. Second example is that the mountains are full of costly metals and minerals (gold, silver, Platinum, diamonds, and touch stone etc.), but only hard working miners by their constant struggle can have them. These people become wealthier and thus show the importance and precious nature of these rare commodities to the rest of the world. The third example is that the forests are full of very costly herbs, timber trees, fragrant plants and therapeutic bushes(Chandan, Sauda, Kapoor etc.), but hard working perfume makers

not only become wealthy but distribute fragrances to the entire world as well.

Similarly, Sri Guru Granth Sahib Ji is full of so many spiritual treasures of this world and the next world; Gurbani is the donor of four major boons for fulfillment; Dharma(Religion), Arth(Money), Kaam(Passion) and Mokh(salvation). However, only curious learners who speculate, discover, contemplate and act on Gurbani get these treasures. As in Swayias, Bhai Gurdas Ji says:-

Jaisai ta-o sakal nidh pooran samundar bhikhay

Hans marjeevaa nehechai parsad pavee

Jaisai parbhat heeraa manak paaras sidh

Khanwara Khan Jug vikhai pargtavaee

Jaisai bun bikhai maliagar sodha Kapoor

Sodh kai subasee subas behsava-ee

Tai-sai Gurbani bikhai sakal padharath hai

Jo-ee Jo-ee khojai so-ee so-ee nipjava-ee

(swaiya Bhai Gurdas Ji)

Gurbani is the true form of the Guru. There is a need for people to put Gurbani into practical shape in their life. Those who obey the guru's commandments, benefit greatly in this world and the next.

Shabad Guru

According to Gurmat (Teachings of Gurmat), a physical body is not recognized as the Guru. A Guru is purely "divine knowledge" and this "divine Knowledge" is revealed through word. The source through which this "divine word" comes into being is a body. Sometimes, as human beings we remain clinging to the source, considering it as a Guru. If we cling to a physical guru we cannot reach its pure form of knowledge, "divine word" or what in Gurmat is called "Naam". In order to overcome this basic error, the Great Guru, Sri Guru Nanak Dev Ji has repeatedly emphasized and guided us as on page 943:-

shabad guroo surat Dhun chaylaa.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the di

Guru Ram Das ji has ordered that only Bani is the Guru of a Sikh. The complete existence of Guru is within Gurbani. Gurbani is the form of Amrit (sweetened consecrated water administered in Khalsa ceremony). A Gursikh who recites Gurbani from the core of his heart with love and devotion and does whatever it orders, the Great Guru unquestionably helps him in crossing this worldly ocean. As on page 982:-

bani guru guru hai bani vich bani amrit saaray.

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

gur bani kahay sayvak jan maanay partakh guru nistaaray.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him.

Once Bhai Pirtha and Bhai Khera Soni, who were traders, went to Sat Guru Nanak Dev Ji at Kartarpur. As they sat in the congregation, they achieved mental concentration of Naam.

Guru Nanak Dev Ji said, "Bhai Pirtha and Khera, what do you desire?"

Both of them requested with folded hands,“ O! True Guru, we wish that the quest for worldly materials be vanished from within. We wish to remain under your shelter and desire to see you forever.

Guru Ji replied,“Bhai Pirtha and Bhai Khera! I am always within the congregation. You should serve the saints and the Gursikhs. Regularly go to Dharamsaala (Gurdwara) in the morning and in the evening. Do not feel that there is any difference between Guru and God. Shabad is my consciousness. If we unite ourselves with it, we will never be separated. A body is a physical entity. If we are all attached to it, the cycle of meeting and separation will continue”.

So keeping in mind the respect for physical entity, we should try to achieve eternal spiritual bliss by merging with ethereal knowledge form of Shabad that is Gurbani.

Satguru has blessed us with a heavenly diet in the form of Gurbani. It contains the truth, contentment, noble thoughts and the name of God. A person who keeps all these things in mind constantly (Nitt Nitt Rakh Urdharo) will find that no worldly ignorance can harm them. His spirit will mingle with Shabad Guru and he will cross this world ocean (Maya) easily. He will visualize everything as the form of God’s creation. As Satguru Arjun Dev Ji orders on page 1429: _

thaal vich tinn vastoo pay-io sat santokh vichaaro.
Upon this Plate, three things have been placed: Truth, Contentment and Contemplation.
amrit naam thakur kaa pay-io jis kaa sabhas adhaaro.
The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all.

jay ko khaavai jay ko bhunchay tis kaa ho-ay uDhaaro.
One who eats it and enjoys it shall be saved.

Ay-hay vast tajee neh ja-ey nit nit rukh urDhaaro.
This thing can never be forsaken; keep this always and forever in your mind.

tam sansaar charan lag tari-ay sabh Nanak brahm pasaaro. ||1||

The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is all the extension of God. ||1||

The Belief (Faith) Of Sikhism

According to the belief of Sikhism, Sri Guru Granth Sahib ji is the embodiment and spiritual light of the Ten Masters. The Guru's are giving and will continue to give spiritual guidance and advice on well being to all those seeking this knowledge. Gurbani is the purest form of Divine knowledge from God. Sri Guru Granth Sahib ji is almighty god's (Waheguru) constant divine melody expressing his order and will (hukam). It depicts the obvious aspect of the formless creator who is beyond description or attributes of colour, caste, form, direction or measurement of any form. A constant stream of noble, godly virtues is flowing out of it and is calling upon every curious learner to acquire and utilize these pious qualities.

Sri Guru Granth Sahib ji is a treasure source of eternal peace and bliss, radiating its waves of peace, without discrimination, to all spiritual seekers alike. It contains the divine message and the command of God almighty on how to meet God, imbibe love for him, serene awe, crystalline divine knowledge, devotional reverence, devoted meditation, selfless service, benevolence, high moral character.

Sri Guru Granth Sahib ji is a constant melodious stream of Holy poetic music. It is an invaluable treasure of spiritual bliss of the soul, and joy of merging with Almighty. It is the heart and extraordinary holy history of the dear Bhagats and the great Guru's. Whoever wants to study and analyze the inner feelings of the Bhagats and the Great Guru's, should read Sri Guru Granth Sahib ji with the deep love and devotion. Such a person will surely get glimpses of the Great Guru's and Bhagats. Sri Guru Granth Sahib ji is a clear vision of Almighty God himself. Knowledge pertaining to God is purely depicted through the egoless, pious hearts of Bhagats and Guru's, just as an image is formed in a clear mirror. Sri Guru Granth Sahib ji is the embodiment of our great Waheguru and pure pious knowledge regarding our lord. It does not carry even a bit of contamination of wealth. Gurbani purifies a learner's heart and soul from the effects of Maya

(mammon). True Gurbani has the capacity to merge a mortal with the creator.

As Suhi Mahala third on page 754:-

Vaaho vaaho pooray gur kee bani.

Waaho! Waaho! Blessed, blessed is the Word of the Perfect Guru's Bani.

pooray gur tay upjee saach samaanee. ||1|| rahaa-o.

It wells up and springs forth from the Perfect Guru, and merges into Truth. ||1||Pause||

Whosoever recited this Gurbani achieved eternal spiritual stability and emancipation. The great Guru order as on page 1075:-

jin jin japee tay-ee sabh nistaray tin paa-i-aa nihchal thaanaa^N hay. ||8||

Those who meditate on it, are all emancipated; they attain the eternal and unchanging home. ||8||

Gurbani is the form of Almighty Himself. Gurbani and the beloved lord are the same and vice-verse. It is also true as in Salok Mahala third page 515:-

vaaho vaaho bani nirankaar hai tis jayvad avar na ko-ay.

Waaho! Waaho! is the Bani, the Word, of the Formless Lord. There is no other as great as He is.

For a Gursikh, the base of his life is Gurbani. As Page 759:-

mai gurbani aaDhaar hai gurbani laag rahaa-o. ||8||

I have the Support of the Word of the Guru's Bani. Attached to Gurbani, I survive. ||8||

Guru's Held Gurbani In High Esteem And Directed Us To Do The Same

When the compilation of Adi Granth was accomplished, Guru Arjun Dev ji himself bestowed utmost respect to Gurbani, which is the only manifest attribute of the formless lord and directed us to do the same. As is the order of Sri Guru Amar Das ji on page 515:-

vaaho vaaho bani nirankaar hai tis jayvad avar na ko-ay.

Waaho! Waaho! is the Bani, the Word, of the Formless Lord. There is no other as great as He is.

vaaho vaaho agam athaah hai vaaho vaaho such-aa so-ay.

Waaho! Waaho! The Lord is unfathomable and inaccessible. Waaho! Waaho! He is the True form

On the blessed day of August 14, 1604(First day of Bhadon) Bikrami 1661, Guru Arjun Dev ji formed a religious procession, placed the Holy Granth on the head of Baba Buddha Ji and himself waved a whisk(chaur or type of fan), while going on foot from Ram Sar Sahib to Harmandar Sahib. Sri Guru Granth Sahib ji was installed on a beautiful small cot(Peerra sahib) at the place where he used to occupy the throne. For the first time, Baba Buddha Ji performed the duty of revelation of Sri Guru Granth Sahib ji. "HUKAMNAMA", the Guru's order was taken and the congregation listened. It is written on page 783 of Guru Granth Sahib ji as:-

sanṭaa kay kaaraj aap khlo-ya har kamm karaavaṅ aya raam.

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

Dharat suhaavee taal suhaavaa vich amrit jal chhaaya raam.

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

amrit jal chhaaya pooran saaj karai-ya sagal manorath pooray.

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

jai jai kaar bhey-aa jag anṭar laathay sagal visooray.

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

pooran purakh achuṭ abinaasi jas vayd puraaneḡ gai-ya.

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

apnaa birad rakhi-aa parmaysar Nanak naam Dhya-iaa. ||1||

The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on the Naam, the Name of the Lord. ||1||

The author of "Gurbilas Patshahi" sixth has narrated the whole incidence as followed:-

Buddai ko Sri Guru kahaa Seess Apnay Dhaar

Sri Guru ji ordered Baba Buddha " place on your head Guru Granth"

Guru Granth Utt prem so munn mein shaant vichaar

With this he was peaceful in his mind

Chaupai||

Sat Bachan Budday Mukh ga-i

Baba Buddha replied that your word is true

Guru Granth sir ley-o uthaa-i

He placed guru Granth ji upon his head

Sri Gur chaur aap kar dhaar-yo

Sri Guru ji held and whisked a fan over the guru Granth

Bajay sunkh dhun vaar naa paaryo

Amid Conches sounding , hymns singing and praise

(Gur Bilas Patshahi 6 page 121)

Dhohra | | Ek gharee nis jab rahee Sri Guru Aagyaa pa-ay

At the last hours of the night Sri Guru ordered

Sahib Budday adab so khalo-yo Granth Ban-a-ey

Buddha ji to stand behind Guru Granth

Aap chaur Sri Guru Karat Budday la-yi awaz

Guru ji whisked the fan over Guru Granth whilst Buddha ji read

Ek chitt sangat sunnay sabh mun shaant biraaj

The congregation listened single mindedly, everyone's mind was peaceful when sitting
(Gur Bilas Patshahi 6 p. 122)

After taking hukamnama, the Great Guru Arjun Dev ji spoke to the sangat (congregation), "At a time, at all places, the physical glimpses of the Great Guru's aren't possible. Sri Guru Granth Sahib ji is my heart and soul. It will continue giving its directions and glimpses to all the people, at all times, to all the generations yet unborn, forever". Guru ji commands:-

Sri Guru kair sareer jau sabh thaan summay sabh na darsay

Sri Guru's body cannot be seen always and in all places

Granth Ridaa Gur kaa Eh jaano uttam hai sabh kaal ruhay

Know that Granth is the heart of the guru, is the ultimate and will live forever through time

After that Sri Guru Arjun Dev ji instructed the entire congregation saying, "Sadh Sangat ji, because Sri Guru Granth Sahib ji is the form of Almighty, you are to give even more respect to it than my own body".

May-ray Saroop tay ya-tay hai Deerug

The form of Shabad guru is greater than me

Sahib Jaan Adaa-ib kay hai

Consider it as the lord himself

At night when it was time for Sukhaasun (The Holy Granth to be closed), Guru ji ordered, "the room in which I take rest, this sacred Granth (Sri Guru Granth Sahib Ji) is to be laid on my own bed."

Jis Kothri Rehan Hamara

The house wherein I reside

Taha nivaas karo Juttmaan

There from now will reside the Granth sahib

Naveen palang Gur apnay deenay tubbay dussaai

Giving his new bed for the Granth to occupy

Sage-bund kus prem so Granth bisraam karaai

Adorning and arranging the bed, Granth sahib was laid to rest upon it

(Gur Bilas Patshahi 6 page 126)

When baba Buddha ji asked Guru ji politely, "Where will you take rest my lord?"

The Great Guru replied, "I will take rest on the floor near Sri Guru Granth Sahib ji". So abiding by the order of the Great Guru his bed was made on the floor near Sri Guru Granth Sahib ji. Guru Arjun Dev ji continued this practice of giving utmost regard throughout his life; until he lived, he always slept on the floor near Sri Guru Granth Sahib ji. As on P. 127 (Gurbilas Patshahi 6):-

Bhoom sain nittprutt kurray Guru Granth kay Paas

Beside the Guru Granth Guru Ji would rest on the floor

Guru Granth Bhagwant sum jaan-ai kar ardaas

Considering Guru Granth as God ardaas (prayer) was recited

Thus Guru Arjun Dev ji held Gurbani in high esteem, paved the path and left foot prints for the generations to follow it. After that, seventh Guru Sri Har Rai Sahib ji gave very clear cut orders:-

Jin bhay Bani Adab na Dhaaraa

Those who do not have reverence and awe for guru's word

Janoh so Sikh naahi Hamaraa

Do not consider them as Sikhs of mine

The order of the Guru was that this Bani came from the fearless region. This is the experience of the great Guru's and their heart and soul. It must be respected at any cost. It is a vessel to cross this worldly ocean.

Jo Sikh Gurbani bhey karay

The Sikh who holds awe and respect for Gurbani

Bin par-yaas bhav saagar turray

Swims across this world ocean without effort

This path of respect and politeness leads to Almighty God. It is a chain of reason and action. Meditation cannot be accomplished without pious fear, and without meditation, knowledge is not possible. Without knowledge, emancipation cannot be gained. Bliss cannot be achieved without emancipation. Without bliss, the nectar of Naam of God cannot be achieved. So, every one must have pious fear of Gurbani. He said:-

Jaitaa Adab kari-ay oh Thora Hai

Whatever respect you have for Guru Granth is not enough

Eh Nij Saroop hai, Esnoo Janaan walaa maray padh noo Prapat ho-vay-ga

This is my very form. Knowing this gurbani anyone can rise to my status

Before going to his heavenly abode, the great Guru Gobind Singh ji, on October 7, 1708 at Nanded (Sachkhand Hazier Sahib India), installed Sri Guru Granth Sahib ji. Amidst a huge congregation, he handed over the Guruship to Sri Guru Granth Sahib ji by placing five paisas (five pennies) and a coconut before Sri Guru Granth Sahib ji. Sahib Guru Gobind Singh ji bowed before the sacred Granth, did three Parkarmas (going around the

Granth Sahib) and merged his soul in to Sri Guru Granth Sahib ji, ordering the entire congregation that Khalsa ji:-

Aagiyaa bhay-ee Akaal kee, tabhay chalaiyo panth

By divine order from God almighty did I create this new path

Sabh Sikhan ko hukam hai, Guru Maaniyo Granth

All Sikhs are ordered to Consider Granth sahib as the guru

Guru Granth ko maaniyo Pargat Guraa kee Deh

Believe that the Guru Granth is the manifest Body of the true guru

Jo prabh ko milbo chaahay, khoj shabad mai leh

Those who wish to meet the lord, find him in the word of Guru (gurbani)

Sabh Guru pargat bh-ay Pooran har avtaar

All the guru's have manifest through this, the flawless Incarnation of god

Jagmag jot biraj-hee Siri Guru Granth majhaar

The light of the guru's is gleaming in this shrine (guru Granth ji)

Jo dars-yo cheh guru ko Darsay Guru Granth

They who desire a vision of the guru behold a glimpse of Guru Granth

Paday Sunnay swaarath lahay parmaarth ko panth

Listening and reading it, fulfill your desire on this path of salvation

Waheguru Guru Granth ji ubhay jahaaj udaar

God almighty has revealed Guru Granth ji as the vessel of salvation

Jo sarda kar say-way so uttray bhuv paar

They who serve it with devotion, are ferried across the world ocean

(Panth Parkash Gianni Gian Singh page 353)

Mum Aagiyaa sabh he suno sut baat nirdhaar

This is my command, listen one and all, to this true determination

Guru Granth sum maaniyo bhaid na ko-u bichhaar

The Guru and Granth sahib are equal, without difference in notion

Guru Granth kalyug bhyo Sri Guru roop samaan

Guru Granth has appeared in this Dark Age, as the same image of the true guru

Das Patshahian roop eh Guru Granth ji jaan

Know that the guru Granth is the image of the ten guru's

Guru Daras jeh dekhnaa Sri Granth Darsaai

If you wish to see the guru, then gaze upon the form of guru Granth

Baat karan Guru jo chehai parrai Granth mun Jaa-hai

If you wish to talk to the guru read it with an attentive mind

(Panth Parkash Page 413)

When Bhai Nand Lal ji asked the great Tenth Guru about his form, then the Guru stated that:-

Teen roop hai moh kay Sunoh Nand chit lai

I have three forms Nand lal listen carefully

Nirgun, Sargun, Gurshabad, kaho tohay samjha-ay

Nirgun (without attributes), Sargun(all attributes) And the form of

word (Shabad) say so if you want me to explain further.

Chaupai

Ek roop teh gunn tay par-ay

One form is beyond the three attributes of rajo tamo satto

Nait nait jeh nigam ucharay

All the religious books and scholars proclaim as limitless

Ghat ghat bi-aapak antarjaamee

Apparent and residing in all beings the knower of all hearts

Poor rahio jio jal ghat paani

Permeating all creation like water mixes with water

Doosar roop Granth ji jaanoh

My second form is the Granth

Un kay ung may-ray kar maanoh

Consider the pages as my limbs

Jo sikh mum darshan kee cha-hay

Whichever Sikh wants to see me

Darshan kar-ay Granth ji aa-hay

Come and gaze upon, have audience with guru Granth

Jo mujh bachan sunan kee cha-hay

Whoever wants to listen to my words

Granth ji parray sunnay chit laa-ay

Listen and read Guru Granth ji with devotion

Mera roop Granth ji jaan

Know this, Guru Granth is my form

Inn may bhaid ka ranchak maan

There is no difference between me and the Granth

Teesar roop Sikh hai more

The third form I reside in the sikh

Gurbani rutt jeh nis bhore

He who recites and is imbued in gurbani daily morning

Visaaho preet Gursabad jo dharay

He who has faith and love for the Granth

Gur ka darshan nitt uth karay

Daily glimpse the form of the Guru

Gyaan Shabad Guru sunai suna-ay

Knowledge from the guru is recieved by listening and recitation

Jup ji jaap parray chitt la-ay

Recites the prayer of japji and jaap with devotion

Gur Dwaar ka darshan karay

They who visit the Gurdwara regularly

Par daara ka tyaag jo karay

One who forsakes covetousness of another's possession

Gursikh sewa karay chitt laa-ay

Guru's Sikh serves with attention

Aapa munn ka sagal mita-ay

Forsakes my and yours and enmity from the mind

Inn karman may jo pardhan

In these deeds whoever is prime success

So Sikh roop mera pehchaan||26||

Consider and recognize him as my image

Thus Guru Gobind Singh Ji mingled his soul into Sri Guru Granth Sahib ji and body into Khalsa Panth forever.

Sri Guru Granth Sahib Ji As A Storehouse Of Language And Verse

Mostly, ancient scriptures are in the form of stories and prose. A few of them that are in poetry form stand no parallel to the verse of Sri Guru Granth Sahib ji and cannot even be compared to it. The language of Gurbani in Sri Guru Granth Sahib ji is not only the contemporary language of the saints of that time, but it also stores immense vocabulary and words of regional languages such as Brij, Hindi, Bhatt Bhasha, Lehndi, Punjabi, Rekhta (mixture of Persian, Arabic and Turkish), Arabic, Persian and so many other languages.

The great Guru's and Bhagats gave their divine teachings to the masses in their own languages that they could understand, without any discrimination and thus joined them to God. Satguru Ji used popular and local dialects and set them to musical melodies of folk songs and tunes as a base and wrote Gurbani in these tunes so that people were blessed with knowledge about true religion in an accessible format. Popular musical measures and verses used in Gurbani are:

Aarti, Anjali,
Allaahnia, Sohila, Sudh, Karhallay, Kaafi, Thiti,
Ghorian, Chaubolay, Shant, Dakhnay, Dinraen,
Pahare, Patt, Barah Mahan, Bawan Akhari,
Birharay, Mangal, Ruti, Banjara, Varan,
Var Sat

The Great Guru composed 22 vaars (ballad). Some of these ballads were about brave warriors and were already sung as folk tunes which people loved to listen to them. Guru Ji coded Gurbani so that it could be sung along 9 such folk ballad melodies of the time. The Raagi Singh's

(singers who sing religious verses in the Sikh Temples) were inspired then to do kirtan in these musical tunes.

The Importance Of Raags In Sri Guru Granth Sahib

The great Gurus and Bhagats have annunciated all the Gurbani in different Raags. Music blesses the mind with concentration and gives it a blissful connection and Naam nectar. Musicians even say that origin of this universe is a basic form of music. The whole creation has a primal sound to which it vibrates. This celestial music (called dhun or naad) or sound (dhun) gives rise to "LETTERS" and letters combine to form "WORDS" and words lead to the formation of language. This is why "KIRTAN" is given the status of a supreme one in Gurbani and is equivalent to an invaluable diamond.

Kirtan Nirmolak Heera

[Kirtan \(singing hymns of gurbani\) is a priceless diamond](#)

The entire gurbani is registered in Sri Guru Granth Sahib Ji in 31(thirty one) raags as follows:

Sri Raag, Majh, Gauri, Aasa, Gujri, Dev Gandhari, Bihagra, Vadhans, Sorath, Dhanasari, Jaitsari, Todi, Vairari, Tilang, Suhi, Bilaval, Gond, Ramkali, Natt, Mali Gaura, Maroo, Tukhari, Kedara, Bhairo, Basant, Sarang, Kanrha, Malhar, Kalyan, Parbhati, Jai-jaiwanti

Sri Guru Granth Sahib Ji is a unique and excellent storehouse of Raags and study of music. Sri Guru Arjun Dev Ji has given immense importance to Raags. He states it in the words of Ramkali on page 958.

Dhan so raag surangrhay alaapat sabh tikh jaa-ay.

[Blessed are those beautiful Ragas which, when chanted, quench all thirst.](#)

Dhan so jant suhaavrhay jo gurmukh japday naa-o.

[Blessed are those beautiful people who, as Gurmukh, chant the Name of the Lord.](#)

What Is The Subject Matter Of Sri Guru Granth Sahib Ji?

The subject matter in the entire Sri Guru Granth Sahib Ji is neither history nor mythology, nor rituals or modes of worshipping; rather it is a definite condemnation of illusions, fallacy, superstitions and rituals. One and only one thing is there, the truth and its attributes. It has answers to questions like...

- 1. What is the truth?**
- 2. What is the form of truth?**
- 3. What are the various methods of finding the truth?**
- 4. What is the state of being of those who have attained the truth?**
- 5. What is the state of being of those who have not acquired the truth?**
- 6. What are the obstacles in achieving the truth? How can they be**

Removed?

Entire Gurbani inspires and directs a mortal to become a truthful and complete personality. Though the verse of Gurbani is very long, yet no weariness or tiredness is felt when it is read continuously. On the contrary, it gives constant joy and bliss that leads us to sit in the divine lap of our lord. It kills the agony of jealousy, rivalry and egoism. It provides mental peace and bliss. So Guru Arjun Dev Ji has stated in Raag Mahala on page 103:-

amrit bani har har tay-ree.

The Word of Your Bani, Lord, is Ambrosial Nectar.

sun sun hovay param gut mayree.

Hearing it again and again, I am elevated to the supreme heights.

jalan bujhee seetal ho-ay manu-aa satgur kaa darsan pa-ay jio.

The burning within me has been extinguished, and my mind has been cooled and soothed, by the Blessed Vision of the True Guru. ||1||

Gurbani is a constant flowing spring of nectar. It is tinged in Godly colors and costumes. Whoever joins with it is automatically dyed in its own colors.

The glimpses of the Almighty are possible only through Gurbani. It provides us heavenly touch, eternal peace and everlasting bliss. The recitation of Gurbani leads a mortal to complete unison with the creator. Even messengers of death cannot come near a person who recites and reads Gurbani. So we must always keep Gurbani in the core of our heart. Guru Arjun Dev ji orders us in Raag Aasa on Page 404:-

hamaari pyaari amrit Dhaari gur nimakh na munn tay taaree ray. ||1||
rahao.

My Beloved has brought forth a river of nectar. The Guru has not held it back from my mind, even for an instant. ||1||Pause||

darsan parsan sarsan harsan rung rungee kartaaree ray.

Beholding it, and touching it, I am sweetened and delighted. It is imbued with the Creator's Love. ||1||

khin rum gur gum har dum neh jum har kunth Nanak ur haaree ray.

Chanting it even for a moment, I rise to the Guru; meditating on it, one is not trapped by the Messenger of Death. The Lord has placed it as a garland around Nanak's neck, and within his heart. ||2||

Sri Guru Granth Sahib Ji Points To The Nature Of The Universe

Where Gurbani is an inspiration to merge with the ultimate truth, it also shows the way to become truthful. In it, the truth has been praised; explaining the state of true persons. Those who lie have been condemned and cursed. As scientific instruments to unravel the mysteries of nature had not been invented yet, mankind due to its ignorance and lack of knowledge had developed false notions and conceptions about the world around them. The Great Guru with his divine vision, logically, brought forth the reality before human beings and tried to eliminate darkness and ignorance from their lives.

For instance, in those days people used to worship the sun and the moon as Gods. They believed that there was nothing beyond three heavens, others believed in fourteen heavens. They believed there was only one earth at the centre of the universe and all other celestial bodies moved around it. However, Sri Guru Nanak Dev ji dared to bring forward the reality in his first written Bani of Japji Sahib, that there is not just one sun, moon, earth or planet. There are numerous planets, suns and earths, countless beyond numbers. The creation of the almighty is limitless. Guru ji clearly stated in Japji on page 7:-

kaytay ind chand soor kaytay kaytay mundal days.

So many Indras, so many moons and suns, so many worlds and lands.

And

kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo updays.

So many worlds and lands for working out karma. So very many lessons to be learned!

There are not only fourteen heavens or skies, they are millions and billions and cannot be counted. They are up to infinity. As on page 5 in Japji:-

paataalaa paataal lakh aagaasaa aagaas.

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

Orhak orhak bhaal thakay vayd kehan ik vaat.

The Vedas say that you can search and search for them all, until you grow weary

The creation of the infinite cannot be confined to a certain limit. The invention of atomic devices, missiles, rockets etc is a relatively recent development. Even fifty to sixty years ago, no body could even think of such devices. None the less, the great Guru's clearly mentioned these atomic devices five hundred years ago and ordered that although a human being may be capable of traveling at great speed through space in atomic powered vehicles to the different planets and space, yet he will not find inner bliss. Spiritual pleasure inside can only be achieved by coming to Guru's shelter. On page 1360 of Guru Granth Sahib ji:-

parmaano pArjunt aakaaseh deep lo sikhandneh. gachhayn nain bhaarayn
Nanak binaa sadhu na siDh-yatai.

Even if the mortal could reduce himself to the size of an atom, and shoot through the ethers, worlds and realms in the blink of an eye, O Nanak, without the Holy Saint, he shall not be saved.

Evolution (Theory of Darwin) regarding the possible creation of all living life and species came to the world a few years ago. Sat Guru Nanak Dev Ji enthusiastically stated in his Bani 500 years ago that, from the true God (creator), gaseous masses (wind, gas, pawan) were produced from the homologous atmosphere resembling a fog. This Gaseous mass condensed and gave birth to water and liquids. From water, eventually life was born which resulted in the entire human race coming into existence. God, the omnipotent, and omniscient is present in every minute object of nature. Guru ji orders on page 19:

Saachay tay pavnaa bhey-a pavnay tay jal ho-ay.

From the True Lord came the air, and from the air came water.

Jal tay tri-bhavan saajiya ghat ghat jot samo-ay.

From water, He created the three worlds; in each and every heart He has infused His Light.

A couple of centuries ago wise persons agreed that earth is stationary. The sun and the moon are revolves around the earth. But the great Guru Nanak Dev ji stated it centuries ago that the sun, the moon, the earth, the planets move millions of miles. Modern science admits now that not only the earth moves around the sun that infact even the stars like the sun move too. As on page 464:-

Bhay Vich sooraj bhay vich chand.

In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

Koh karorhee chalat na unt.

They travel millions of miles, endlessly.

Different opinions of scholars about Sri Guru Granth Sahib ji

As we have read in the previous chapters of, 'Importance of Guru Granth Sahib, Need for its edition, the respect of Gurbani, belief of Sikhism etc'; that Guru Granth Sahib ji is a lighthouse showing the golden, pleasant, stable and spiritual way of living life. It is a unique store of languages and poetic measures. The great Guru's and the Bhagats have blessed us by revealing the mysteries and secrets of nature at numerous places, an act which in itself occupies a pivotal place in the modern world of science. As science progresses, other religions have not been able to stand up to the criterion of modern scientific authenticity; On the contrary, Sri Guru Granth Sahib ji and its vision, challenges science to verify and explore more, the very truth of Sri Guru Granth Sahib ji from every scientific angle. Whatever different scientists have invented and achieved are just shells and conches lying on the seashore. Still more remains to be discovered. This creation of the Almighty is infinite and vast. Countless celestial bodies, suns, moons, stars and galaxies that exist in this universe have been mentioned in Guru Granth Sahib ji. People may try to find out the limit of this universe but no one will be able to do so successfully.

Numerous scholars and dignified religious personalities could not contain themselves from praising and explaining the grandeur of Sri Guru Granth Sahib ji. Even the people who studied materialism, wrote different philosophies, molded their lives on the principles of nature, explored, studied, and wrote histories, did comparative studies of world religions, finally had to accept impartially, the eternal truth of Sri Guru Granth Sahib ji. Some of those spiritual, historical, and authenticated scholars of highest learning who have studied the teachings of Sri Guru Granth Sahib ji from the very core, have given their opinion, thoughts, and comments on the great philosophy of Sri Guru Granth Sahib ji as follows:-

Professor Puran Singh Ji

According to the views of Professor Puran Singh ji, the soul of Punjab and Punjabi life style is the Bani of Sri Guru Nanak Dev Ji. Every leaf and part of the landscape is singing Gurbani. It is the vital force that sustains Punjab. It is the energy behind the daily, practical life in Punjab. We exist and are created by it. The sacred blood of Sri Guru Granth Sahib Ji runs through our veins and hearts. A Sikh does not take Gurbani as an ordinary piece of literature. We are Gurbani's children. This is the base of our life and we cannot live without it.

Bhai Veer Singh Ji

Bhai Sahib Bhai Veer Singh ji, the fore-father of Gurmat literature, and spiritual soul attuned with the great Guru, who based his practical life on Naam and Gurbani, writes about Sri Guru Granth Sahib ji as :-

"Sri Guru Granth Sahib ji , the light of Ten Gurus is the pure divine knowledge of "Waheguru". It is a constant movement, form, tune and a figureless figure. It has numerous waves of separation, purity, sensation, knowledge, service, devotion, love and devotional worship. It contains uninterrupted music, poetic pleasure, light, asceticism, and eternal bliss. This is the heart of Sri Guru Nanak Dev ji, his history and divine knowledge and thus is," His Form"

Swami Ram Tirath Dandi Sanyasi

Swami ji was an eminent scholar of Indian philosophy and culture who wrote many books after studying Vedas, Puranas, and Shastras. When he studied Sri Guru Granth Sahib ji, he wrote," Throughout my life, I accompanied Sadhu's and saints and meditated. I roamed and went to pilgrimage too. At the end, I have reached the conclusion that nothing is

better than the Guru's house (Gurdwara)." He wrote a book,"Sarvatam Granth Adh Sri Guru Granth Sahib ji.

The Bani of Sri Guru Granth Sahib ji is most benevolent because its teaching is not confined to only one section of society. Rather it is for the entire community.

(Sarvotam Adi Granth Sri Guru Granth Sahib ji by Swami Ram Tirath Dandi)

Dr. S. Radhakrishnan

Ex-President of the biggest democracy of the world, Indian scholar of eminent reputation, Dr. S. Radhakrishnan, after deep study of Sri Guru Granth Sahib Ji writes that it is the living voice of all the saints, seers, Bhagats, and Gurus. Truly, Sri Guru Arjun Dev ji has stated that,"Pothi Parmeshar Ka Thaan (Book is the place of God). It is guru in the form of Shabad and God dwells in it. It is a huge store house of spiritual desires. It is a deep experience of achieving God through personal manifestation which contains divine love and blissful words."

Dr. B. R. Ambedkar

Indian Scholar, constitution expert and liberator of suppressed masses, Dr. Ambedkar, expressed his views on Sri Guru Granth Sahib ji as," Sikhism demands our proper attention for two reasons. First reason, it is a divine home for those people who want peace and respect. Second, for me it is a divine guide. I hope, a thing which is good for me would be good for my brothers too. We are very upset from Hindu's religious and social inequality. Sri Guru Granth Sahib ji teaches the creation of a Caste-less and equal society.

Sri Ranbir (Jalandhar)

Editor of daily newspaper 'Milap' and profound scholar, Sri Ranbir writes about Sri Guru Granth Sahib ji that,"Any person who recites the Divine Paath (prayer) of Guru Granth Sahib ji –gurbani, plucks the deepest strings in the core of one's being. No human field can remain un-impressed from it. This divine Bani reaches every depth. It creates a spark within, which ignites the depressed states of mind and transforms it into an energetic and blissful mood. (Sikh Review Dec. 1981)

Ikhlak Hussain Dehlvi

He writes about Sri Guru Granth Sahib ji in "Khoj Darpan" and expresses his faith. According to him,"Sacred Guru Granth Sahib is not just a holy Granth to Sikhs but is the first secular Granth of entire India too. It gives us the precious gift of self-realization and recognition of God. Guru Granth Sahib provides a blissful divine ecstasy which transforms a man in to an angelic personality." (Khoj Darpan Jan. 1986)

Dr. Mohd. Youssouf Abbassi

Ex-chair of the History Department at Qaid-e-Azam University, Pakistan, Dr. Mohd. Youssouf Abbasi, expresses his independent opinion about Sri Guru Granth Sahib ji that," Guru Granth Sahib ji is a treasure of world knowledge. Gurbani is like a huge sea from where anybody can pick up diamonds and gems as he likes."

Dr. Dharma Pal Saini

Dr. Dharma Pal wrote about Sri Guru Granth Sahib Ji in "Punjabi Duniyaa Magazine." He says, "Sri Guru Granth Sahib is a true representative of medieval Indian spiritual philosophy. It contains elements of humanism which, when adopted create no harm. It's preaching insults

none. It cannot be confined to only one section of Society. Entire humanity can and has been taking inspiration from it. It is a light-house of religious literature of so many centuries. In this modern age of science and rationality, it will save the coming generations from going astray. It has importance in worldly affairs in that the solutions of all the problems of life and world, which a person needs in every corner of life, are contained in it? Sri Guru Granth Sahib ignites a spark of living life that transforms us from earth to heaven.

Miss Pearl S. Buck, Noble prizewinner

Dr Pearl. S. Buck a renowned Nobel Prize winner writes in praise of Guru Granth Sahib ji that it is a unique text which depicts and relates mankind's spiritual longing, divine aspirations and union with the almighty.

She writes, "Whoever has studied or listened to Guru Granth sahib ji undoubtedly obtains guidelines to live a rejuvenated life of spiritual poise and fulfillment. Western scientists who seek the truth through experiment only have been obliged to accept and acknowledge the truth that is contained within Guru Granth Sahib ji".

She further writes, "I have studied the scriptures of the great religions, but I do not find anywhere else the same power of appeal to the heart and mind as I find here in these volumes. They are compact in spite of their length and are a revelation of the Concept of God. There is something strangely modern about these scriptures and this puzzled me until I learned that they are in fact comparatively modern, compiled as late as the 16th century when explorers were beginning to discover that the globe upon which we all live is a single entity divided only by arbitrary lines of our making. Perhaps this sense of unity is the source of power I find in these volumes. They speak to a person of any religion or of none. They speak for the human heart and the searching mind".

Duncan Greenlays

A famous scholar, Duncan Greenleys, expresses his opinion while writing that," it could be said correctly that Guru Granth Sahib is the cream of Indian ideology. As much as I have studied Guru Granth Sahib, my devotion and love for it kept on increasing and becoming strong. The inspiration and emotional beauty which is found in Sri Guru Granth Sahib ji, perhaps cannot be found in any other religious scripture

Arnold Toynbee, Historian

Mr. Toynbee who is a famous historian writes in his book,"Dharam Ithasak Drishti Cone (Analysis of religious history) that when the whole world will adopt a single religion, that religion will not contain all the false rituals and doubtful influences in present day religion. On the contrary its base will be in service and meditation. The Christians have very nicely adopted the concept of service.

There is a special place for service in Sikhism. The usage of Shabad can be seen from the worshipping of Guru Granth Sahib ji. Sri Guru Gobind Sahib ji is common spiritual treasure for the brotherhood of humanity. It is very important to make more people aware of the teachings of Guru Granth Sahib ji. Just like Muslims love the Quran, Christians love their Bible, Guru Granth Sahib ji is admired and revered by Sikhs too, because it is the everlasting Guru for Sikhs.

Mankind's religious future may be obscure; yet one thing can be foreseen. The living, higher religions are going to influence each other more than ever before in these days of increasing communication between all parts of the world and branches of human race. In this coming religious debate, the Sikh religion and its scriptures, the Guru Granth, will have something special of value to say to the rest of the world.

H.L. Bradshaw Historian U.S.A

H.L. Bradshaw writes that Sikhism is indeed the only world religion that stands up to the tests and questions posed by modern science. He admits that Sikhism will be the final hope and refuge for future generations of humanity.

He writes, "Sikhism is a universal world faith with a message for all men. This is amply illustrated in the writings of the Gurus. Sikhs must cease to think of their faith as just another good religion and must begin to think in terms of Sikhism being the religion for this new age. This religion, preached by Guru Nanak, is the faith of the new age. It completely supplants and fulfills all the former dispensation of older religions. The other religions contain truth but Sikhism contains the fullness of truth. Guru Granth Sahib out of all the world scriptures alone, states that, there are innumerable worlds and universes other than our own. The previous scriptures were all concerned with this world only and the spiritual counterpart. To imply that they spoke of other worlds, as does the Guru Granth Sahib, is to stretch their obvious meanings out of context. The Sikh religion is truly the answer to the problems of the modern man".

Bertrand Russell Philosopher UK

The famous philosopher of England once said, " If some lucky men survive the onslaught of the third world war of atomic and hydrogen bombs, then the Sikh religion will be the only means of guiding them." Russell was asked this when he was talking about the third world war. He was further asked, " Isn't this religion capable of guiding mankind before the third world war? In reply, Russell said, " Yes, it has the capability, but the Sikhs have not brought out in broad daylight, the splendid doctrines of this religion which has come into existence for the benefit of the entire humanity. This is their greatest sin and Sikhs cannot be freed of it.

In the next part of this book we will endeavor to learn about the lives and message of the six guru's , 15 Bhagats , 11 Bhatts (bards) and 4 Gursikhs whose magnificent teachings are enshrined within Guru Granth sahib Ji. These teachings, which are forever guiding seekers of spirituality, provide a template to lead a life of contentment, spiritual fulfillment and bliss. These teachings provide a method to swim across this dreaded world ocean and forever have been, have done and will continue to do so in the future.

Sri Guru Nanak Dev Ji

Life details

Name:- Sri Guru Nanak Dev ji

Birth:- 10-20-1469 A.D.---1526 Bikrami (Katak Puranmashi)

Birth Place:- Rai Bhoi Di Talwandi(Distt. Shekhopura, Pakistan) Nankana Sahib(now)

Father's name:- Sri Kalyan Das Ji

Mother's name:- Mata Tripta Ji

Wife(Guro Ke Mehal):- Mata Sulakhni Ji

Children:- Baba Sri Chand ji , Baba Lakhmi Chand Ji,

Guruship:- Pre-Destined(Aap Narayan Kalaa Dhaar Jug meh parvaree-yo)

Total Age:- Approx. 70 years

Heavenly Departure:- 7.9.1539(Asso Vadi 1609 Bikrami) at Kartarpur(Pakistan)

Gurbani Description:- 974 Shabads in 17 Raags(Authenticated in Sri Guru Granth Sahib only)

Main Journeys:- four long odysseys(four udaaseeyan i.e. journeys) over 24 years

The people of entire India Bangladesh, Pakistan, Burma, Sri Lanka, Bhutan, Tibet, Sikkam, Nepal, Mongolia, Turkey, Russia, Italy, Afghanistan, Iran, Iraq, and Saudi Arabia were shown the true path of eternal truth.

Main Teachings:- Worship and devotion to One and only one God, without becoming truthful, unison with Almighty is not possible. Shun whims, superstitions and become a true personality by working hard, being honest,

share your food and earnings, recite naam, do and ask for welfare of all and inculcate in yourself the habit of 'vichay Greh sada rehai udaasi, Jeo Kaml rahay wich paani ray' meaning within your householder life remain detached and pure like a lotus growing in a pond

Sri Guru Nanak Dev Ji

When Sri Guru Nanak Dev ji came to this world, the political, social and religious condition of the Indian sub-continent was wretched. Politically, India was divided into numerous regions and kingdoms. The ruler of one region never liked the ruler of the other region. Due to mutual discord and division, India had become the slave of slaves. There was restlessness all around. Deception, trickery, cunningness, and disloyalty were in full swing. The dark clouds of sin were visible everywhere. The kings, who were supposed to shelter and protect the public, were swallowing them like lions. The mentality of their officers had become like that of rabid dogs. Sat Guru Nanak Dev ji has himself described the condition of that time on page 88(Guru Granth Sahib):-

raajay seeh mukdam kuttay.

The kings are tigers, and their officials are dogs;

ja-ay jagaa-in baithay suttay.

they go out and awaken the sleeping people to harass them.

chaakar nehdaa paa-inh ghaao.

The public servants inflict wounds with their nails.

raṭ piṭ kuṭiho chat jaaho.

The dogs lick up the blood that is spilled.

The saviors and protectors had shunned their responsibility and led luxurious lives in splendour. The common people were completely helpless and were struggling to stay alive. The judiciary, after taking bribes, were giving the right of a true person to a liar. According to Sri Guru Nanak Dev Ji, the degrading actions of the officers were rife in society. The Kings had become butchers. There was nothing left of true religion. It seemed religion had grown wings and flown away. Falsehood and lies prevailed all around. The truth was hard to find. Egotistical behaviour was in vogue. Every person was trapped in the throes of misery. As on page 145...

kal kaaṭee raajay kaasae Dharam pankh kar udri-aa.

The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.

koorh amaavas sach chandarmaa deesai naahee kah charhi-aa.

In this dark night of falsehood, the moon of Truth is not visible anywhere.

haw bhaal vikunnee ho-ee. aaDhaarai raahu na ko-ee.

I have searched in vain, and I am so confused; in this darkness, I cannot find the path.

vich hau-may kar dukh ro-ee.

In egotism, they cry out in

kaho Nanak kin biDh gat ho-ee. ||1||

Says Nanak, how will they be saved? ||1||

The persons who had accepted or were responsible for saving and protecting the general public had lost heart and were singing the tune of oppression. As on page 663:

khatri-aan ta Dharam chhodiya malaychh bhaakhiya gahee.

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

srist sabh ik varan ho-ee Dharam kee gat rahee. ||3||

The whole world has been reduced to the same social status; the state of righteousness and Dharma has

Religious degradation had reached such a low level that just for the sake of money, so called Guru's would even go to the homes of their disciples to sell naam by whispering holy mantra's in their ears. There was no love between husband and wife. Every relation was based on money. Money was everything in public life. Anyone with money could go and do any immoral action that they pleased. This sin of greed dominated everyone. Bhai Gurdas ji describes the prevalent condition of this time in his first vaar as followed:-

kal aa-yi kuttay muhee khaaj hoyaa murdaar gusaeen

O God! in kaliyug , the mentality of the mortal has become like the mouth of dog which always seeks the dead to eat.

raajay paap kamaanvday ultee vaar khayt ko kha-ee

The kings are sinning as if the protective fence were itself devouring the (crop in the) field.

parjaa andhee gyaan bin koor ku-sat mukhhoh aalaaee

Bereft of knowledge, the blind people are uttering falsehood.

chaylay saaj vajaaniday nachan guru bau-hut bidh bhaee

Now the gurus are dancing variously to the tunes played by the disciples.

chaylay baidhan ghar-aan vich guru uth gharee tinarray jaaee

The taught disciples now sit at home and the teachers go their abodes.

kaaji ho-ay rishvatee vaddhi lai kai huck gavaaee

Qazis enjoy bribes and getting the same they have lost their high regards and position.

istree purkhay daami hith bhaavay a-ay kithaoo jaaee|

Man and woman love each other for riches, may they come from anywhere.

vartiaa paap sabhas jag maahee

The sin has become ubiquitous in the whole world.

Society was divided into far too many castes and individuals from one caste hated those from another. Every sect or religion had daggers drawn against the other. Religion had become the practice of superficial rituals which reduced to the practice of religion as a mere showpiece. As on page 662:-

aa^Nt saytee naak pakr^heh sooj^h-tay tin lo-a.

They close off their nostrils with their fingers, and claim to see the three worlds

magar paach^hhai kach^h na sooj^hhai ayho padam alo-a.

But they cannot even see what is behind them. What a strange lotus pose this is! ||2||

All religious deeds were performed only for money. Religion was like a lifeless dead body. The plight of the persons who were supposed to propagate religion has been described by the Great Guru Nanak Dev ji himself in raag Dhanasari on page 662:-

kaadee koor^h bol mal k^haa-ay.

The Qazi tells lies and eats filth

baraahman^u naavai jee-aa g^haa-ay.

the Brahmin kills and then takes cleansing baths.

jogee jugat^u na jaanai an^Dh.

The Yogi is blind, and does not know the Way.

teenay ojaarhay kaa banDh. ||2||

The three of them devise their own destruction. ||

During this time period of darkness :-

Satguru Nanak Pargatiya Mitti Dhund Jug chaanan Hoya

Guru Nanak dev Appeared bringing light lifting the dark fog of ignorance

Je-o Kar Sooraj Nikliya Taaray Shupai andhayr palo-yia

Like the stars and darkness banishing when the sun rises

(Bhai Gurdas Ji vaar 1—Pauri 2)

And:-

aap naraa-in kalaa Dhaar jag meh parvari-ya-o.

The Lord Himself wielded His Power and entered the world.

In such conditions of the falsehood and absence of truth, the form of Almighty Sat Guru Nanak Dev ji, in order to relieve the public from the mesh of treachery, appeared in this world on 10-20-1469(Puran Mashi Katak 1526 Bikrami) at Rai Bho Di Talwandi(now Nankana Sahib), District Shekhupura, Pakistan.

Sri Guru Nanak Dev ji made up his mind to carry out the task he was destined to perform from a very early age in his life. He renounced false and hollow rituals and he very daringly highlighted the truth to teach the lesson of "Fatherhood of God" to humanity. Daana Marasi(Muslim Humanist) was transformed into Bhai Mardaana for the upliftment of mankind. As on page 1070 in Maroo Mahala fourth:-

vichay garih sadaa rahai udaasee ji-o kamal rahai vich paanee hay. ||10||

In his own home, he remains unattached, like the lotus flower in the water. ||10||

To practice and leave footprints of the above reality, Guru Ji himself adopted the path of Grihsath Dharam (to be married and lead a family life).

As on page 1245 Salok Mahala first:-

ghaal khaa-ay kichh hathahu day-ay.

One who works for what he eats, and gives some of what he has

Nanak raahu pachhaaneh say-ay. ||1||

- O Nanak, he knows the Path. ||1||

In his early age, Guru ji diligently worked in a provision store as a store keeper and in his old age, he worked hard, as a farmer. Thus he remained firm on the principles of hard work, naam (pray) meditation and sharing one's food and earnings with those who are less fortunate.

The tradition of giving more to the already affluent person had been in fashion from the past; but Guru ji by feeding the hungry and clothing or sheltering the needy taught the valuable lesson of how to profit in your spiritual life by gaining the true bargain of service. Though he had to endure the anger of his father for his acts of charity, he did not waver from his principles.

Guru ji travelled widely (Throughout India and many foreign countries) for 24 years and blessed the general public with divine knowledge of the true religion. He went to the Hindu cities of pilgrimage. These cities were, Hardwar, Jagan Nath, Bodh Gaya, Dwarka and Kurkshetra.

He directed Brahmins (the top most caste of the Hindus) to leave hollow rituals aside and lead the practical life of a true Brahmin. To remain hungry and fast does not serve any purpose, he taught. If they are to get recognition in the court of our beloved Lord, then they would have to leave falsehood. People should take a bath but mere bathing and remaining clean does not purify the spirit. He advised them to try and be content with what they had. Make compassion and forgiveness the basis of one's life. Raise one's consciousness, merge with God and inculcate higher qualities of virtue and morality. Only then does one have the right to be called a Brahmin. As on page 1245:-

sach varaṭ santokḥ tirath gi-aan Dhi-aan isnaan.

Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath,

da-i-aa dayvtaa khimaa japmaalee tay maanas parDhaan.

kindness as their deity, and forgiveness as their chanting beads - they are the most excellent people

jugaṭ Dhotee suraṭ cha-ukaa tilak karnee ho-ay.

Those who take the Way as their loincloth, and intuitive awareness their ritualistically purified enclosure, with good deeds their ceremonial forehead mark,

bhaa-o bhojan naankaa virvaa ta ko-ee ko-ay. ||1||

and love their food - O Nanak, they are very rare. ||1||

Guru Ji taught that, " If you want to be called a Brahmin then you should see the light of God in everyone. Instead of doing rigorous physical penance, practice noble deeds, speak nice words, and lead a life of contentment. To be accepted in the court of Almighty, worldly wealth, attachments and lust must be broken and while living in Maya (mammon), one should remain uninvolved in it. Only then you can be called a Brahmin.". As on page 1411:_

So brahmaṇ jo bindai brahm.

He alone is a Brahmin, who knows God.

jap tap sanjam kamaavai karam.

He chants and meditates, and practices austerity and good deeds.

seel santokḥ kaa rakhai Dharam.

He keeps to the Dharma, with faith, humility and contentment.

banDhaṇ torhai hovai mukaṭ.

Breaking his bonds, he is liberated.

so-ee barahmaṇ poojaṇ jugaṭ. ||16||

Such a Brahmin is worthy of being worshipped. ||16||

Sat Guru Ji went to Mecca (Saudi Arabia), the highly populated holy city of the Muslims. There too he preached and practiced the truth, 'Sach

Sunaa-aysee sach kee baylaa'. The Muslims asked," Who is greater between Hindus and Muslims?". Guru Ji replied," Only that person is great whose actions or deeds are good. Any person whose deeds are not noble or good will be condemned here and he will have to cry in the after-world". As Bhai Gurdas ji's words in vaar 1 pauri 33

Baba aakhay haajeeaa subh amalaa baajhoh dono ro-ee

Baba replied," O Hajji, those without good deeds both will have to weep and wail"

Hindu musalamaan dui daragah andar lehan na dho-ee

Only by being a Hindu or a Muslim one can not get accepted in the court of the Lord.

If you are to become a true Muslim and be accepted in the court of "Allah", then along with observing Five Namaz (Muslim prayers); You must adopt five noble deeds, recite and practice true Naam(name of God), be truthful and content with your earnings by honest means, develop the habit of sharing your food and other belongings and try to purify your soul. When you recite Kalman (to be initiated as a Muslim) these should constitute higher noble deeds, Allah(Khudah) will Himself bless you with His grace. As on page 141:-

pehilaa sach halaal du-ay teejaa khair khudaa-ay.

Let the first be truthfulness, the second honest living, and the third charity in the Name of God.

chauthee nee-at raas man panjvee sifat sanaa-ay.

Let the fourth be good will to all, and the fifth the praise of the Lord.

karnee kalmaa aakh kai taa musalmaan sadaa-ay.

Repeat the prayer of good deeds, and then, you may call yourself a Muslim.

The Great Guru Nanak went to Sumer Prabhat (name of a mountain in Himalayas) to meet Sidhs (seers) and inspired them to be content. Keeping death in mind, attention should always be focused in Almighty, because a person, who keeps his death in mind, never forgets an endless creator. To be a true Yogi, firm belief in God is a must. A person who keeps away from bad and immoral deeds, controls his mind and always remains stable, such a yogi never bows before everyone. He becomes

carefree and bows to one and only one omnipotent, omnipresent, and omniscient Almighty. He is accepted at God's door, as on page 6:-

munda santokh saram pat jhool Dhi-aan kee kar-ray bibhoot.

Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.

khintha kaal ku-aaree kaa-yaa jugat dandaa partee.

Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.

aa-ee panthee sagal jamaate man jeetay jag jeet.

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

aadays tisai aadays.

I bow to Him, I humbly bow.

aad aneel anaad anaahat jug jug ayko vays. ||28||

The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||28||

Satguru Nanak Dev ji even went to men like Malik Bhago, Duni Chand and Hameed Karu, who were rich, proud, selfish and vain. They were also guided by guru ji that the aim of life is not only to collect money rather; it is to join oneself with our spiritual root. No doubt money is required for leading a worldly life, but if it is collected more than what is required, it becomes a cause of misery and conflict. A person collects money only through sins, but in the end it remains here and the person has to repent. Money does not affect the life course of an individual who has abandoned the lust for money.

The Great Guru didn't only go to money-minded people or money lenders to save them from its clutches, but he also visited those who shunned wealth or were indifferent towards it. They were Sidhs, Yogis, Udhasis, Brahmins and Muslim performers of Austerities. He went to Sajjan Thug (a serial murderer), Bhumia Chor (Thief and con man), Kauda Rakshas (human cannibal), and inspired them to leave the path of falsehood, dishonesty and treachery. They were converted to a noble path of life.

Guru ji, The Guide of entire humanity, first went to the house of Bhai Lalo, a poor artisan. He preached the community of artisans that they should not just mend other people's jobs throughout their life merely to earn a livelihood, but should mend their own minds too in order to be accepted in God's house as this is the what will be needed in god's court. They should spare some time from their hard work and even during their honest duty they should recite the true name. In the words of Bhai Gurdas ji in vaar 1, pauri 37: _

Jahaar peer jagat Gur Baba

[Unmistakable Saint of the whole world](#)

Jeetee Naukhand maydani satnaam da chakar chalaai-ya

[He won over the nine regions and earth, encircling and spreading the True name](#)

The Gospel of truth and reality was conveyed by the Great Guru in all directions, in every nook and corner of the continent. He blessed all humanity with the principle of molding life in the true action, behavior, character, and morality. As on page 62:-

Sachau orai sabh ko uppar sach aachaar. ||5||

[Truth is higher than everything; but higher still is truthful living. ||](#)

The truth preached by Guru ji was accepted and put to use by countless people in his life time. This is the reason Punjabis and other Indians hold the Great Guru in high esteem and honor him calling him True Lord (Sacha Patshah). The Arabs respectfully remember him as Pir Baba Nanak Shah. Tibetans call him Nanak Lama or Guru Bhadra. The People of Sri Lanka address him as Nanak Budha or Nana Budha out of regard. Russians and neighboring countries call him Wali Hind Baba Nanak Shah. He is honored in China, Vietnam, Mongolia, by the name of Nanak Bhusa. In Bhutan, Nepal and Sikim, people give him utmost respect and call him Rimpoze. Bhai Gurdas ji in vaar 1 pauri 34 :-

Jithay ja-ay jagat vich ba-bay baajho na khaalee jaaee

Go anywhere in the world, you would not find a place bereft of the name of Baba Nanak

From that time, out of respect for the Great Guru Nanak Dev ji, the local people have named their lakes, tanks, pools, ponds, springs and cities on the name of Baba Nanak so that eternal memoirs could be saved.

Guru Nanak Dev ji was a true common guide to the entire humanity. He loved and sought the welfare of all. The whole of mankind took him as a Guru, Peer, and Guide, Spiritual teacher or preceptor. This is the example of that time when Great Guru Nanak installed his spiritual light into the body of Bhai Lehna Ji(Guru Angad Dev Ji) before his heavenly departure on September 7, 1539 (Assu wadi 1609 Bikrami) at the city of Kartarpur(Pakistan) which he himself developed. It is clear that in Bhai Gurdas ji's vaar 1, pauni 45:-

Thaapiaa Lehnaa jeenvaday guriaaee sir chhatr dhiraaiiaa

During his life time he waved the canopy of Guru seat on the head of Lehna(Guru Angad) and merged his own light into him.

Now a conflict arose between the two sects of disciples of Guru Ji who were Hindus and Muslims. Both of the parties wanted to perform the last rites according to their own religion.

But the Great Guru Nanak was not merely a physical entity (body form). He was divine Light and Light only. At last, the piece of cloth which he wrapped around himself was divided into two parts. The Muslims buried it in a grave and Hindus put it to flames and formed a Dehura (shrine).

Even now, there is one and only one place in the world at Kartarpur(Pakistan), where the devotees of both the sects, Hindus and Muslims enter through one door. The Muslims according to their own faith worship Sri Guru Nanak Dev ji as "Shah Wali" (prophet) and pray before him for blessings. If you pass Nanak Shah Peer's grave and go a little further, a saffron flag is seen hoisted. A little further, there is Dharam Saal (Gurdwara) where Sri Guru Granth Sahib ji is installed and Kirtan of

Gurbani is heard. This is the clear message of Guru Nanak Dev ji to entire humanity that the Great Guru was not a spiritual teacher of one particular sect, caste or a country but rather a prophet for the whole of mankind.

Sri Guru Nanak Dev ji preached the entire human race to work hard, be honest, recite Naam(pray), share your food and earnings, pray for good to all, shun egoism and vanity, recognize the whole human race as a creation of almighty, to be united with one God. Diversity should be viewed through unity. Be a forgiving and compassionate human being. Truth must prevail in your action, behavior, morality, speech, sight, hearing and character. Being a true personality, the eternal truth can be achieved. So Bhai Bhalwand ji(Satta jiaand Balwand) truly witnessed and stated that Sri Guru Nanak Dev ji has formed the emperorship of the Almighty on the fort of truth and all bow to it as on page 966 :-

Nanak raaj chalaaiya sach kot saṭaaneē neev dai.

Nanak established the kingdom; He built the true fortress on the strongest foundations.

The Great Guru Nanak did not just preach but he actually put his teachings, the truth into his own practical life. The Muslim King Babar was called an oppressor and tyrant on his very face and his officials were described as "Dogs", leading a marriage party of sinners from Kabul, are daring examples of truth.

"Such suna-ay-see such kee baylaa".

It will not be an exaggeration to say that Sri Guru Nanak Dev ji put a new spirit into almost dead and degraded conscience of the mankind and gave a new life to the ritual based hollow and fake religions of the time. In the end ,words of Sri Guru Ram Das ji truly testify and describe the reality of Sri Guru Nanak Dev ji as on page 735 :-

tayray kavan kavan gun keh keh gaavaa too saahib gunee niDhaanaa.

Which, which of Your Glorious Virtues should I sing and recount, Lord? You are my Lord and Master, the treasure of excellence.

tumree mehimaā baran na saako too^N thaakur ooch bhagvaanaa. ||1||

I cannot express Your Glorious Praises. You are my Lord and Master, lofty and benevolent. ||1||

The greatness, teachings and blessings of the Great Guru cannot be condensed into mere words. Principal Satbir Singh(renowned Sikh Scholar) has written about Sri Guru Nanak Dev ji that," What type of personality Guru Nanak Dev ji must have been who transformed a money minded Duni Chand into a meek and humble person; Bhai Lalo to Lally (Darling child); Malik Bhago to one of good fortune; Sajjan thug into a noble friend; a proud and vain kandhaari to Wali (strong and gentle), Kaudda Cannibal who ate human flesh to a true man; and Noori to Noor (Spiritual Light). Today the need of the hour is that we should include the principles and teachings of Guru Baba into our practical life, preach and convey it to others so that the entire humanity may avail of this true message of god. As on page 750...

sabh tay vadaa satgur Nanak jin kal raakhee mayree. ||4||10||57||
Guru Nanak is the greatest of all; He saved my honor in this Dark Age of Kali Yuga.
||4||10||57||

Sri Guru Angad Dev Ji

Name:- Bhai Lehna Ji (After Guruship, Sri Guru Angad Dev Ji)

Date of birth:- 3-31-1504(Fifth of Baisakh 1561 Bikrami)

Place of Birth:- Mata Di Saraa-ay (Distt. Muktsar)

Father's Name:- Sri Feru Mall Ji

Mother's Name:- Mata Daya Kaur Ji

Wife's name:- Bibi Khivi ji

Children:- Sri Dassu Ji, Sri Dattoo Ji, Bibi Amro Ji, Bibi Anokhi Ji

Time of coming into Guru's shelter:- 1531 Kartarpur (Pakistan)

Time of Guruship:- 9-7-1539 (13 years as a Guru)

Total Age :- 48 years

Heavenly Departure:- 3-29-1552 at Khadoor Sahib (Amritsar)

Bani Description:- 62 Shaloks (All are registered in Sri Guru Granth Sahib)

Chief Missions:- The principles and teachings of Sri Guru Nanak Dev Ji were Preached diligently and vigorously. Sri Guru Angad Dev Ji got the Janam Sakhi(Biography) of Sri Guru Nanak Dev Ji written and thus he preserved and paved the way for the history of the Great Guru. The Gurmukhi Script (Punjabi alphabet) was refined and the letters were given a phonetic form. The tradition of wrestling and arenas (Mull Akhara) was propagated for improving physical strength. To enhance the preaching of Sikh scripture and spiritual education, schools (Pathshaala) were opened for worldly knowledge and education.

Sri Guru Angad Dev Ji

Sri Guru Arjun Dev ji (Previous name Lehna) was born on 3-31-1504 in the house of Baba Feru Mull ji and Mata Daya Kaur Ji, at village Mattay de saran, District Muktsar. From his very childhood, he was deeply religious. He used to offer free water (Shabeel) and free Langar (community kitchen) to the pedestrians and hungry saints and thus receive their blessings. He helped his father in his business of shoe making.

From the very beginning of his life, he had a yearning, a desire to be one with the Almighty (Ko-yee aan milaa-way meraa Pritam Piyara meaning can anyone come and help me meet our beloved lord). In order to achieve this, he used to go to the Goddess Jwala ji, by leading a religious group of disciples of the goddess every year. He was influenced by Sanatan Dharam (ancient religion) during this period of his life. It was a common belief of that religion that Mata Ji (Goddess) fulfilled every desire of her devotees.

Once after hearing the greatness and grandeur of Sri Guru Nanak Dev ji, he made up his mind to meet Great guru Nanak dev ji enroute to the Goddess (Mata) temple by passing through Kartarpur. The Divine Personality of Sri Guru Nanak Dev Ji left such a deep impact on him that he became totally devoted to the Great Guru. He ended up staying there and left that religious group of Sanatan Religion for ever.

Baba Lehna Ji stayed in the shelter and presence of Guru Nanak Dev ji for eight years and he did unique and very hard service for the Great Guru. As Sri Guru Nanak Dev Ji was an expert teacher, he taught Baba Lehna Ji about the highest degree of spiritualism and molded his personality practically to achieve this highest state of being. Then the expert teacher tested Baba Lehna Ji's personality 19 times. When Baba Lehna Ji passed through these tests with flying colors and lived up to the satisfaction of the Great Guru Nanak Dev Ji, then Guru Nanak Dev Ji during his own life time blessed the Guruship to Bhai Lehna Ji by bowing to him

and giving his own place of a Guru. This has been explained in Gurbani as Ramkali ke vaar on page 966-967:-

gur chaylay rehraas kee-ee Nanak salaamat theevdai.

The Guru bowed down to His disciple, while Nanak was still alive.

seh tikkaa dittoas jeevdai. ||1||

The King, while still alive, applied the ceremonial mark to his forehead. ||1||

sikhaa^N putraa^N ghokh kai sabh ummat vaykhhho je ki-on.

Guru Nanak tested His Sikhs and His sons, and everyone saw what happened.jaa^N

suDhos taa^N lahnaa tiki-on. ||4||

When Lehna alone was found to be pure, then He was set on the throne. ||4||

Thaapiya Lehna jeenvaday guriaaee sir chhatr dhiraaiiaa

During his life time he waved the canopy of Guru seat on the head of Lahina(Guru Angad) and merged his own light into him.

Jotee jot milaaai kai satigur Nanak roop vat-aiya

Guru Nanak now transformed himself.

(Bhai Gurdas Var 1, Pauri 45)

In the very first meeting with Bhai Lehna Ji, the divine, deeply penetrating vision of Great Guru Nanak Dev Ji had started giving hints of Guruship and his successor ship to Baba Lehna Ji. Guru Nanak Ji said to Bhai Lehna ji on his first visit to him," O! Man ! What is your name?" Bhai Lehna Ji replied," Ji, Lehna(literally means a person who gets his dues back). Guru Nanak Dev Ji said," Lehnadaar always come on horseback, You are Lehnadaar(to receive) and I owe you." Because in the first meeting with Sri Guru Nanak Dev Ji, Bhai Lehna Ji was riding a horse when he asked about the whereabouts of Guru Nanak Dev Ji from Guru Nanak Dev Ji himself).

After that, one day Bhai Lehna came to see Guru Nanak Dev Ji with a lump of salt(Bag) on his head at Kartarpur. Guru ji was not there at Dharmsaal(Gurdwara). So Bhai Lehna ji went straight to the fields where Guru Nanak Dev ji was working. After bowing respectfully to Guru Ji, he

started to do the task which Guru Ji was doing. Guru Ji was weeding the plants of rice. Bhai Lehna ji began digging out the rice plants along with the weeds. On seeing it, Satguru Ji smiled and said," O man! You are not to dig out plants, rather you are to plant the plants."

On the way home, Guru Nanak Dev ji put a load of grassy weeds which were drenched with mud and water on the head of Bhai Lehna ji. His costly dress was spoiled with stains of mud and water. Mata Sulakhni ji asked Guru Nanak Dev ji," He is meek and gentle, who has never carried any load. Why did you put such a heavy load on his head, moreover his expensive dress is spoiled. Guru Ji said," Oh! Sulakhni, This is not a load. It is a canopy for the world of religion and society. On his dress, there are no stains of mud. These are stains of saffron which we have showered on him. Look at him from within, not from outside." These were the hints which developed into its complete form with the lapse of time. In the mornings and late evenings, Bhai Lehna ji used to preach the religious sermons in the congregation (Sangat). For physical strength and vigor, wrestling matches were arranged in the afternoons, where Guru Ji (Guru Angad Dev Ji) used to watch and supervise the wrestling arenas and games of the children in which he also took part.

For the whole day, Langar (Free Food) was served without any discrimination. Everybody was made to sit in the Pangat (row) and Langar was served regardless of any status. Delicious and nutritious foods (rice pudding with butter, sacred parshad) were prepared daily. This is implied clearly in the vaar of Satta jiaand Balwand. Mata Khivi Ji (Guru Ji' s wife) herself used to serve and supervise every thing in the Langar as Ramkali ki Vaar on Page 967...

Balwand kheevēe nayk jan jis bauhtēe chhaa-o patraalee.

Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all.

langar daulaṭ vandee-ai ras amrit kheer ghi-aalee.

She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee

Niṭ raso-ee ṭayree-ai ghi-o maidaā khaan.

Your kitchen always has ghee and flour to eat.e, is like sweet ambrosia.

Guru Angad Dev ji developed and established 35 letters of Gurmukhi Script or alphabet to preserve Gurbani and history in the mother tongue. In his leisure time he would teach Gurmukhi to the students and write Gurmukhi booklets of alphabets and distribute them free of cost, so that the script of the mother tongue could flourish and progress. Bhai Balla ji was called and Janam Sakhi (life history) of Guru Nanak Ji was scribed by him.

Guru Angad Dev ji was very care-free and indifferent personality. Once Muslim king Humayoun came to have the glimpses of Guru Ji, But Guru Ji didn't pay special attention to him. Humayoun took it as an act of humiliation. He unsheathed his sword to attack Guru Ji. Guru Angad Dev ji smiled and answered," Humayoun! Where you should have fought with this sword as a warrior, you ran from the battlefield as a coward. Now you want to dominate over the Saints with your sword." Humayoun felt very low and begged for pardon. (Humayoun had run from battle with Sher shah Suri)

The religion which was founded by Sri Guru Nanak Dev ji, was made unique in its form of living, saying, doing, tolerating and forming new principles as hinted by Bhai Gurdas ji in vaar 1st Pauri 45 as:_

Maariaa sikkaa jagat vich Nanak nirmal panth chalaayaa

In the world, he established the authority (of his doctrines) and started a religion, devoid of any impurity (niramal panth).

(Vaar 1, Pauri 45)

And

sabad jitee sidh mandlee kee-toas apna panth niraalaa

Through (the power of the word) Shabad he conquered the Sidhs and propounded his altogether new way of life.

(Vaar 1, Pauri 31)

|

The path of guru Nanak dev ji was preached and expanded with utmost devotion and vigor by Sri Guru Angad Dev Ji. Then Guru Angad Dev ji directed his successor Sri Guru Amar Das ji to do the same. Exactly the same way Sri Guru Amar Das ji handed over this huge task of preaching and expanding religion on to Sri Guru Ram Das ji as Swayias on page 140

Lehⁿay panth Dharam kaa kee-aa.

Lehⁿaa established the path of righteousness and Dharma,

Amardas bhalay ka-o dee-aa.

which He passed on to Guru Amar Daas, of the Bhalla dynasty.

Tin siri Ramdas sodhee thir thup-haw.

Then, He firmly established the Great Ram Daas of the Sodhi dynasty.

Har kaa Naam aakhay niDh up-haw.

He was blessed with the inexhaustible treasure of the Lord's Name.

In the company of Guru Angad Dev ji, many devotees received blessings and were privileged to live an emancipated life. They became a source for others to follow. Bhai Gurdas ji has written very clearly in his vaar 1 pauri 15:

paaro julkaa param-hans pooray satgur kirpaa dhaaree

A sikh of high order (paramhans) Bhai Paro was there of Julka caste on whom the Guru was full of grace.

Maloo saahi soormaa vadda bhagat bhai kaydaaree

Sikh named Mallu was very brave and Bhai Kedara was a great devotee.

deepa day-oo naraain daasu boolay day jaaeeai balihaaree

I am sacrifice unto Bhai Dev , Bhai Naryan Das, Bhai Bula and Bhai Dipa.

laal su laaloo budhivaan durgaa jeevan par-upkaaree

Bhai Lalu, Bhai Durga and Jivanda were gems among the wisemen and, all three were altruists.

jaggaa dharnee jaaneeai sansaaroo naalay nirankaaree

Jagga and Dharani subcaste and Sansaru was one with the formless Lord.

khaanoo maaeeaa pio put hain gun gaahak govind bhandaaree

Khanu and Mayya were father and son and Govind of Bhandari caste was an appreciator of the meritorious ones.

jodh rasoeaaa devtaa gur sayvaa kar dutar taaree

Jodh, the cook, served the Guru and swam across the world ocean.

pooray satigur pajj savaaree

The perfect Guru maintained their honour.

Such an attractive and action oriented personality was Guru Angad Dev ji that who ever got his glimpse, got ready to sacrifice everything for him. His glimpses had capacity to purify the dirt of many births. Bhai Balwand Ji has stated in ramkali ki Vaar on P. 967:-

Tudh dithay suchay paatshah mull janam janam di kuttee-ay

Beholding your vision the filth of sins from numerous births is dispelled

Nallh Bhatt too from his personal experience has recorded Gurbani which exhibits a divine personality of Guru Angad Dev ji as on page 1392, Swayia mahala doojay ke:-

amay drisat subh karai harai agh paap sakal mal.

When You bestow Your Ambrosial Glance of Grace, You eradicate all wickedness, sin and filth.

kaam kroDh ar lobh moh vas karai sabhai bal.

Sexual desire, anger, greed and emotional attachment - You have overcome all these powerful passions.

sadāa sukḥ man vasai dukḥ sansaarah khovai.

Your mind is filled with peace forever; You banish the sufferings of the world.

gur nav niDhḥ daree-aa-o janam ham kaalakh Dhovai.

The Guru is the river of the nine treasures, washing off the dirt of our lives.

so kaho tullh gur sayvee-ai ahinis sahj subḥaa-ay.

So speaks TuLLH the poet: serve the Guru, day and night, with intuitive love and affection.

darsan parsi-ai guroo kai janam maran dukḥ jaa-ay. ||10||

Gazing upon the Blessed Vision of the Guru, the pains of death and rebirth are taken away. ||10||

Guru Angad Dev ji has contributed 62 shaloks of divine knowledge in Sri Guru Granth Sahib ji. He was a symbol of politeness. When yogis came to see him at Khadoor Sahib, they questioned him, "What extra-ordinary quality did you have that even the Great Guru Nanak to whom the world bowed to; bowed before you? He gave you Guruship by bowing before you."

Guru Angad Dev ji answered, "Oh Sidhs! Neither did I have extra-ordinary quality then, nor do I have now. The bowing of the Great Guru Nanak Dev ji was just like that of a mother who bows down to fetch her besmeared baby into her lap."

Such an embodiment of humility, politeness, sweetness, tolerance, patience and light-house of super natural powers left for his heavenly abode on March 29, 1552 at Khadoor Sahib leaving behind foot prints of Sewa (selfless service), simran (meditation), and per-upkar (benevolence).

He handed over the Guruship to Sri Guru Amar Das Ji before his heavenly departure and thus made him the successor and custodian of Guru Nanak's mission. According to Balwand ji's ramkali ki vaar page 968:-

so tikaa so baiḥḥaa so-ee deebaan.

The same mark on the forehead, the same throne, and the same Royal Court.piyoo

Piu Daaday jayvihaa potaa parvaan.

Just like the father and grandfather, the son is approved.

And also on page 1408 :-

Angad kirpaa Dhaar amar satgur thir kee-au.

Guru Angad showed His Mercy, and established Amar Daas as the True Guru.

Now the light of Sri Guru Angad Dev ji became radiant and visible in Sri Guru Amar Das ji

Sri Guru Amar Das ji

Details of life

Name:- Sri Guru Amar Das ji

Date of Birth:- 5-5-1469 A. D. (14th of Baisakhi, 1536 Bikrami era)

Place of Birth:- Village Basarkay, District Amritsar

Father's Name:- Sri Tej Bhan Ji

Mother's name:- Mata Sulakhni Ji

Wife's name:- Bibi Ramo Ji

Children's names:- Two sons, Baba Mohan Ji, Baba Mohri Ji

Two daughters, Bibi Dani ji, Bibi Bhani ji

Time and place of Guruship:- 3-26-1552 at Khadoor Sahib

Guruship Period:- 22 years

Place and time of heavenly departure:- 8-30-1574 at Goindwal Sahib

Total age:- 95 years

Description of Gurbani:- 907 shabads in 18 Raags

Remarkable deeds:- He paid special attention to the teachings of Sikhism and Produced 22 preachers of high dignity and moral character, honored them with the title of " Manji" and sent them to distant places with the purpose of preaching. Ladies too were given the responsibility of preaching. They were blessed with 52 "Peehrray" and included in the holy task of preaching. Bauli Sahib (a deep well) was dug at Goindwal Sahib to fulfill the need for water. In order to develop harmonious, social relationship in the community, the tradition of celebrating Diwali and Baisakhi festivals was started. Also, to eliminate discrimination between the high and low social classes, the principle of "Pahlay Pangat Pachhay Sangat (First sit in common row and eat in the free community kitchen, then join the congregation) was established. Sati tradition (on the death of husband, the wife used to burn herself in the same funeral pyre-lit for the husband) and Pardha(wearing veil cloth was abandoned. Guru Ji preached us to stop false rituals and customs after the death of a person. This is clearly mentioned in Ramkali"Sudd" by Baba Sundar Ji on page 923 in Guru Granth Sahib ji

Sri Guru Amar Das Ji

The third Master whose body was blessed with the divine light of Guru Nanak Dev ji is known as Sri Guru Amar Das ji. Guru Amar Das Ji was born on May 5, 1479 at village Basarkay Distt. Amritsar (Punjab) India. His parents were Sri Tej Bhan ji and Mata Sulakhni ji. From childhood, he had an innate desire to be one with the almighty, so being of religious nature he used to accompany saints and Sadhus. He asked Sadhus and saints to stay in his house and served them necessary things for days on end. He also used to offer water to the passengers and the pedestrians on the main road and receive their blessings. He was married to Bibi Ramo Ji at the age of 24. The blessed couple had two sons and two daughters (Baba Mohan ji, Baba Mohari ji, Bibi Bhani ji, and Bibi Dani ji). He performed his worldly duties very nicely but with the advance of time, the desire to see the Almighty became intense. So driven by this desire, he went to pilgrimage and for a sacred bath in the Ganga(The Ganges) 20 times.

It was a matter of time only, his union with the Almighty and the service of Guruship was pre-destined. When he was on his way back from the pilgrimage of sacred River Ganga, he stayed for a night at village "Mehrarhe"(this village is at a distance o 16 miles from Khadoor Sahib and 40 miles from Basarke). This village had an inn which was run by Pundit Durga Dutt; a famous astrologer of the locality. When Sri Guru Amar Das ji was resting, Pundit Durga Dutt saw a Padam Rekha(a particular and very rare line according to astrology on the sole of the foot) present on Guru ji's foot. This line is considered very pious, holy and divine. Only Great Gurus, saints, emperors, and divine personalities have it. On the foot of Sri Amar Das ji, the Pundit was very surprised to see the line and thought that this person will either become a great emperor or a master of divine powers.

The next day when Guru ji was ready to depart from the inn, he wanted to give some money to the Pundit, but the Pundit refused to accept the money saying:-

Ab nahi kachh leho bachan mohay dayvo

Jad bibho ho-ay maang so layvo

Not now but please give me your word that I may beg a boon from you any time I want in the future

Mehma Parkash.

On hearing this Guru Ji smiled which meant as Pundit desired.

These were the hints which were showing that this person must one day become a master of both worlds. When Sri Guru Amar Das ji actually became the heir to the Guruship, Pundit Durga Datt came and got blessings of all kinds from the Great Guru as mentioned in the following lines:-

Naam Deh Dhun deh na jan kay

Dhun bayhoon jan jug na suha-ay

Naam binaa nar narkay jaa-ay

Tu-eh peh kahee nahee bun av-ay

Jio bhavay ti-oo banat banaa-ay

Guru Amar Das te jo kay nandan

Dono nirmal panth chala-ay

Oh ! Great Guru, if you give me your Naam but not money,

Then this world (material) is useless,

but if you give me money, but not your Naam,

Then that world (Spiritual) is useless and I will go to hell.

So what can I say to you my Lord ! It is up to you.

Guru Amar Das Ji , You are the son of Tej Bhan, Please give me both.

Guru Amar Das ji was still in his melancholic state of not having merged with god when a Bairagi Sadhu called him "Nigura" (without a

Guru). It further aggravated his yearning and desire and he became restless. He lost his appetite and didn't get enough sleep. In the early morning, in his own house, he over heard the following words of gurbani which Bibi Amaro was reciting and is on page 990:-

karnee kaagadu man masvaanee buraa bhalaa du-ay laykh pa-ay.

Actions are the paper, and the mind is the ink; good and bad are both recorded upon it.

jio jio kiratu chalaa-ay tio chalee-ai tao gunu naahee ant haray. ||1||

As their past actions drive them, so are mortals driven. There is no end to Your Glorious Virtues, Lord. ||1||

chitu chaytas kee nahi baavri-aa.

Why do you not keep Him in your consciousness, you mad man?

har bisratu tayray gunu gali-aa. ||1|| rahaa-o.

Forgetting the Lord, your own virtues shall rot away. ||1||Pause||

jaalee rain jaal din hoo-aa jaytee gharhee faahee taytee.

The night is a net, and the day is a net; there are as many traps as there are moments.

ras ras chog chugeh nitu faaseh chhootas moorhay kavan gunuee. ||2||

With relish and delight, you continually bite at the bait; you are trapped, you fool - how will you ever escape? ||2||

kaiyaa aaranu man vich loha panch agan tit laag rahee.

The body is a furnace, and the mind is the iron within it; the five fires are heating it.

ko-ilay paap parhay tis oopar man jali-aa san^Hee chintu bha-ee. ||3||

Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry. ||3||

bha-i-aa manoor kanchan fir hovai jay gur milai tinayhaa.

What was turned to slag is again transformed into gold, if one meets with the Guru.

ayk naam amritu oh dayvai ta-o Nanak taristas dayhaa. ||4||3||

He blesses the mortal with the Ambrosial Name of the One Lord, and then, O Nanak, the body is held steady

Guru ji got instantaneous inner peace upon hearing this Shabad. When the day dawned, Guru ji took Bibi Amaro with him and arrived at Khadoor Sahib. In the holy company of Guru Angad Dev ji , he accepted him as Guru, leaving aside the bondage or custom of being a

relative. Guru Amar Das ji did very hard service and difficult labor for 12 consecutive years. Sri Guru Angad Dev ji was so pleased with him that he appointed him as his successor to the Guruship on March 26, 1552 and blessed him with 12 boons (blessings). Guru Angad Dev ji said:-

Tum ho nithaavan than|| Karho nimaneh maan

Nitaa-niyan ka taan|| Nioatiya kee oat

Niyaa-siriyaa ka asraa|| Nidha-riyaa kee dheer

Ni-dhiraan kee dheer || Peeran de peer

Diyaal ga-ee bahor|| Jagat bandi chhor

Bhanan gharran samrath|| Sabh jeevan jis hath

You are the place for those without a place to be

You bring honour and respect to those without any

You are the strength for those who have none

You are the refuge and shelter for those who are without refuge

You give hope to the hopeless

You are solace to those who have no consolation

You are the defender of the defenseless

Saint of saints and to those without a saint

Merciful savior of the helpless

Liberator of the world from fetters

Demolisher of forts and all lives are within your power

On the bank of River Biaas on the G.T. road, Sri Guru Amar Das ji developed a beautiful city under his supervision and named it Goindwal. On this site, congregational services were held in the mornings and in the evenings. Many curious learners got direction in how to attain

inner peace by attending these services. Guru Ji set up a tradition of common free kitchen (Langar) to provide food for the needy and for disciples that had come to visit. Any body could come to this kitchen, sit in a common row and eat without any sort of discrimination. Guru ji had given very clear instructions that whoever wanted to meet him should first sit in a common row (Pangat), have food, and then they could have an audience with him(Pehlay Pangat, pachhay Sangat).

One time when the Mughal emperor Akbar came to have an audience with Guru ji, even he was not spared. First he had to sit in the common row (Pangat), eat food only then was he allowed to converse with the great Guru. After setting the tradition of Pangat and Sangat, Guru ji had a deep well known as Bauli dug up for the common welfare and use of the people around the area. To promote the common links of love and brotherhood among Sikh community, Guru Ji set up a tradition of Jorh Melas (Social gatherings) on some festivals. Goindwal was a commercial city of beautiful variety, inhabited by gentle, peace loving and well behaved God fearing people. On seeing this Bhatt Nallh has compared Goindwal to Gobind Puri. He says:-

Gobind vaal gobind puri sum jalan teer bipaas banaa-ya-o.

Goindwal is the City of God, built on the bank of the Beas River.

gayo dukh door barkhan ko so guru mukh daykh guru sukh paa-yo.

The pains of so many years have been taken away; gazing upon the Face of the Guru, I find peace.

Guru Amar Das ji was an embodiment of extreme kindness, patience and forgiveness. A local Sadhu Tapa (ascetic) and his followers, Marwaha Khatri(a caste), and some followers of Sanatan Religion were very jealous of Guru ji and they opposed him at every opportunity, but on the contrary, Guru ji didn't think about harming them . Rather he was kind to them.

At the time, the practice of Sati (burning oneself in a funeral pyre of a Hindu woman along with the body of her husband) was the custom. Guru ji opposed this practice and persuaded the masses not to commit this heinous act saying that:-

satee-aa ayhi na aakhee-an jo marhi-aa lag jala^{Nni^H}.

Do not call them 'satee', who burn themselves along with their husbands' corpses.

Nanak satee-aa jaanee-ani^H je birhay chot mara^{Nni^H}. ||1||

O Nanak, they alone are known as 'satee', who die from the shock of separation. ||1||

Guru Ji started the tradition of re-marriages of widows which was prohibited in society and saved women from wearing a compulsory veil.

Guru Ji established 22 preachers for preaching Sikhism. To awaken the women, he established 52 Pirray (generations) for ladies who had a missionary zeal. He sent these sikh missionaries far and wide, in order to preach. They were given responsibility for helping disciples and were duly honored for their work.

Thus Guru Amar Das Ji preached Sikhism in an amazing way, contributing 907 Shabads in 18 Raags and guiding us to become a truthful personality and unite with Almighty. His entire divine message is enclosed in Sri Guru Granth Sahib Ji.

To preach the sikh way of life, Guru Ji went to many holy places of pilgrimage for the masses. In his early life he had gone on pilgrimage to these very cities but now according to Bhatta," Sabh Lok Udran arath (for the benefit of humanity), Guru Ji went to such Holy places to awaken the masses from blind ritual. Here he forbade the masses from false rituals and worship of creation. He inspired them to follow the path of truth and persuaded them to praise the creator, not the creation. He said," mun meray kartai no saalah" (Hey my mind you should appreciate the creator).

Just how an individual would get inner peace by listening to guru Ji's pious words and having glimpses of Guru Ji, Bhatt Bhikha Ji has described his experience in Gurbani as on page 1395 :

rahi-o sant^h haw tol saaDh^h bauhu tayray dithay.

I have been searching for the Saints; I have seen so many Holy and spiritual people.

sanyaasi tapasee-ah mukhauhu ay pandit^h mithay.

The hermits, Sannyasees, ascetics, penitents, fanatics and Pandits all speak sweetly.

baras ayk hau firiyo kinai nah parcha-o laa-yo.
I wandered around lost for a year, but no one touched my soul.

kehti-ah kehtee sunee rehat ko khusee na aa-yo.
I listened to preachers and teachers, but I could not be happy with their lifestyles.

har naam chhod doojai lagay tin^H kay gun hau kya kaho.
Those who have abandoned the Lord's Name, and become attached to duality - why should I speak in praise of them?

gur da-yi milaa-yo bhikhi-aa jiv too rakheh tiv raho. ||2||20||
So speaks Bhikhaa: the Lord has led me to meet the Guru. As You keep me, I remain; as You protect me, I survive. ||2||20||

Guru Amar Das ji did a superb task of uplifting and guiding humanity for 22 years and after reaching the age of 95 years, he invited the members of his family and all of his devotees and ordered, "I have got a call from the Almighty to depart for his heavenly abode. As on page 923:-

tusee put bhaa-ee parvaar mayraa man vaykhu kar nirjaas jee-o.
O my children, siblings and family, look carefully in your minds, and see.

Dhur likhi-aa parvaanaa firai naahi gur jaa-ay har prabh paas jee-o. ||3||
The pre-ordained death warrant cannot be avoided; the Guru is going to be with the Lord God. ||3||

Guru ji ordered, "Nobody is to weep or cry after my departure. If any body does, I will not like this. What you are to do has been explained to the congregation and the members of the family." Baba Sunder ji has recorded this last journey of guru Amar Das ji on page 923:-

satgur bhaanai aapnai beh parvaar sadaa-i-aa.
The True Guru, in His Own Sweet Will, sat up and summoned His family.
mat mai pichhai ko-ee rovsee so mai mool na bhaa-i-aa.
Let no one weep for me after I am gone. That would not please me at all. antay satgur boli-aa mai pichhai keertan kari-ahu nirbaan jee-o.
Finally, the True Guru said, "When I am gone, sing Kirtan in Praise of the Lord, in Nirvaanaa."

He handed over the responsibility of Guruship to Sri Guru Ram Das ji on 8-30-1594 and merged with the creator at Goindwal Sahib. As in Bilawal Mahala on page 846:-

sooraj kiran milay jal kaa jal hoo-aa raam.
The rays of light merge with the sun, and water merges with water.

Jot- ee jot ralee sampooran thee-aa raam.
One's light blends with the Light, and one becomes totally perfect

He described the mortality of the world and instructed us to be one with the ever constant Almighty and said on page 918:-

aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.
Don't do anything that you will regret in the end.

And to be truthful, as Salok on page 554 :-

jhoothaa mad mool na peech-ee jay kaa paar vasaa-ay.
Do not drink the false wine at all, if it is in your power.

The mind had to be awakened to know its source. As on page 441:-

man too^N jot saroop hai aapnaa mool pachhaan.
O my mind, you are the embodiment of the Divine Light - recognize your own origin.

man har jee tayrai naal hai gurmatee rang maan.
O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.

To be saved from backbiting and mammon, Guru ji cautioned us as in Raag Suhi on page 755 :-

nindaa bhalee kisai kee naahee manmukh mugaDh karunn.
It is not good to slander anyone, but the foolish, self-willed manmukhs still do it

On page 313:-

Maya-Dhaaree at annaa bolaa.
One who is attached to Maya is totally blind and deaf.

sabad na sun-ee baho rol ghacholaa.
He does not listen to the Word of the Shabad; he makes a great uproar and tumult.

Great Guru Amar Das ji warned us to stay away from the greedy person and ordered on page 1417 as:-

lobhee kaa vaysaahu na keejai jay kaa paar vasaa-ay.
Do not trust greedy people, if you can avoid doing so.

And on page 1249:-

paraa-ee amaanu ki-o rakhee-ai ditee hee sukh ho-ay.
Why keep what is held in trust for another? Giving it back, peace is found.

About the residence of God, Guru ji commands on page 1346:-

har mandar ayhu sareer hai gi-aan ratan pargat ho-ay.
This body is the Temple of the Lord, in which the jewel of spiritual wisdom is revealed.

manmukh mool na jaannee maanas har mandar na ho-ay. ||2||
The self-willed manmukhs do not know anything at all; they do not believe that the Lord's Temple is within. ||2||

He instructed us to find God within ourselves. As on page 754:-

Kai-yaa andar sabh kichh vasai khand mandal paataalaa.
Everything is within the Lord - the continents, worlds and nether regions.

Kai-yaa andar jagjeevan daataaa vasai sabhnaa karay partipaalaa.
The Life of the World, the Great Giver, dwells within the body; He is the Cherisher of all.

He addressed the mind to know about reality. As on page 918:-

ay mun pyaariaa too sadaa sach samaalay.
O beloved mind, contemplate the True Lord forever.
ayho kutamb too je daykh-daa chalai naahee tayrai naalay.
This family which you see shall not go along with you.

Guru Amar Das ji has guided us on almost every aspect of life in his Bani. Describing mind as a form of light, we have been told to realise its original source which is the omnipresent Almighty. False intoxications have been forbidden and we are warned not to use them. Drenching the soul in naam and Bani (reciting God's name) is praised. Guru ji has cautioned us

from backbiting. Any thing entrusted for safe custody must not be possessed. Human body has been described as a store house of every thing and this should be searched for the hidden treasures of spirituality under the guidance of the Guru. It has been clearly instructed that we are not to become deaf or blind under the influence of mammon(Maya). Rather we have to be cautious from its effects and by listening to the words of the great Guru, this world and the next world should be made easy and enjoyable.

Bhatt Bhallh has written one Swayia showing the great personality of Divine Power of Guru Amar Das ji. We can feel and see the great impact of philosophy of life of Guru Amar Das ji in it. He says that no body can count the droplets of rain, the vegetation of the earth, the number of flowers in a spring season, the number of rays of the sun, and the moon, inner side of the ocean and the waves of the great Ganges. If however someone goes into Samadhi(quiet contemplation\ meditation) like Shiva and with the knowledge blessed by the Great Guru may be able to count and describe the above mentioned things, but born in the family of Bhallas," You! Guru Amar Das ji ! your merits and greatness can not be described. You are Unique in yourself." As in Swayia on page 1396:-

ghanhar boond baso romaaval kusam basant ganant na aavai.

The raindrops of the clouds, the plants of the earth, and the flowers of the spring cannot be counted.

rav sas kiran udar saagar ko gang tarang ant ko paavai.

Who can know the limits of the rays of the sun and the moon, the waves of the ocean and the Ganges?

rudr Dhyaan giaan satgur kay kab jan bhall unayh jo gaavai.

With Shiva's meditation and the spiritual wisdom of the True Guru, says BHALL the poet, these may be counted.

bhalay Amardas gun tayray tayree upmaa tohay bun aavai. ||1||22||

O Guru Amar Daas, Your Glorious Virtues are so sublime; Your Praises belong only to You. ||1||22||

Just watch the experience of Bhatt Jalap ji on page 1394:-

gur Amardas parsee-ai puham paatik binaaseh.
Meeting with Guru Amar Daas, the earth is purged of its sin.

gur Amardas parsee-ai siDh saadhik aasaaseh.
The Sidhs and seekers long to meet with Guru Amar Daas.

gur Amardas parsee-ai Dhi-aan lahee-ai pau mukeh.
Meeting with Guru Amar Daas, the mortal meditates on the Lord, and his journey comes to its end.

gur Amardas parsee-ai abhau labhai gau chukeh.
Meeting with Guru Amar Daas, the Fearless Lord is obtained, and the cycle of reincarnation is brought to an end

ik binn dukan jo tau rahai jaa sumantar maanveh leh.
Realizing the One Lord, love of duality ceases, and one comes to accept the Sublime Mantra of the Guru.

jaalpaa padaarath it-rhay gur Amardas dithai mileh. ||5||14||
So speaks Jaalap: countless treasures are obtained, by the sight of Guru Amar Daas.
||5||14||

Sri Guru Ram Das ji

Name:- Bhai Jetha ji, After Guruship Sodhi's emperor Sri Guru Ram Das ji

Date of Birth:- 9-24-1534 A. D. or Kartak Vadi 2, 1591 (Bikram Era)

Place of Birth:- Choona Mandi Lahore (Pakistan)

Father's name:- Sri Hardas Ji (Sodhi)

Mother's name:- Mata Daya Kaur Ji (Anoopi ji)

Wife's name:- Bibi Bhani Ji

Children:- Sri Pirthi Chand Ji, Sri Mahan Dev Ji, Sri Guru Arjun Dev ji

Time and place of Guruship:- 8-30-1574, Goindwal Sahib

Total time period of Guruship:- 7 years

Total Age:- 47 years

Heavenly Departure:- 9-1-1581 A.D. at Goindwal Sahib

Description of Gurbani:- 679, Shabads in 30 Raags. All are included in Sri

Guru Granth Sahib

Remarkable Deeds:- He laid the foundation and developed the city of Amritsar and constructed a Sarovar(Holy tank) in the Golden Temple. To meet the financial needs, the tradition of Masands (preacher led collection of offerings) was set up. The preaching of Sikhism was done in an organized and systematic way, in and outside of Punjab. To create a separate set of customs and rituals in the Sikhs, the Great Guru started Anand Karaj (marriage ceremony) and composed the prayer of Lavan (ceremony where bride and groom walk around Guru Granth Sahib ji 4 times) for Sikh marriages to take place. To make the Sikhs economically strong, the Great Guru settled 52 tradesmen of different skills in the city of Amritsar and thus created a means of employment to sustain the city.

Sri Guru Ram Das ji

Sri Guru Ram Das ji (Previous name was Bhai Jetha Ji) was born on September 24, 1534 at Choonā Mandi, Lahore(Pakistan). His parents were Hardas Ji and Mata Anoopi (Daya Kaur Ji). From early childhood he had a contemplative mood. He was a stable, religious minded, charitable being of immense patience. He was only 7 years old, when he first lost his mother and then father. He became an orphan and was shelter less. His real uncles didn't help him at all or nor bothered to look after him. So his maternal grandmother (naani) took him from Lahore to Basarkay (Amritsar) with her.

He had one younger brother Hardial and a sister Ramdassi who needed upbringing too. So, instead of begging from someone, he started selling boiled, salted black chickpeas in the area to meet the needs of the family. Sometime after the age of 16 he moved from Basarkay to Goindwal Sahib. He spent some of his time making a living and the rest of the time he spent in the service of Guru Ghar (Gurdwara Sahib).

Owing to his hard and selfless service, he had made himself worthy of recognition in the eyes of Guru Amar Das ji. One day Mata Ramo Ji said to Satguru Amar Das ji," O, Lord!, Bibi Bhani is now at the age to get married. Please search for a suitable groom for her.". Sri Guru Amar Das Ji asked her in a natural tone," What type of a groom should he be?" Mata Ramo pointed to Bhai Jetha ji who was walking with a basket over his head and said," Lord! The groom should be like Bhai Jetha." Sri Guru Amar Das ji replied," Ramo only Bhai Jetha is like himself". Indicating that Bhai Jetha was unique and one of a kind.

So after consultation with Mata Ramo, Bibi Bhani¹ was married to Bhai Jetha ji. Even after the marriage, he used to serve at the Gurdwara just like he did before his marriage. The pride of being a relative did not over power his mind. So he never ignored the service of the Gurdwara.

¹ Bibi Bhani ji was unique personality in sikh history having had the honour of being the daughter of guru ji then being married to Guru Ram Das ji and later the mother of Guru Arjun dev ji

When the Mughal King Akbar came to Lahore in 1566, the people of Sanatan Religion filed many applications of complaints in the court of Akbar, alleging that Guru ji was rejecting the caste system and thus blaspheming against their religion. They complained that," They recite Waheguru in place of Ram, Ram. They don't read Gaitri mantra and never recite Trai-kaal Sandhya prayer. They don't worship Brahmins. They read Gurbani and offer food to people of all the castes and make them sit together. Such absurd, vague and irrational complaints were heard by Akbar the Great. So he sent a message to Sri Guru Amar Das ji to clarify and defend against the allegations. Sri Guru Amar Das ji blessed Bhai Jetha ji and sent him to clarify the matters.

Bhai Jetha Ji (Guru Ram Das Ji) went to Lahore and stayed at Choon Mandi. The Royal messenger came to take him to the court with due respect. Bhai Jetha ji arrived in court. In his response about Gaitri Mantra he said," According to Vedic tradition, Gaitri Mantra cannot be recited in front of Malaish (low caste people) however; Gurbani and the teachings of Guru's are common to all. Gaitri mantra can only be read by Brahmins , Khatri's and Vaish. Secondly, Gaitri is a mere description of Sun worship. On the other hand, Guru Nanak Dev ji has awakened us, with insight and understanding about that dimension, where so many suns and moons bow in praise of the Lord. The figure one is deliberately placed before the word Onkar to show that the doctrine and philosophy of Guru Nanak is the worship of one and only one God, Allah, who is Unique. Sanskrit language has been abandoned because the general public cannot understand it. Sri Guru Nanak Dev ji has given his Divine teachings to the masses in their own language so that they can understand and benefit from it". Bhai Jetha ji also said that people have created the caste-system so that only one class i.e. that of Brahmins can rule and dominate other classes. But Gurmat(Sikh way of life) does not accept caste by birth, rather it is a person's deeds and actions that defines whether one is high or low in society. As on page 1330:-

saa jaaṭ saa paṭ hai jayhay karam kamaa-ay.

That is your social class and that is your status - the karma of what you have done.

Places of pilgrimage are not Holy or Sacred due to the water or vegetation there. They are holy because Holy men have meditated in Simran (remembrance) there. Where ever a being who meditates upon Naam lives, that becomes a pilgrimage. Guru ji says so on page 687:-

ṭirath naavaṇ jaa-o ṭirath naam hai.

Why should I bathe at sacred shrines of pilgrimage? The Naam, the Name of the Lord, is the sacred shrine of pilgrimage.

ṭirath sabaḍ beechaar aṇtar gyaan hai.

My sacred shrine of pilgrimage is spiritual wisdom within, and contemplation on the Word of the Shabad

Gurdwara (House of Guru) teaches us to love God and humanity, which is created by Him. As this mutual love increases, souls experience bliss.

Bhai Jetha ji in one of his answers told Akbar(Mughal King) that, "You people recite Trai-Kaal (past, present and future) sandhya prayer only in the evenings but Gurmat(Sikh way of life) teaches presence of Almighty throughout the day and night. By reciting naam (pray) any time of the day, the pleasure of God's presence can be felt by anyone. Guru Nanak Dev ji has condemned Idol worship. An idol is situated at only one place, Almighty is at every place, at every time. An idol is the creation of a man. Gurmat forbids the worship of creation, on the contrary it strongly advocates the worship of the Creator". As on page 43:-

man mayray karṭay no salaahay.

O my mind, praise the Creator.

sabhay chhudd siaaṇpaa gur kee parry paahay.

Give up all your clever tricks, and fall at the Feet of the Guru.

"Becoming compassionate is the real worship of God's or goddess's. To be truthful and to shun falsehood is the real fast (not eating anything on a special day). Having knowledge from the Guru and molding one's life

accordingly purifies the soul. To see the light of Allah(God) in everybody , not to hurt the feelings of anyone is the biggest worship. Guru Ghar(Gurdwara) gives respect to everybody but Brahmins consider everybody else inferior to themselves. The selfish and the greedy run after money but Guru ji doesn't even save anything for the next meal because he has faith in God and destiny", explained Bhai Jetha.

Every one was silenced after hearing these answers from Bhai Jetha Ji. No body had any further questions to ask. Akbar the Great ordered openly in court:-

" Parmasher Darwaysh jeh dou-oo, Nahi bhaid eako eh so-ou"(meaning there is no difference between Allah and this Saint. They seemed to be two, but actually they are one)

Akbar addressed everybody and told them that there is no use arguing with this saint. He said,

Yeh phakar Mollaa Jaat, Nahi Chalay in so baat

Mollaa valee nahi Bhaid, Kiya ho-ay purri-ay bhaid

He is the type who is a hermit of God. One cannot question them.

There is no difference between God and his saints. What if one has read the veda's

Bhai Jetha ji returned to Goindwal Sahib after silencing everybody by God's and with the grace of Great Guru. The Great Guru Amar Das ji blessed him with so many blessings. As ordered on page 968:-

Dhan Dhan Ramdaas gur jin siri-aa tinai savaari-aa.

Blessed, blessed is Guru Raam Daas; He who created You, has also exalted You.

Bibi Bhani ji is a unique personality in History who is blessed by being a daughter of a Guru(Guru Amar Das ji), wife of a Guru(Guru Ram

Das Ji) and mother of a Guru(Guru Arjun Dev Ji). According to Bansawali Nama:-

Saak na Jaataa Hirday rakhiya save-ki bhao

she didn't think she was guru ji's relative, just kept the desire of service in her heart

Chachlaa-ee chatraa-ee na khaydan Hassan da chao

She had no cleverness, nor mischievous or mocking

Preet charnaa dee save-ki rakhi

She had love of service for the guru's feet

Binaa Satgur Hor na day-khun akhee

Without the gur she sees no else

Baras athaaee save-ki keetee sohray na jaatay

For 28 years she served guru without considering him as a father in law

Guru Ji had eradicated his desire for high public opinion, the human body and tribal mentality from his mind. He had to hear many taunts and remarks, but he never lost his composure. He served gur Amar Das ji for 24 years from the core of his heart and Guru Amar Das ji was eventually pleased. Guru Amar Das ji was so delighted over his selfless service, that he gave Guru Ram Das ji the responsibility of Guruship on 8-30-1574 and left for his heavenly abode.

Now Guru Ram Das ji had to carry out all sorts of duties and responsibilities. He had to face many hardships and opposition but he always remained in the field of forgiveness and patience leaving behind only foot prints of tolerance.

The great Guru stated ,” We are not to take revenge, there is no bigger penance than patience, there is no bigger pleasure than contentment. There is no bigger evil than greed. There is no bigger virtue than compassion or mercy. There is no bigger weapon than forgiveness. As one sows, So he must reap.”

He further said," If we too oppose them, then what is the difference between them and us? We should ask for the well-being of all. Who ever entertains enmity with those who have no enmity within, carries the load of all the sins of the world. As on page 307:-

nirvairai naal je vair rachaa-ay sabh paap jagtai kaa tin sir laaya.

One who hates the One who has no hatred, shall bear the load of all the sins of the world on his head.

And:-

nirvairaa naal je vair chalaai-day tin vichoh tisti-aa na ko-ay.

Anyone who directs hate against the One who has no hate, shall never be satisfied within.

satgur sabhnaa daa bhalaai manaa-idaa tis daa buraa ki-o ho-ay.

The True Guru wishes everyone well; how can anything bad happen to Him?

After attaining the Guruship, the great Guru dispersed his divine knowledge in the form of 679 shabads which are entered in Sri Guru Granth Sahib ji. He recited the Bani of Lavan (marriage Ceremony) and thus established the institution of Anand Karaj(Marriage). He recited Bani for the daily routine in Gauri Raag on page 305-306:-

gur satgur kaa jo sikh akhaa-ay so bhalkay uth har naam Dhi-aavai.

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

udam karay bhalkay parbhaatee isnaan karay amrit sar naavai.

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

updays guroo har har jap jaapai sabh kilvikh paap dokh leh jaavai.

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

fir charhai divas gurbani gaavai bahdi-aa uth-di-aa har naam Dhi-aavai.

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

jo saas giraas Dhi-aa-ay mayraa har har so gursikh guru mun bhaavai.
One who meditates on my Lord, Har, Har, with every breath and every morsel of food -
that GurSikh becomes pleasing to the Guru's Mind.

jis no dayaal hovai mayraa swami tis gursikh guru updays sunaavai.
That person, unto whom my Lord and Master is kind and compassionate - upon that
GurSikh, the Guru's Teachings are bestowed.

jan Nanak Dhoorh mangai tis gursikh kee jo aap japai avreh naam
japaavai. ||2||

Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the
Naam, and inspires others to chant

Guru Ram Das ji brought a piece of land in Sultan Wind and laid the foundation of the city of Amritsar Sahib on June 13, 1577. Under his own supervision, he invited men of different trades, skills and castes and settled them on the East side of the city and thus took a revolutionary step (It was customary to have trades-people and untouchable castes on the west of any settlement). He gave a practical shape to the words of Sri Guru Nanak Dev ji.

As on page 15:-

neehaa andar neech jaat neechee hoo at neech. Nanak tin kai sang saath
vadi-aa sio kya rees.

Nanak seeks the company of the lowest of the low class, the very lowest of the low.
Why should he try to compete with the great?

jithai neech samaalee-an tithai nadar tayree bakhsees.

In that place where the lowly are cared for-there, the Blessings of Your Glance of Grace
rain down.

In spite of getting all the boons of both worlds, Sri Guru Ram Das ji
always remained humble and polite. As on page 167 in Gauri Mahala 4th:-

jo hamree biDh hoṭee mayray satiguraa saa biDh tum har jaanhu aapay.
My condition, O my True Guru - that condition, O Lord, is known only to You.

ham rultay firṭay ko-ee baat na poochh-ṭaa gur satgur sang keeray ham
thaapay.

I was rolling around in the dirt, and no one cared for me at all. In the Company of the
Guru, the True Guru, I, the worm, have been raised up and exalted.

Dhan Dhan guru Nanak jan kayraa jīt mili-ai chookay sabh soag sanṭaapay.

||4||5||11||49||

Blessed, blessed is the Guru of servant Nanak; meeting Him, all my sorrows and
troubles have come to an end. ||4||

The Great Guru had an extreme degree of humility. He did not merely preach, but actually put his words into practice. Baba Sri Chand ji (Elder son of Guru Nanak Dev ji) once arrived in Amritsar after hearing the praise and greatness of Guru Ram Das ji. Guru Ji went to receive him personally and gave him much honor and affection. After seeing the long beard of the Great Guru Baba Sri Chand Ji said, "O man! Why have you grown your beard so long and beautiful?" The embodiment of humility and politeness, Great Guru Ram Das ji replied, "In order to dust off the Holy feet of Great men like you." Guru ji moved forward to dust off Baba Sri Chand Ji 's feet. Baba Sri Chand Ji hugged him warmly and said, "Guru Angad Dev ji got Guruship due to humble service and you got it due to politeness. You already have a great deal of Grandeur. Even if a sinner takes a dip in your Sarovar(Holy tank) they will obtain salvation. As mentioned in Guru Khalsa:-

Dekh Nimartaa Guru kee Sri Chand bh-ay Par-sun

Seeing the humility of Guru ji Sri Chand was pleased

Angad leen Sewa kar, Tumro prem Anan'

Angad took the guru ship through service you did so through humble love

And

Iss Tor Ghar Lootiyo Hamaraa

In this way through service he looted my house

Jo Bakee bhee ub kuchh mo pay

Whatever else remains with me

Sheen la-ee yohee tum so pay

You have snatched through humility

(Tawareekh Guru Khalsa)

Guru Ram Das ji was very generous, forgiving and the image of patience. Some people, because of their evil nature and obstinacy, opposed and indulged in backbiting Sri Guru Nanak Dev ji , Sri Guru Angad Dev ji and Sri Guru Amar Das ji. The Great Guru Amar Das ji forgave them and tried to bring them into the congregation but they remained unlucky and unrepentant. But now the fourth Nanak of Sodhi dynasty (Guru Ram Das Ji) generously liberated them all. Such was the Greatness and benevolence of Guru Ram Das ji. As on page 307

gur baabay fit-kay say fit-ay gur Angad keetay koorhi-aaray.

Those who were condemned by Guru Nanak were declared counterfeit by Guru Angad as well.

gur teejee peerhee veechaari-aa ki-aa hath aynaa vaychaaray.

The Guru of the third generation thought, "What lies in the hands of these poor people?"

gur cha-uthee peerhee tikki-aa tin nindak dusat sabh taaray.

The Guru of the fourth generation saved all these slanderers and evil-doers.

Guru Ram Das ji did not have even a bit of attachment to money or worldly riches. When Akbar, the Mughal King came to have a glimpse of the Great Guru at Amritsar, he offered 101 gold coins as a sign of respect and devotion to Guru ji. However, the great guru

distributed the money among the needy and the poor right there and then. Then the king wanted to give ownership of land from the surrounding 12 villages to Guru ji, but the great guru humbly refused to accept it by saying, " All the land around here belongs to the saints already."

The teachings of Great Guru ji produced some Gursikhs of high caliber spirituality, who then went on to preach Sikhism all around. They are Bhai Adli Ji (who changed the life of Bhai Bidhi Chand ji), Bhai Sangtia , Bhai Kalyana, Bhai Harbans Tapa, Bhai Piraga, Bhai Samana, Bhai Jagta, Bhai Darsa, Bhai Pooran, Bahi Kalaa, Bhai Kantha, Bhai Bairaga, Bhai Kirpa, Bhai Karma, Bhai Gura, Bhai Bhagwan, Bhai Mangal, Bhai Mohan, Bhai Nachhtra and others. These Gursikhs brought marvelous changes in their own lives and in the lives of the people surrounding them.

Guru Ram Das ji emphasized the importance of Naam meditation (pray) in Gurbani. He ordered that recitation of Naam removes all evils, obstacles, unpredicted dangers, cursed conditions of this world as well as leading a mortal across this disturbed sea of human life. As on page 670:-

jah har simran bha-i-aa teh upaaDh gat keenee vadbhaagee har japnaa.
Wherever anyone remembers the Lord in meditation, disaster runs away from that place. By great good fortune, we meditate on the Lord.

So we shouldn't become lazy and keep postponing meditating on Naam(pray). Who knows whether the next breath may or may not come. Life is too short. As on page 540:-

har japdi-aa khin dhil na keej-ee mayree jindurhee-ay mat ke jaapai saahu aavai ke na aavai raam.
Do not hesitate for an instant - meditate on the Lord, O my soul; who knows whether he shall draw another breath?

To show the importance of Guru, he repeatedly persuades us to act as described on page 594:-

Dhan Dhan sat purakh satguru hamaaraa jit mili-ai ham ka-o saaNt aa-ee.
Blessed, blessed is the True Being, my True Guru; meeting Him, I have found peace.

Dhan Dhan sat purakh satguroo hamaaraa jit mili-ai ham har bhagat paa-ee.

Blessed, blessed is the True Being, my True Guru; meeting Him, I have attained the Lord's devotional worship.

Dhan Dhan har bhagat satguru hamaaraa jis kee sayvaa tay ham har naam liv laa-ee.

Blessed, blessed is the Lord's devotee, my True Guru; serving Him, I have come to enshrine love for the Name of the Lord.

Guru ji has asked us to take the shelter of One and pray to the One Almighty.

As on page 590:-

har iko daataa sayvee-ai har ik Dhyaa-ee-ai.
Serve the One Lord, the Great Giver; meditate on the One Lord.

har iko daataa manglee-ai man chindi-aa paa-ee-ai.
Beg from the One Lord, the Great Giver, and you shall obtain your heart's desires.

To obtain the spiritual heights, the Great Guru has ordered us to worship one God, one Bani, one Shabad. As on page 646:-

ikaa banee ik gur iko sabad veechaar.
There is One Bani; there is One Guru; there is one Shabad to contemplate.

By showing the reality of worldly friends and relations, the Great Guru emphasizes our union with the True friend Waheguru(God is Great). As on page 860:-

jo sansaarai kay kutamb miṭar bhaa-ee deeseh man mayray tay sabh apnai su-aa-ay milaasaa.

The relatives, friends and siblings of the world that you see, O my mind, all meet with you for their own purposes.

jit din un^H kaa su-aa-o ho-ay na aavai tit din nayrhai ko na dhukaasaa.

And that day, when their self-interests are not served, on that day, they shall not come near you.

The analytical and deep insight of Sat Guru Ram Das ji had already selected Guru Arjun Dev ji as an heir to the Guruship because Guru Amar Das ji in his life time had predicted the coming of a magnificent Guru. “Dohta Bani ka Bohitha meaning the grandson will be the ship of gurbani”

Guru Ram Das ji made Guru Arjun Dev ji follow the footsteps of unconditional obedience and submission to the will of Almighty. Only when all the devotees and Gursikhs were satisfied, he handed over the responsibility of Guruship to Sri Guru Arjun Dev ji on 9-1-1581.

For two days Guru Ram Das ji stayed at Amritsar. On third day, he along with Guru Arjun Dev ji and the congregation came to Goindwal Sahib. Early in the morning Guru Ram Das ji took a bath in Bauli Sahib (Holy tank), listened to the Kirtan of Aasa Di Vaar, addressed the congregation with patience and contentment and left for his heavenly abode on September 1, 1581.

The Throne and Canopy of Guruship was blessed to Sri Guru Arjun Dev ji and Guru Ram Das ji himself was blessed by Almighty to go sit in a stable and permanent Page 1409

dayv puri meh ga-yo aap parmaysvar bhaa-yo.

When it was the Will of the Transcendent Lord Himself, Guru Raam Daas went to the City of God.

har singhaasan dee-o siri gur teh bathhaa-yo.

The Lord offered Him His Royal Throne, and seated the Guru upon it.

rahas kee-o sur dayv tohi jas ja-y ja-y jampeh.

The angels and gods were delighted; they proclaimed and celebrated Your victory, O Guru.

asur ga-ay tay bhaag paap tin^H bheetar kampeh.

The demons ran away; their sins made them shake and tremble inside.

kaatay so paap tin^H naroh kay gur Ramdas jin^H paayo.

Those people who found Guru Raam Daas were rid of their sins.

chhatar singhaasan pirathmee gur Arjun ko day aa-i-o.

He gave the Royal Canopy and Throne to Guru Arjun, and came home.

Sri Guru Arjun Dev ji

Details of Life

Name: Sri Guru Arjun Dev ji

Birth: April 15, 1563

Place of Birth: Sri Goindwal Sahib

Father's name: Shri Guru Ram Das ji

Mother's name: Mata Bhani Ji

Wife's name: Bibi Ganga ji

Children: Shri Guru Hargobind Ji

Guruship: September 1st, 1581 at Goindwal Sahib

Period of Guruship: 25 years

Total Age: 43 years

Departure to Heavenly Abode: May 30th, 1606 (On the bank of Ravi
River, Lahore)

Details of Gurbani: 2218 Shabads in 30 Raags, enshrined in Sri
Granth Sahib ji

Sri Guru Arjun Dev ji was born on 15th April, 1563 at Goindwal Sahib. His parents were Sri Guru Ram Das ji and Mata Bhani ji. He spent his childhood at Goindwal Sahib in a very religious atmosphere. He enjoyed sitting in the holy lap of his grandfather, Sri Guru Amar Das ji, who showered countless blessings upon him calling him "Dohta Bani Kaa Bohitha" and hinted of his prophetic greatness by saying, "Kehra Vadda Purakh hai Bhari, Jiss Manji Hilae Saddi Sari" meaning who is this saint of

immense stature who has rocked the very bedrock of the house of baba Nanak. Guru Arjun Dev ji received expert training in learning of Gurmukhi (Punjabi), Sanskrit and Devnagri. He was very fond of horse riding and skilled in the art of tent pegging and the use of a spear.

At the age of 11 years, he got married to Mata Ganga Ji, daughter of Bhai Kishan Chand Ji of village Mao(near Phillaur, Punjab). He was blessed with a son Sri Guru Hargobind Ji on June 2nd, 1595.

According to Bhatt's, Guru Arjun Dev ji realized the existence of God from birth and there is no difference between God and Guru Arjun Dev ji. He is the personification of God. As on page 1407:-

tai janmat gurmat brahm pachhani-o.

From birth, He realized God through the Guru's Teachings.

And on page 1409:-

bhan mathuraa kachh bhayd nahi gur Arjun partakhh har

So speaks Mat'huraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself.

As he was pre-ordained by the Almighty to liberate and guide the world. On page 1409 the Bhatt's state :-

Ramdas guru jag taaran ko gur jot Arjun maahi Dharee. ||4||

Guru Raam Daas, to save the world, enshrined the Guru's Light into Guru Arjun. ||4||

Sri Guru Ram Das ji bestowed on him the Guruship on 1st September 1581. Pirthi Chand, the elder brother opposed this anointment of Guru Arjun Dev ji vigorously and continued to oppose throughout the lifetime of guru ji. However, according to his personality " Nirankar Shaant Chitt Dheer, Harkh Shok nahe Laish Ganbheer", remained calm, peaceful, stable and tolerated his (Pirthi Chand's) cruel behavior. Pirthi Chand always thought of plans to land Guru ji in trouble. When all his efforts went in vain, he begged Sulhi Khan and Birbal to attack Guru Ji. Sulhi Khan was highly bribed by Pirthi Chand to attack Guru ji

When Guru Ji came to know the bad intentions of Pirthi Chand, he called the congregation and consulted them. The Sikhs passed three resolutions and demanded consent of Guru Ji. But Guru Ji disapproved all the three worldly resolutions. The first resolution was to write a letter to Sulhi Khan for a compromise. The second resolution was to send two Sikhs Bhai Buddha Ji and Bhai Gurdas Ji to negotiate with Sulhi Khan. The Great Guru disapproved both of the resolutions. Then the Sikhs requested Guru Ji to give them the order to fight against Sulhi Khan. Guru Ji, who was an embodiment of tolerance and peace, disapproved the third resolution too. Then the Sikhs asked, "What are we going to do?". The Great Guru ordered, "O Gursikhs ! Do Simran(Naam Recitation) of the Almighty, who has sent Sulhi Khan. The Supreme Power (God) himself will solve the problem." How much intense he had in Almighty. As on page 371:-

prathmay maṭaa je paṭree chalaavo.

First, they advised me to send a letter.

duṭee-ay maṭaa du-ay maanukh pahuchaavo.

Second, they advised me to send two men.

ṭariṭee-ay maṭaa kichh kara-o upaa-i-aa.

Third, they advised me to make the effort and do something.

mai sabh kichh chhod parabh tuhee Dhi-aa-i-aa.

But I have renounced everything, and I meditate only on You, God.

When with firm faith in the Almighty he pleaded as on page 371:-

tuDhno chhod jaa-ee-ai parabh kai^N Dhar.

If I were to renounce You, God, unto whom could I turn?

aan na bee-aa ṭayree samsar.

There is no other, comparable to You.

Sulhi Khan who was marching toward Guru Ji's place with pride and an evil motive was riding past a brick kiln when suddenly his horse jumped and Sulhi Khan fell into the potters kiln and was burnt to ashes. This incident is indicated in Gurbani and gives inspiration that any person who

completely surrenders to the Almighty and recites his name is helped by God. As on page 825:-

sulhee kaa haath kahee na pahuchai sulhee ho-ay moo-aa naapaak.

The emperor did not succeed in his plot, and he died in disgrace.

kaadh kuthaar khasam sir kaati-aa khin meh ho-ay gay-aa hai khaak.

The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. ||1||

mandaa chitvat chitvat pachi-aa jin rachi-aa tin deenaa Dhaak.

Plotting and planning evil, he was destroyed. The One who created him, gave him a push.

puttar meet Dhan kichhoo na rahio so chhod gay-aa sabh bhai saak.

Of his sons, friends and wealth, nothing remains; he departed, leaving behind all his brothers and relatives.

kaho Nanak tis prabh balihaaree jin jan kaa keeno pooran vaak

Says Nanak, I am a sacrifice to God, who fulfilled the word of His slave.

Guru ji had immense faith in Almighty god and always preached to have faith in one God only. In spite of much opposition, he roamed, visited the congregation and joined them with the Almighty. He made up his mind to undertake the challenging task of setting up a religious center in the form of Sri Harmander Sahib so that the entire nation could be united in one place of worship. He got the foundation stone laid by a true devotee Muslim saint Sa-eeen Miyan Meer ji on 15th January 1588. In a short span of time, Sri Harmandar Sahib was completed. There were and still are numerous temples or churches mosques dedicated to Gods, Goddesses, and prophets but Harmandar Sahib(Temple of God) is the only temple of God (Hari-mandir means temple of god) established by Sri Guru Arjun Dev ji. As God is Universal, so is Harmandar Sahib. It has four gates in four directions for four castes (Khatri, Brahman, Shoodar and Vaish), four syllable word (Waheguru) for recitation to get four blessings (Dharam, Arth, Kaam and Moksh) for universal mankind. So this holy shrine was constructed for the universal betterment of humanity.

The great Guru Arjun Dev ji constructed and paved the Sarovar (holy tank) at Harmandar Sahib. He also constructed various cities like Taran Taaran and Kartarpur (Jalandhar) under his supervision. Numerous wells

were dug in various places to provide water to the masses. Many dispensaries, inns and shelter homes for people who had leprosy were built.

The biggest and noblest accomplishment of Guru ji was the writing, editing and compilation of Adi (Guru Granth Sahib ji). This contained the Bani of his predecessors (Guru Nanak Dev ji, Guru Angad Dev ji, Guru Amar Das ji, and Guru Ram Das ji) and of fifteen Bhagats, Eleven Bhattas, four Gursikhs and his own Bani. Guru Arjun Dev ji got this great task of scribing the Adi Granth by Bhai Gurdas ji completed under his supervision and thus saved the entity of this Divine order from being a suspicious mixture. In the entire world there is not a single religious Holy book(Granth) which has been written or edited by the prophets, saints or seers during their own life time. Holy books (Granth) from other religions were written sometimes hundreds of years after the prophets have left this world, by their devotees from their memories, thus causing great confusion and contradiction in the religious texts.

There is only one and only one Granth(Sri Guru Granth Sahib ji) which the Great Guru Arjun Dev ji had written through the pious hands of Bhai Gurdas ji, then edited it very carefully himself and finally carried out proof reading of the whole text. This noble deed was accomplished on 1st of Bhadon 1661. Book binding and other necessary things were completed within another fifteen days. Then with utmost devotion and respect, the Holy Granth was placed on the head of Baba Buddha ji. Guru Arjun Dev ji himself waved a Whisk(chaur Sahib) over Sri Guru Granth Sahib ji . Holy Granth was installed in Sri Harmandar Sahib with the congregation following in the form of NagarKirtan(Sikh Religious Parade) from Ramsar Sahib. Baba Buddha ji was appointed first Granthi(head priest). The Holy Maryada (code of practice) was set up from morning to evening and an order was passed by Guru ji that this Holy Book(Sri Guru Granth Sahib Ji) is the home of the Transcendent God. As on page 1226:-

pothee parmaysar kaa thaan.

This Holy Book is the home of the Transcendent Lord God.

saaDhsang gaaveh gun gobind pooran brahm gyaan

Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God.

Also on page 982:-

ba_ni guru guru hai ba_ni vich ba_ni amrit saaray.

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

gur ba_ni kahai sayvak jan maanai par_takh guru nistaaray.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him.

While Guru ji ordered us to respect Gurbani whole heartedly, Guru ji himself set an example of respect and said :-

Maray Saroop Tai yatai hai Deerug

Sahib jaan Adaayab kai hai

This (Granth) has a bigger form than me

Respect it considering it the form of the beloved lord

Guru ji in his short span of life did an immense favor to humanity by compiling the Adi Granth. He pulled people out of doubtful living and fake rituals, and showed them the true way of life. As Guru Ram Das ji commands on page 314:-

vich sachay koorh na gad-ee man vaykhhu ko nirjaas.

Falsehood does not mix with the Truth; O people, check it out and see.

And on page 646:-

jinaa andar koorh vartai sach na bhaav-ee.

Those who are permeated by falsehood, do not love the Truth.

jay ko bolai sach koor~~h~~aa jal jaav-ee.
If someone speaks the Truth, falsehood is burnt away.

To say the truth, to hear the truth and to practice the truth is extremely hard, especially for politicians because for them the real danger is from a true person and not from the enemy or the enemies troops. The person who is in power finds it difficult to listen to the truth and tolerate it. So these politicians or powerful people always try to suppress the truth. The increasing publicity of truth on a daily basis was not liked by Jahangir(Muslim King). He felt that this awareness about truth could become a danger for his throne. He built up a set of alleged offences and ordered Guru ji tried under Yasa punishments. Chandu and Murtaza Khan tortured Guru ji in many different ways and finally martyred him.

The Great Guru before courting arrest at Amritsar had handed over Guruship to Sri Guru Hargobind Singh Ji through Baba Buddha ji and directed clearly," Son ! this body is to depart, there is no doubt about it. Evil forces are ready to swallow humanity. The house of Guru Nanak Dev ji is here to protect freedom, love and self-respect. If the oppressors don't understand the language of peace, then the language of the sword (language of sword) should be used to put them on the right path. Guru Sri Hargobind Singh ji strictly obeying the order wore two swords of Miri (Spiritual) and Piri (temporal authority). Thus the tradition of Shastardhari(keeping arms) was instituted to banish oppression. Bhai Gurdas ji writes about this in his vaar 1 pauri 48:-

Panj pyaalay panj peer chhatam peer bai-thaa gur bhaaree

(From Guru Nanak to Guru Arjun Dev) Five pirs who drank from the five cups(of truth, contentment, compassion, dharama, discerning wisdom), and now the sixth great pir is holding the Guruship.

Arjun kaaiaa palat kai moorat Hargobind savaaree

Arjun (Dev) transformed himself into Harigobind and sat majestically.

Bhai Balwand Ji has stated that the light of Guru Arjun Dev ji is the personification of Guru Nanak Dev ji. The enlightenment of Knowledge about Guru Nanak Dev Ji's teachings had been spread by Bhai Balwand ji from morning till evening in all four directions. As mentioned in ramkali ki vaar on page 968:-

takhat baithaa Arjun guru satgur kaa khivai chando-aa.
Guru Arjun sits on the throne; the royal canopy waves over the True Guru.
uggvanoh tai aathavnoh chauh chakkee kee-an lo-aa.
From east to west, He illuminates the four directions

Bhatt Mathra ji compared Guru Arjun Dev Ji 's personality with a Ship. As mentioned on page 1408:-

kaljug jahaaj Arjun guru sagal srisat lag bitroh.
In this Dark Age of Kali Yuga, Guru Arjun is the Ship; attached to him, the entire universe is safely carried across.

And on page 1408:-

tat bichaar yahai mathuraa jag taaran kau avtaar banaa-yo.
O Mat'huraa, consider this essential truth: to save the world, the Lord incarnated Himself.
jap-ya-o jin^H Arjun dayv guru fir sankat jon garabh na aa-yo.
Whoever meditates on Guru Arjun Dayv, shall not have to pass through the painful womb of reincarnation ever again.

While in the transparent vision of Bhatt's, Guru Arjun Dev ji is like a ship for the human beings to cross the horrible ocean of life in this age of darkness. At the same time by reciting the name of Guru Arjun Dev ji , a person can get liberation from the cycle of birth and death because there is not even a little bit difference between Guru Arjun Dev ji and God. Bhatt Mathura ji states on page 1409:-

Dharan gagan nav khand meh joṭ svaroopee rahi-o bhar.
He is totally pervading the earth, the sky and the nine regions of the planet. He is the Embodiment of the Light of God.

bhan mathuraa kachh bhayd nahee gur Arjun partakh-y har.
So speaks Mat'huraa: there is no difference between God and Guru; Guru Arjun is the
Personification of the Lord Himself

Main Teachings of Sri Guru Arjun Dev ji

Everybody wants pleasure in this world. The Great Guru has clearly indicated that this pleasure can be attained only through naam recitation.

Naam Simran not only relieves physical pains and illnesses but bestows family peace, mental well-being and bliss too. Even in the beginning of Sukhmani Sahib, on page 262 the great Guru Says:-

simro simar simar sukh paavo.

Meditate, meditate, meditate in remembrance of Him, and find peace.

kal klays tun maah mitaavao.

Worry and anguish shall be dispelled from your body.

And:-

sukhmani sukh amrit prabh naam.

Sukhmani: Peace of Mind, the Nectar of the Name of God.

bhagat janaa kai man bisraam. rahaa-o.

The minds of the devotees abide in a joyful peace. ||Pause||

Naam recitation helps in this world and the next world. As on page 264:-

jeh maat pitaa sut meet na bhai.

Where there is no mother, father, children, friends or siblings

man oohaa naam tayray sung sahaa-ee.

- O my mind, there, only the Naam, the Name of the Lord, shall be with you as your help and support.

In order to gain success in naam meditation a person should follow the path as mentioned on page 286:-

baarung baar baar parabh japee-ay.

Time after time, again and again, meditate on God.

While there is also a message to recite God's name, as on page 517:-

tis sahib kee tayk Nanak manay maa-hay.

That Lord and Master is my Anchor and Support; O Nanak, hold firm in your mind.

jis simrat sukh ho-ay saglay dookh jaa-hay.

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish.

One should have faith in Almighty God because relying on mortals is in vain and Great God is the giver to all. As on page 281:-

maanukh kee tayk bir-thee sabh jaan.

Reliance on mortals is in vain - know this well.

The real cause of all illnesses is forgetting the Transcendent Lord. As mentioned on page 135:-

parmaysar tay bhuli-aa^N vi-aapan sabhay rog.

Forgetting the Transcendent Lord, all sorts of illnesses are contracted.

vaimukh ho-ay raam tay lagan janam vijog.

Those who turn their backs on the Lord shall be separated from Him and consigned to reincarnation, over and over again.

Wealthy is the man who recites His(Almighty) naam with every breath. As on page 250:-

say-ee saah bhagvant say sach sampai har raas.

Those who gather Truth, and the riches of the Lord's Name, are rich and very fortunate.

There is no difference between a man and an animal if a man does not recite naam and does not know the real object of life. As on page 251:-

aavan aa-ay sarisat meh bin boojhay pas dhor.

Those who have come into the world without understanding are like animals and beasts.

A human being's life journey in this world is successful only if he or she recites God's naam. As mentioned on page 252:-

aayaa safal taahoo ko ganee-ai.

How fruitful is the coming into the world, of those

jaas rasan har har jas bhanee-ai.

whose tongues celebrate the Praises of the Name of the Lord, Har, Har.

Who is beautiful and handsome? Only those who sit in the congregation and meditate on Naam. As on page 132:-

say-ee sundar sohnay.

They alone are beautiful and attractive,

saaDhsang jin baihnay.

who abide in the Saadh Sangat, the Company of the Holy.

This human body has been given to you to meet the Lord of the Universe. As stated on page 12:-

bha-ee paraapat maanukh dayhuree-aa.

This human body has been given to you.

gobind milan kee ih tayree baree-aa.

This is your chance to meet the Lord of the Universe

So leaving every sort of wisdom, tactics and tricks, the only job worth doing is the admiration of the Creator. As on page 43:-

man mayray kartay no salaahay.

O my mind, praise the Creator.

sabhay chhad si-aanpaa gur kee pairee paahay.

Give up all your clever tricks, and fall at the Feet of the Guru.

In this world neither the strong man nor is the wealthy great. Then who is great? They alone are great, who are lovingly attached to the Lord. As on page 188:-

kaun vadaa maya vadi-aa-ee.

Who is great by the greatness of Maya

so vadaa jin raam liv laa-ee.

They alone are great, who are lovingly attached to the Lord.

Always have pity and mercy on the poor and the needy. One who shows his anger on the poor and the helpless is punished in return by attracting the anger of God. As on page 199:-

gareebaa uppar je khinjai daarhee.
The bearded emperor who struck down the poor,

paarbrahm saa agan meh saahee
has been burnt in the fire by the Supreme Lord God

Sri Guru Tegh Bahadur Ji

Details of Life

Name:- Tyag Mall(After showing marvelous feats in a battle, he was named

Tegh Bahadur(Sri Guru Tegh Bahadur ji)

Date of Birth:- 4-1-1621 A.D.

Place of Birth:- Guru Ke Mehal, Amritsar Sahib

Father's name:- Sri Guru Hargobind Sahib Ji

Mother's name:- Mata Nanaki ji

Wife's name:- Mata Gujri ji

Children:- Sri Guru Gobind Singh ji

Time and Place of Guruship:- 8-11-1664 A.D. at Baba Bakalaa

Duration of Guruship:- 11 years

Total Age:- 54 years

Heavenly Departure:- 11-11-1675 A.D; martyred at Chandni Chawk Delhi

Description of Gurbani:- 116 shabads and Shaloks were included by Sri Guru Gobind Singh ji at Talwandi Saabo(Guru Ki Kashi) Damdama Sahib and this was called the DamDami Bir. This Damdami Bir was given the title of Guru Granth Sahib(Living Guru) by Guru Gobind Singh Ji before his heavenly departure on 10-7-1708 at Nanded(Hazoor Sahib, Maharashtra) and thus it became the eternal and permanent Guru of the Sikhs all over the world in the form of Sri Guru Granth Sahib ji.

Remarkable Deeds:- Sri Guru Tegh Bahadur Ji bought a piece of land at village Makhawal for Rs. 2200 on the banks of River Satluj in the foothills of Shivalik mountains and laid the foundation stone of Chak Nanaki

on June 19, 1665. Later on, this place became known as Anandpur Sahib. Khalsa Panth (Sikhism) was established by the Tenth Nanak (Sri Guru Gobind Singh Ji) at this place. The place where this task was accomplished is called Takhat Sri Keshgarh Sahib of Khalsa Panth. Secondly, the Great Guru enunciated the principle of "Fearlessness", that is, neither to strike fear in anyone nor tolerate anybody's fear (bhay Kahu kou dait nahe, naah bhay maanat aan). Guru ji preached this principle and put it into practice in his life. Lastly, Ninth Nanak Sri Guru Tegh Bahadur ji sacrificed his life for the Hindu religion. Guru ji never believed or practiced that religion, but even then, when the poor oppressed and helpless Hindus came to his shelter, he protected their prestige at the cost of his life. This was to show that he believed in the freedom to practice religion and that the true saint is the protector of the downtrodden. That is why he is called," Hind di Chadar(cloak of India)

Sri Guru Tegh Bahadur Sahib ji

Sri Guru Tegh Bahadur Sahib ji was born on April 1st, 1621 at Amritsar. His parents were Sri Guru Hargobind Singh Ji(Father) and Mata Nanaki Ji(mother).

From early childhood, he was of an Ascetic and reclusive nature. He used to give money or clothes to anybody who he saw was poor and needy. His childhood name was Tyag Mall. Once near Phagwara (India) at the village of Palahi, the Mughals (Muslim) suddenly attacked Sri Guru Hargobind Singh Ji. Tyag Mall (Guru Tegh Bahadur ji) fought with great courage and bravery. He showed astonishing feats with his sword. The Mughals eventually fled the battlefield. Sri Guru Hargobind Sahib ji was very pleased to see this and he said," You are not Tyag Mall, you are Tegh Bahadur(Brave). From that time on he was known as Tegh Bahadur.

Throughout His life, whatever he preached, he practiced in his own life. He didn't ask one of his childhood friends to stop eating "Gurr"(lumped brown sugar) until he had stopped eating it himself.

At the age of 13, he was married to Gujri (Mata), daughter of Bhai Lal Chand of Kartarpur (Jalandhar). When Sri Guru Hargobind Sahib Ji gave the responsibility of Guruship to Sri Har Rai ji, Guru Tegh Bahadur was told to go to Baba Bakalaa and stay there. When Guru Tegh Bahadur ji was leaving, Guru Hargobind Sahib ji blessed him with a "Pothi"(Religious Book) and a dagger and told him that with the passage of time , Guruship would come to his home. Guru ji, along with Mata Nanaki Ji and Mata Gujri ji came to his maternal uncle's village of Bakalaa.

On reaching Bakalaa, he dug up an underground cell. He sat in that and meditated constantly for 26 years, 9months and 13 days, setting an unparalleled example of Naam Simran.

Now in Delhi, before leaving for his heavenly abode, Sri Guru Harkrishan Sahib ji moved his hand three times and said,"Baba Bakalaa"

and bowed his head. Hearing that the next guru was predicted to be found in Bakalaa, relatives and descendants of the Sodhi clan set up 22 manji's (a religious seat for preaching) in order to establish their right to the Guruship, thereby trying to mislead the people through their agents(Masands).

Bhai Makhan Shah ji was a wealthy merchant and businessman of that time. His ship loaded with goods was caught in a sandy sea-bed at the port of Surat(India). All efforts were tried to sail it, but they all failed. He focused his attention on the Divine throne of Great Guru Nanak Dev ji and prayed from within to offer Dasvandh(one/tenth part of total income) and 500 gold coins. By the grace of the Guru, the ship sailed to the shore once again. After selling the goods, Makhan Shah reached Delhi with his offering which he had prayed for in his mind during the difficult time he faced at sea.

When he reached Delhi, he heard about the departure of Sri Guru Harkrishan ji for his heavenly abode and about the hint given by him about 'Baba Bakalay". Bhai Makhan Shah decided to go to Bakalaa and was confused after seeing 22 Guru's there. He did not know who the true guru was and did not know whom to give his offering to. To test the true Guru, he went to each guru, on bowing, he placed 2 gold coins before each of them. Having done so with each false guru, he was still dissatisfied in his heart. At last, he reached Sri Guru Tegh Bahadur ji and did the same ritual of bowing and offering 2 gold coins to him. But the true Guru, who knew and had divine insight knew everything within a man's heart, addressed Makhan Shah and said," Makhan Shah ! You had prayed to offer Dasvandh of 500 gold coins but now you are giving me only two."

On hearing the words of the Great Guru, Makhan Shah fell on his feet and begged pardon. He put all the money of Dasvandh and more money upon the Holy feet of the true Guru. Then he climbed up on the building roof and began to shout loudly, waiving a cloth saying," Guru Ladho Re"(Guru is Found). When the truth came to light, there and then an

overflow of congregation rushed to Guru Tegh Bahadur Sahib ji and a "Diwan"(religious ceremony started).

On the other hand, Dheer Mall, in order to harm Guru ji physically, asked Sheehan Masand to fire a gun at him. Guru Ji had a narrow escape. Even then Dheer Mall's Jealousy didn't come to an end. He, along with the other masands, looted all the household articles of Guru ji's home. However, the embodiment and symbol of patience, Guru Tegh Bahadur ji, didn't lose his balance or get disturbed.

When Makhan Shah came to know of this incident, he, along with his companions, attacked Dheer Mall in order to teach him a lesson and looted all his belongings, including the copy of the Adi Granth. He brought Dheer Mall to Sri Guru Tegh Bahadur ji, but the symbol of contentment and patience, the Great Guru returned all the belongings to Dheer Mall and asked Sangat(congregation) to forgive him. As mentioned in Gurbilas Patshahi 6:-

Karni chhima maha tup jaan, chhima sakal tirath issnaan

[Let Compassionate deeds be your ultimate penance, forgiveness for all your bathing at pilgrimage](#)

Badlay nahi lainay, Darab kay kaaj Guru Maharaj nay nahi eh baith dukan pa-ee

[Do not take revenge, business of wealth, guru does not run this type of shop](#)

Sat Gur Tegh Bahadur Ji thought it was wise and proper to move from Bakalaa. He came to Amritsar, Talwandi Saabo, Dham Dhaun, and Kiratpur Sahib. There on the bank of River Satluj and in the foot-hills of Shivalik mountains, he bought the entire land of village Makhawal for 2200 rupees and named it as," Chak Nanaki(Anandpur Sahib) and laid the foundation on June 19, 1665.

He paid special attention to preaching Sikhism. For this, he toured from Anandpur Sahib to Chanauli, Bahadur Garh, Naulakha, Bachhoaana,

Sangheree, Dhamdhan, Kurukshetar, Bangardesh and reached Mathuraa. He went to Kanpur, Allahabaad, and reached Patna sahib to emphaaize the need of Naam Simaran(pray). Here Mata Gujri ji and other members of the family were asked to stay in the Haveli (Big Building of Salas Rai Johri). Guru ji himself left for Dhaka, Assam, Bengal to propagate the Sikh teachings.

When curious learners of Gurbani asked Guru ji about meditation and naam simran, he said to them," Attention should be diverted from anything which creates hindrance in focusing on Waheguru. The real meditation is to create such an atmosphere of love for Almighty that all other things are forgotten.

Sri Guru Tegh Bahadur ji contributed 116 shabads and shaloks to the Adi Granth. Then Sri Guru Gobind Singh ji included these shabads and shaloks in Sri Guru Granth Sahib ji.

A naam seeker named Dhanna was set on going to the jungle to become a hermit, meditate and merge with God. Great Guru Tegh Bahadur ji advised him to stay at home and meditate on God's naam. Guru ji showed him the omnipresence of Almighty within himself. Guru ji guided him with his Gurbani not to run to the forest to find god. As stated on page 684: _

kaahay ray ban khojan jaa-ee.

Why do you go looking for Him in the forest

sarab nivaasee sadaa alaypaa tohee sang samaa-ee..

Although he is unattached, he dwells everywhere. He is always with you as your companion.

puhap maDh ji-o baas basat hai mukar maahi jaisay chhaa-ee.

Like the fragrance which remains in the flower, and like the reflection in the mirror,

taisay hee har basay nirantar ghat hee khojahu bhaa-ee.

the Lord dwells deep within; search for Him within your own heart, O Siblings of Destiny.

baahar bhheetar ayko jaanoh ih gur gyaan bataaa-ee.

Outside and inside, know that there is only the One Lord; the Guru has imparted this wisdom to me.

jan Nanak bin aapaa cheenai mitai na bharam kee kaa-ee.
O servant Nanak, without knowing one's own self, the moss of doubt is not removed.

Why Does The Mind Not Concentrate?

In answer to this question, Guru Ji described "Greed" as the main reason for scattering our spiritual and mental energy. As mentioned on page 219:-

saaDho ih man gahi-o na jaa-ee.
Holy Saadhus: this mind cannot be restrained

chanchal trisnaa sung basat hai yaa tay thir na rahaa-ee.
Fickle desires dwell with it, and so it cannot remain steady.

Achievement of bliss was demonstrated through naam meditation as on page 1008:-

har ko naam sadaa sukh-daa-ee.
The Name of the Lord is forever the Giver of peace.
jaa ko simar ajaamal uDhaario gan-kaa hoo gat paa-ee.

Meditating in remembrance on it, Ajaamal was saved, and Ganika the prostitute was emancipated.

And on page1426:-

sabh sukh daat_{aa} raam hai doosar naahin ko-ay.
The Lord is the Giver of all peace and comfort. There is no other at all.

When Jogi Malook Das requested Guru ji to bless him with eternal peace and glimpses, the Great Guru said," By reading Gurbani, you will get glimpses of the guru, and by reciting naam, peace can be attained."

Sri Guru Tegh Bahadur ji described the reality of this world as transitory like ," A bubble of water, a wall of sand and a mere dream." As on page1427 he says:-

ji-o supnaa ar paykhnaa aisay jag ka-o jaan.
Like a dream and a show, so is this world, you must know.

in mai kachh saacho nahee Nanak bin bhagvaan.
None of this is true, O Nanak, without God.

And on page 1429:-

jag rachnaa sabh jhooth hai jaan layho ray meet.
The world and its affairs are totally false; know this well, my friend.
kehi Nanak thir naa rahai ji-o baaloo kee bheet
Says Nanak, it is like a wall of sand; it shall not endure.

And on page 1427:-

jaisay jal tay budbudaa upjai binsai neet.
As the bubbles in the water well up and disappear again,
jug rachnaa taisay rachee kaho Nanak sun meet.
so is the universe created; says Nanak, listen, O my friend!

Human life is very precious. It can be made useful and successful by reciting the name of God. As on page 219, Gauri Mahala 9th:-

saaDho gobindu kay gun gaava-o.
Holy Saadhus: sing the Glorious Praises of the Lord of the Universe. maanas janam
maanus janam amolak paayo birthaa kaahay gavaavo.
You have obtained the priceless jewel of this human life; why are you uselessly wasting it?

Everything is in control of Almighty. He is omnipotent. He can turn kings in to beggars and beggars into Kings; fills what is empty and empties what is full in an instant. As on page 537 Bihagra mahala:-

chhin meh rao runk ko kar-a-ee rao runk kar daaray.
In an instant, He changes the beggar into a king, and the king into a beggar.
reetay bharay bharay sakhnaavai yeh taa ko bivhaaray
He fills what is empty, and empties what is full - such are His ways.

About the reality of worldly relations, Guru ji describes, " All kith and Kin(Friends and relatives) love you only for their pleasure and needs. When

their needs are not met, they break the tie of relationship. Nobody is attached to anyone without reason. As on page 633 , Mahala 9:-

daaraa meet poot sanbanDhee sagra Dhan si-o laagay.
Wives, friends, children and relatives - all are attached to wealth.
jab hee nirDhan daykhi-o nar ko sang chhaad sabh bhaagay
When they see a poor man, they all forsake his company and run away.

And on page 634 Sorath mahala 9th:-

preetam jaan layho man maahee.
O dear friend, know this in your mind.

apnay sukh sio hee jag faa^NDhi-o ko kaahoo ko naahee.
The world is entangled in its own pleasures; no one is for anyone else.

For a human-being it is essential to awake from the deep sleep of materialism. This can be done through naam simran only. As on page 726 Tilang mahala 9 :-

jaag layho ray manaa jaag layho kaha gaafal soya.
Wake up, O mind! Wake up! Why are you sleeping unaware?
jo tun upji-aa sung he so bhi sung na hoyaa.
That body, which you were born with, shall not go along with you in the end.

Who is the real Gianni(man of knowledge)? The person who, neither creates fear in someone, nor accepts fear of anybody. Such a man of independent conscience is a Gianni. On page 1427 Salok Mahala 9:-

bhaiy kaahoo ko dayt neh neh bhaiy maana^t aan.
One who does not frighten anyone, and who is not afraid of anyone else
kaho Nanak sun ray manaa gyaani taahay bakhaan.
- says Nanak, listen, mind: call him spiritually wise.

In the eyes of the Great Guru, the person who prays day and night, there is no difference between that person and God Almighty because he becomes the image of God. As on page 1427 mahala 9:-

jo praanee nis din bhajai roop raam teh jaan.

That mortal who meditates and vibrates upon the Lord night and day - know him to be the embodiment of the Lord.

har jan har antar nahi Nanak saachee maan.

There is no difference between the Lord and the humble servant of the Lord; O Nanak, know this as true.

The secret of real life is unfolded only through the Grace of God. With naam simran, a mortal achieves permanent poise of mind. But this is very difficult. As on page 633-634 Sorath mahala 9:-

jo nar dukh mai dukh nahee maanai.

That man, who in the midst of pain, does not feel pain, sukh sanayh ar bhai nahee jaa kai kanchan maatee maanai. who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust;

neh nindi-aa neh ustat jaa kai lobh moh abhimaanaa.

Who is not swayed by either slander or praise, nor affected by greed, attachment or pride;

harakh soag tay rahai ni-aaro naah maan apmaanaa.

who remains unaffected by joy and sorrow, honor and dishonor;

aasaa mansaa sagal ti-aagai jag tay rahai niraasaa.

who renounces all hopes and desires and remains desireless in the world;

kaam kroDh jeh parsai naahan teh ghat brahm nivaasaa

who is not touched by sexual desire or anger - within his heart, God dwells.

gur kirpaa jeh nar ko keenee tih ih jugat pachhanee.

That man, blessed by Guru's Grace, understands this way.

Nanak leen bha-i-o gobind sio jio paanee sung paanee

O Nanak, he merges with the Lord of the Universe, like water with water.

Guru ji was preaching the gospel of peace in Assam, when the happy news was conveyed to him that Almighty had blessed them (Mata Gujri ji and Guru Tegh Bahadur ji) with a son. They named their son Gobind Rai, who was born on December 22, 1666 at Patna Sahib. Guru ji came back to Patna sahib from Assam, saw his son(Gobind Rai was the childhood name of Guru Gobind Singh ji) and eventually came back to Anandpur Sahib.

This was the time when the Mughal King Aurangzeb had started eliminating Hindus with his oppression and cruelty. On one hand their temples were being demolished to build mosques instead and on the other hand they had to pay Jazia (religious tax to practice their religion) to the king.

Their religious festivals were banned and they were forced to embrace Islam (Muslim Religion) or they were given lucrative incentives to confess to Islam.

Kashmiri Pandits (Hindus) gathered in the temple cave of Shiva at Amar Nath and recited the naam of Shiv ji. There they heard a cosmic voice, directing them to go to the Ninth Sikh Guru in Punjab as he would provide them shelter. A delegation comprising of 500 Brahmins headed by Pandit Kirpa Ram reached Anandpur Sahib and begged Guru Tegh Bahadur ji to protect their religion. Sri Guru Tegh Bahadur ji assured them and said, "Go and tell the king that our leader is Guru Tegh Bahadur ji. If you convert him to Islam, then we are all ready to be converted."

Guru Tegh Bahadur ji left for Delhi from Anandpur Sahib to prove the Mughal king wrong and uphold the principle that, "Baahn Jina de pakariya, Serr de jay baahn na chhoriyai (Who ever is given shelter by God, must be protected even at the cost of one's life)". Guru ji went from Samana, Kaithal, Lakhi Majra, and eventually reached Agra. There, the Mughal forces arrested him and took him to Delhi. With Guru ji, Bhai Mati Das, Bhai Sati Das and Bhai Dyal Das were arrested too. The three Sikhs, Bhai Jaita, Bhai Gurditta, Bhai Ladha were already separated by Guru ji from himself.

Three conditions were put forward before Guru ji. These were as follows-

1. Become a muslim
2. Show some miracle
3. Face death

Bhai Mati Das ji was cut with a saw, Bhai Sati Das ji was wrapped in cotton and set on fire, and Bhai Dyal Das ji was boiled to death right in front of Guru Tegh Bahadur ji's eyes. Guru ji remained composed. As on page 1427 Salok 9:-

Chitt Charan kamal Ka Aasraa Chitt charan kamal Sang Jorr-ee-ay

My mind takes refuge in the shelter of your lotus feet, my attention is attached to your lotus feet

And: _

Bhai Kahoo kou dait neh neh bhai maanat aan.

Give fear to no one , neither do I accept fear of anyone

Guru ji was martyred on November 11, 1675 at Chandni Chawk Delhi. At first, no one would come forward to claim guru ji's body. Finally, Guru Tegh Bahadur ji's head was recovered by Bhai Jaita ji and on fifth day he arrived with guru ji's head at Anandpur Sahib. Bhai Lakhi Shah took the body of the Great Guru secretly to his house and there with the help of Bhai Gurditta ji and Bhai Udhai Ji, put the body on a funeral pyre and lit it, saying that his house had caught fire. At this location, Gurdwara Rakab Ganj Sahib was built to commemorate the place where Guru ji's body was cremated.

The place where Guru's head was cremated is called, Gurdwara Sees Ganj and is situated in Anandpur Sahib. Regarding this strange and unique martyrdom, a poet called Senapati at Guru Gobind Singh ji's court wrote very beautifully:-

Pargat bh-ay Guru Tegh Bahadur

Sagal Sresit pai Dhapee Chadar

Karam Dharam kee Jin patt Rakhi

Atal karee kalyug mai Sakhi

GuruTegh Bahadur did appear

The whole world he covered like a sheet

Who saved the honour of religion and upheld righteousness

Irrevocable deed did he enact in the age of darkness

Sri Guru Gobind Singh ji has described the martyrdom of Guru Teg Bahadur ji with his own pious tongue in the form of couplet as in Bachitar Naatak:_

Tilak Janju Rakha Prabh ta ka

Kino Baddo Kaloo meh Saka

Sadhen hait Etti Jin kari

Seess Diya par see na ucharee

Dharam hait saka jin kiya

Seess diya par sirar na diya

Natak Chaitak kiyai kukaj

Prabh logan kah awat laaj

Theekar phore dileess sirr Prabh pur kiya payan

Teg Bahadur see kirya kari na kinhu aan

Teg Bahadur kai chalet Bha-yo jagat ko soak

Hai-hai-hai sabh jag bha-yo Jai-jai-jai sur loak

Saviour of the hindu sacred thread and mark on the forehead

Enacting a heroic, righteous deed of unmatched grandeur in the age of darkness

For the welfare of saints did he do this all

He gave his head but did not utter a word in pain

To uphold the honour of religion did he take this righteous action

He gave up his head but not his resolve

Performing miracles is but a unworthy act

God saved the honour of the people

Breaking this body like a stone on the head of delhi's ruler

Did guru ji return home to God's court

A righteous act like this taken by Tegh Bahadur was never taken before

At the martyrdom of Tegh Bahadur the whole world was sorrow

Hai hai hai exclaimed the world, praise, praise be, praise be, rejoiced heaven

Sri Guru Gobind Singh ji gave the responsibility of Guru Nanak's Guruship to the permanent seat of eternity, Sri Guru Granth Sahib ji, before his departure to his heavenly abode. Sri Guru Granth Sahib ji has been giving, is giving and will keep on giving guidance and inspiration to the Gursikhs to unite with Almighty for ever.

Bhagat Kabir ji

Details of life

Name:- Baba Kabir ji

Birth:- 1398 A.D.

Place of Birth:- Kashi(Banaras), Lehar Talau

Father:- Neeru Ali ji

Mother:- Neema ji

Wife:- Mata Loe ji

Children:- Kamaala ji (son), Kamaali ji(daughter)

Consecration:- From Bhagat Rama Anand ji

Profession:- Cloth weaver

Ruler of the time:- Sikandhar Lodhi(Muslim king)

Details of Gurbani:- 341 Shabads in 17 raags, saloks(Registered in Sri

Guru Granth Sahib

Particular Place:- Kabir Chaura(Banaras)

Departure for Heavenly abode:- 1518 A.D. at Haramba(Maghar) in U.P.
India

Total Age:- 120 years.

Principle Teachings:- The whole universe is the creation of one God and it is in the image of the lord almighty. Discrimination between high and low caste is a product of human prejudice which creates an unassailable gap between man and Almighty. God is not a monopoly of one group of people or religion. Unity with Almighty can be achieved through naam simran and

loving Him. The person who achieves this unity becomes fearless of death. Such a mortal proclaims loudly:-

Kabir Jiss marnai te jug dar-ay mayray mun anand

O kabir I rejoice at the prospect of death which the world fears

He also says:-

Kabir mohay marnay ka chao hai

O kabir I am enthused by the prospect of death

A Person can achieve this stage by reciting God's naam. As on page 1375:-

Kabir too^N too^N kar^taa too hoo-aa mujh meh rahaa na hoo^N.

Kabir, repeating, "You, You", I have become like You. Nothing of me remains in myself.

jab aapaa par kaa mit gayaa jat daykh-a-u tat to

When the difference between myself and others is removed, then wherever I look, I see only You.

Bhagat Kabir ji

Baba Kabir ji was born in 1398 A.D. at Village Lehar Talau near Banaras (U.P.) India. He was brought up very fondly by his father Neeru Ali and mother Neema ji. He was destined by Almighty to do the sacred deed of reciting Naam to humanity and unify them with the creator.

He was born at a time of when there was turmoil and great social degradation and political upheaval. Muslim tyranny was at its climax and the general masses were caught in the net of false rituals and fake traditions. Even the shadow of a low caste person falling upon a high caste person was considered inauspicious. His father sent him to a Maulvi and Qazi for studies. Maulvi wanted him to adopt Muslim shariat (Islamic code of living), but he thought differently. No doubt, he believed that there was no difference between ALLAH and RAM but from the very beginning, he had an inclination towards meditating on the name of RAM. So, of his own wish and will, he sometimes recited RAM and sometimes ALLAH. But how could Muslims tolerate this bent of mind? Brahmins, on the other hand, hated him having been brought up in a Muslim house.

When he grew up, he was married to Mata Lo-ee, daughter of Baba Neti Ji. Mata Loe was a gentle, kind, and God fearing lady. Baba Kabir Ji helped his father in his profession of weaving cloth. He worked very hard and honestly to make both ends meet. He put his body to use by undertaking physical labor, and his mind was busy reciting Naam at every chance he got. As time passed, God blessed him with two children. He named his son Kamala and daughter Kamali.

Baba Kabir Ji always recited the name of Ram, but he wanted to achieve unity with Almighty God, so an intense desire within him arose to become anointed by a spiritual teacher. At that time, Bhagat Ramanand was a charismatic, revolutionary and spiritual personality. But Kabir ji was a man of low caste, so he was under the impression that Ramanand will not accept him as his disciple. Bhagat ji thought of a plan. In order to touch

Ramanand's feet, he laid down on the foot steps at Manikaran Ghaat(Banaras) from where Ramanand ji used to pass early in the morning daily to take a dip in the River Ganges. When Ramanand ji came next morning before dawn to the bathing site, his foot touched Kabir ji who was lying on the pavement. Ramanand felt somebody was sleeping. In a casual way he remarked," Get up man of god, utter the name of Ram (omnipresent lord), it is the ambrosial hour before dawn, why are you asleep carelessly?" Kabir ji Got up, bowed to Sri Ramanand Ji and came back home. Every pore of Kabir ji's body began to recite Ram, Ram with the touch of Ramanand Ji's feet. Bhai Gurdas ji has described this incident in his Tenth vaar pauri 15th:-

Ho-ay birakt banaarsee rehndaa Ramanad gusaaeen

Being detached from the world, Brahmin Ramanand lived in Varanasi (Kasi).

Amrit vaylay uth kai jaandaa gangaa nhaavan taaeen

He would rise early in the morning and go to the Ganges to bathe.

Aggo hee day jaai kai Lamaa piaa kabeer tidaaeen

Once even before Ramanand, Kabir went there and lay in the way.

Pairee tumb uthaaliala boloh raam sikh samajhaaee

Touching kabir with his feet, Ramanand awakened him to and said 'utter Ram', the true spiritual teaching.

Jiu Lohaa paaras chhuhay chandan vaasu nimu mahakaaee

As the iron touched by philosopher's stone becomes gold and the margosa tree (Azadirachta indica) is made fragrant by sandal.

Pasoo paraytaho dayv kar pooray satigur dee vadiaaee

The wondrous Guru turns even animals and ghosts into angels.

Acharaj no acharaj milai visamaadai visamaadu milaaee

Meeting the wonderful Guru the disciple wonderfully merges into the great wonderful Lord.

jharanaa jharadaa nijharhung gurmukhi bani agharh gharhaaee

Then from the Self springs a fountain and the words of the gurmukhs shape a beautiful form

Raam kabeerai bhayd n bhai

There is no difference between god and Kabir

Kabir ji didn't want to leave this ecstatic state of bliss even for a second because of the intense waves of Ram Naam(Effect of meditation). Sometimes he would quit his daily schedule of work. When family members asked him about leaving his daily work, he used to say," The work which deviates my mind from the name of God, I am not willing to do that work. In this work of weaving, thread breaks over and over again. When I blow into the pipe to put the thread in, I can't concentrate on the naam of God(pray). He had describes this state of being in Raag Gujri Ghar 3 P. 524:-

mus mus rovai kabeer kee maa-ee.

Kabeer's mother sobs, cries and bewails

ay baarik kaisay jeeveh raghuraa-ee.

- O Lord, how will my grandchildren live?

Tan-naa bun-naa sabh taji-o hai kabeer.

Kabeer has given up all his spinning and weaving,

har kaa naam likh lee-o sareer.

and written the Name of the Lord on his body.

jab lag taagaa baaha-o bayhee.

As long as I pass the thread through the bobbin,

tab lag bisrai raam sanayhee.

I forget the Lord, my Beloved

Whoever came to Baba Kabir ji for spiritual teaching or to listen to his divine discourses, was given equal treatment without any sort of discrimination. As Kabir had attained an exalted state of being, he saw all beings as equal. He stated, " All the world is the creation of one God. All the mortals are made of the same basic five elements. The light of one Almighty is glittering in every one. Due to the vested interests of some people, segregation of High and low castes has been enforced upon humanity. All the expanse of the universe is due to one God only. You are simply disillusioned, when blinded by prejudice you make distinctions of caste when infact the reality is that.... As mentioned in Parbhathi Kabir ji on page 1349-1350:-

Aval alah noor upaayaa kudrat kay sabh banday.

First, Allah created the Light; then, by His Creative Power, He made all mortal beings.

ayk noor tay sabh jag upji-aa kaun bhalay ko manday.

From the One Light, the entire universe welled up. So who is good, and who is bad?

logaa bharam na bhooloh bhai.

O people, O Siblings of Destiny, do not wander deluded by doubt.

khaalik khalak khalak meh khaalik poor rahi-o sarab thaa^N-ee.

The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places.

maatee ayk anayk bhaa^{Nt} kar saajee saajanhaarai.

The clay is the same, but the Fashioner has fashioned it in various ways.

Na kachh poach maatee kay bhaa^Nday naa kachh poach kumbhaarai.

There is nothing wrong with the pot of clay - there is nothing wrong with the Potter.

He used satire to effect change in those people who were proud of their high Caste and would render them speechless by telling them that God never discriminates against any one. All are equal in his eyes. If a Brahmin(high caste) takes birth from the womb of his mother, so does the shoodar(low caste) , then where is the difference? He asked the higher

caste Brahmin a pertinent question that if you are so holy then why did you not take birth via a different route... As on page 324 Gauri Kabir ji:

jou too^N brahman brahmanee jaaiya.
If you are indeed a Brahmin, born of a Brahmin mother,
tau aan baat kaahay nahee aa-i-aa.
then why didn't you come by some other way?

O Brahmin! If the Almighty was to create classes of high and low caste, then milk in place of the blood should have been circling in the veins of Brahmin, but this is not the case. As he stated on page 324:-

tum kat brahman ham kat sood.
How is it that you are a Brahmin, and I am of a low social status?
ham kat loho tum kat dooDh
How is it that I am formed of blood, and you are made of milk?

No doubt, Brahmins had no answers before the true, rational, and scientific arguments of Baba Kabir ji, but within, they were very jealous of him. Kabir ji always condemned the false customs and rituals created by Brahmins. His point of view was that the mind is purified by reciting Naam and not by the Holy water of the pilgrimage. The Holy water can clean the body only. The mind is purified by sacred, noble deeds and meditation of name of God. As mentioned on page 656 :_

kaa^N-i-aa maa^Njas ka-un gunaa^N.
Why do you bother to wash your body?
jau ghat bheetar hai malnaa^N.
Your heart is still full of filth.
laukee athsath tirath n^Haa-ee.
The gourd may be washed at the sixty-eight sacred shrines,

kauraapan ta-oo na jaa-ee.
but even then, its bitterness is not removed.

Many saints and noble souls often flocked to the house of Baba Kabir ji due to his reputation of meditating on naam. The number of guests in the form of congregation increased so much that his own family members

began to make sarcastic remarks, which he had to tolerate. As stated on page 871:-

ik du-ay mandar ik du-ay baat.

One or two are in the house, and one or two more are on the way.

ham kau saathar un kau khaat.

We sleep on the floor, while they sleep in the beds.

mood palos kamar baDh pothee.

They rub their bare heads, and carry prayer-books in their waist-bands.

ham kau chaaban un kau rotee.

We get dry grains, while they get loaves of bread.

Kabir ji used to distribute whatever he had in the house among the needy people. Many a time, jealous Brahmins schemed to slander, destroy, and defame him, but every time Almighty God clearly showed his favor by enacting his miracles which had the effect of magnifying Baba Kabir ji's name and reputation. Kabir ji wrote in his Bani which is included in Sri Guru Granth Sahib ji on page1367:-

kabeer naa ham kee-aa na karhigay naa kar sakai sareer.

Kabeer, I have not done anything; I shall not do anything; my body cannot do anything.

kya jaano kichh har kiya bha-i-o kabeer kabeer.

I do not know what the Lord has done, but the call has gone out: "Kabeer, Kabeer

Baba Kabir ji not only condemned the false and baseless rituals of the Brahmins, but also strongly criticized the religious code of conduct of the Muslims. He was a champion in advocating the idea that God has gifted man with a perfect, pure and complete body. To change, destroy or disfigure it, is against the law of Almighty God. So he made his view known about the circumcision in the Islamic religion that... As stated on page477:_

sakaṭ sanayh kar sunnaṭ karee-ai mai na bad-ugaa bhai.

Because of the love of woman, circumcision is done; I don't believe in it, O Siblings of Destiny.

jau ray khudaa-ay mohi turak karaigaa aapan hee kat jaa-ee.

If God wished me to be a Muslim, it would be cut off by itself.

sunat kee-ay turak jay ho-igaa awraṭ kaa kya karee-ai.

If circumcision makes one a Muslim, then what about a woman?

araDh sareere naar na chhodai taa tay hindu hee rahee-ai

She is the other half of a man's body, and she does not leave him, so he remains a Hindu.

If one's conscience is not clear, then actions like reading the Namaz(Muslim Prayer), washing hands and face or ablution, bowing ceremony and going to Hajj(Muslim Pilgrimage) are all useless actions. As Kabir ji states on page 1340:-

ki-aa ujoo paak kee-aa muhu Dho-i-aa ki-aa maseet sir laa-i-aa.

And what good are your purifications? Why do you bother to wash your face? And why do you bother to bow your head in the mosque?

jaw dil meh kapat nivaaj gujaarahu kya hajj kaabai jaa-i-aa.

Your heart is full of hypocrisy; what good are your prayers or your pilgrimage to Mecca?

The drawbacks of both communities(Hindus and Muslims) were daringly condemned by Baba Kabir ji. It is very hard to hear the truth. So both communities became his vitriolic opponents. Many complaints were registered with Sikandar Lodhi (King of India at that time) about Kabir ji including that he was perpetuating false propaganda against Hindus and Muslims.

He was summoned by the King. In his reply, Kabir ji said,"O ! Mighty King, I am not against anybody's religious faith. I am against the false hood which is being followed under the name of religion." The King being proud and vain, did not listen to Bhagat Kabir ji. His hands and feet were tied with a rope and he was thrown before an elephant to be crushed. Baba Kabir ji described it in Raag on page 870:-

bhujaa baa^NDh bhilaa kar daari-o.

They tied my arms, bundled me up, and threw me before an elephant.

hastee karop moond meh maari-o.

The elephant driver struck him on the head, and infuriated him.

hasat bhaag kai cheesaa maarai.

But the elephant ran away, trumpeting,

i-aa moorat kai ha-o balihaarai.

"I am a sacrifice to this image of the Lord."
aahi mayray thaakur tumraa jor.
O my Lord and Master, You are my strength.
kaajee bakibo hastee tor.
The Qazi shouted at the driver to drive the elephant on.
ray mahaavat tujh daaro kaat.
He yelled out, "O driver, I shall cut you into pieces.
iseh turaavaho ghaalho saat.
Hit him, and drive him on!"
hasat na torai Dharai Dhi-aan.
But the elephant did not move; instead, he began to meditate.
vaa kai ridai basai bhagvaan.
The Lord God abides within his mind.
ki-aa apraaDh sant hai keen^Haa.
What sin has this Saint committed,
baa^NDh pot kunchar kaw deen^Haa.
that you have made him into a bundle and thrown him before the elephant?
kunchar pot lai lai namaskaarai.
Lifting up the bundle, the elephant bows down before it.
boojhee nahee kaajee anDhi-aarai
The Qazi could not understand it; he was blind
teen baar patee-aa bhar leenaa.
Three times, he tried to do it.

mun kahor ajhoo na pateenaa.
Even then, his hardened mind was not satisfied.
keh kabeer hamraa gobind.
Says Kabeer, such is my Lord and Master.

cha-uthay pad meh jan kee jind
The soul of His humble servant dwells in the fourth state

The elephant didn't harm Baba Kabir ji, who was the embodiment of Truth. On the contrary, the elephant bowed respectfully before him. Now the stubborn king gave orders that Kabir ji should be tied with chains and thrown in the river of Ganges. His officers and the executioner followed King's order by putting Kabir Ji in a boat after tying his hand and feet, and bringing him to be drowned in the Ganges River. But what happened. Baba Kabir ji wrote in Raag Bhairon on page 1162:-

gang gusaa-in gehir gambheer.
 The mother Ganges is deep and profound
 janjeer baa^NDh kar kharay kabir.
 Tied up in chains, they took Kabeer there.
 man na digai tan kaahay kaw daraa-ay.
 My mind was not shaken; why should my body be afraid?
 charan kamal chitrahi-o samaa-ay. rahaa-o.
 My consciousness remained immersed in the Lotus Feet of the Lord.
 gangaa kee lehar mayree too-tee janjeer.
 The waves of the Ganges broke the chains,
 mrigchhaalaa par baithay kabir.
 and Kabeer was seated on a deer skin.
 keh kambeer ko-oo sung na saath.
 Says Kabeer, I have no friend or companion.
 jal thal raakhan hai raghunaath.
 On the water, and on the land, the Lord is my Protector.

When the King Sikandhar Lodhi could not succeed in killing Bhagat Kabir ji even after drowning him in the river Ganges, everybody asked for forgiveness from Kabir ji. His name and fame spread everywhere.

Now Baba Kabir ji thought that his time to depart for his heavenly abode had come and the task for which God Almighty had sent him for, had been accomplished. He thought about challenging one more false ritual created and conceived by Brahmins. The Pandits and Brahmins had created an assumption that whoever dies in Kashi(Banaras) goes straight to heaven and if anybody dies in Maghar(Harhamba) goes to hell, even if that person recited naam(pray) and was very pious. In order to challenge this false tradition or ritual, Kabir ji deliberately came to settle in Maghar leaving Kashi. He never had faith in baseless rituals. He said," NO place is good or bad. God has created them all alike. Only the actions performed are good and bad. Noble deeds lead to salvation and bad deeds lead to pain and hell."

So Bhagat Kabir ji laid foot prints of," Kashi Maghar Sum Bihari" for the people to follow and achieve unity with God. He daringly opposed the false, baseless and hollow customs and traditions of both Muslims and

Hindus for 120 years. He held the torch of truth higher and inspired the people to follow the golden path of the truth and become truthful. In the year 1518 A.D., as Sri Guru Arjun Dev Ji has ordered in Bilawal Mahala on page 846:-

sooraj kiran milay jal kaa jal hoo-aa raam.

The rays of light merge with the sun, and water merges with water.

jotee jot ralee sampooran thee-aa raam.

One's light blends with the Light, and one becomes totally perfect

Baba Kabir ji's soul mingled with the higher soul(Almighty) for ever and left behind 541 shabads and shaloks for the guidance and improvement of humanity. These Shabads and Shaloks have been preserved with great love and respect in Sri Guru Granth Sahib ji by the Great Guru Arjun Dev ji to save us from false, irrational, unscientific and hollow beliefs.

Bhagat Ravidas ji

Details of life

Name:- Sri Ravidas ji

Date of Birth:- 1378 A.D.

Father's name:- Raamu alias Maan das also Known as Santokha ji

Mother's name:-Dhur Binia-Karma Devi ji alias Diaree ji

Place of birth Kashi-Uttar Pardesh

Family:- Information not available

Religious instructions:- From Ramanand Ji

Bani registered in Sri Guru Granth Sahib ji:- 40 shabads in16 Raags

Heavenly Departure:- At Kashi(Banaras) in1529 A. D.

Total Age:- 151 years

Principal Teachings:- As long as man remains engrossed in his own Ego, he remains away from God. The only way to get rid of this ego , "the instinct of mine" is to meditate and recite the name of God in this age of darkness(Kalyug). He has clearly stated in on page 346:-

satjug saṭ taỵtaa jagee du-aapar poojaachaar.

In the Golden Age of Sat Yuga, was Truth; in the Silver Age of Trayta Yuga, charitable feasts; in the Brass Age of Dwaapar Yuga, there was worship.

teenou jug teenou dirhay kal kayval naam aDhaar.

In those three ages, people held to these three ways. But in the Iron Age of Kali Yuga, the Name of the Lord is your only Support.

A mortal should detach himself from this materialistic world and attach to the love of Almighty. As this true love is what becomes the true companion of the soul

saachee preet ham tum sio joree.

I am joined in true love with You, Lord.

tum sio jor avar sung toree.

I am joined with You, and I have broken with all others.

This true love of God, leads a man to the land of sorrow less bliss.

Bhagat Ravidas ji

Bhagat Ravidas Ji was born in the year 1378 A. D. in Banaras(Kashi) U.P. India. His parents were Sri Santokha ji and Mata Karma Devi(Diari Ji). His father was a religious shoemaker. No doubt Bhagat Ravidas ji was predestined to be a great saint but his religious inheritance contributed a lot too.

When he was born, there was a great deal of degradation in society. The Brahmins had trampled up society in their Supremacy. The low caste untouchables had no rights whatsoever. They were not even allowed to read religious books, let alone act upon them. No untouchables were allowed to go to any temple of any God or Goddess for the purpose of worship. If however, someone dared, he was given very hard punishments. The huts of the untouchables were only allowed to be constructed on the Western side of the city or village. They were not allowed to take water from any well. If they were to pass or enter a city for some personal need or emergency, they had to hang a bell or gong around their neck and ring it when they entered the town so as to make their presence heard. This practice was established at the order of the Brahmins so that high caste Brahmins could get away from the path of untouchables. Even the shadow of an untouchable was not allowed to fall upon a Brahmin who considered himself pious and sacred. A shadow of low caste shoodar or untouchable could pollute a Brahmin. A low caste or untouchable person had to tie a big branch of a tree on his back so that his own foot prints could be erased by it because even the foot prints of an untouchable could pollute a Brahmin when the Brahmin had to walk on the foot prints of the untouchable. So in such a hatred filled and degraded society, Bhagat Ravidas ji tried to bring revolution through meditation and naam simran. He succeeded by virtue of his noble character and highly pious life. He became a source of inspiration and lit the path of spirituality for Mira Bai and queen Jhala Bai and the King of Chatour (Rajasthan, India) who belonged to higher castes of Hindus. But the jealous and so called high caste Brahmins never stopped hating him. From time to time, on one or the other pretext, they tried to charge,

harass, and land him in trouble. But Almighty God protected him in all aspects of his life. The omnipotent lord always helped and sheltered Bhagat Ravidas Ji. His reputation as a saint of high caliber spread in every nook and corner of the land. Bhai Gurdas Ji has described this in his seventeenth Pauri of the tenth vaar as stated below:-

bhagat bhagat jag vajiaa chahung chakkaan day vich chamraytaa

The tanner (Ravidas) became renowned as bhagat (saint) in all the four directions.

paanhaa ganddhai raah vich kulaa dharam ddhoi ddhor samaytaa

In accordance with his family tradition he would cobble the shoes and carry away the dead animals.

jiu kar mailay cheetharay heera laal amol palaytaa

This was his outward routine but in reality he was a gem wrapped in rags chahu varanaa

updayshdaa gyaan dhiaan kar bhagat sahaytaa

He would preach all the four varnas (castes). His preaching made them rapt in the meditative devotion for the Lord.

nahaavan aayaa sang mil Baanaaras kar gangaa daytaa

Once, a group of people went to Kasi (Varanasi) to have their sacred dip in the Ganges.

kaddh kaseeraa saupiaa Ravidasai gangaa dee bhaytaa

Ravidas gave one dhela (half a pice) to one member and asked him to offer it to the Ganges.

lagaa purab abheech daa ditdaa chalit acharaj amaytaa

A great festival of Abhijit naksatr (star) was on there where the public saw this wonderful episode.

laiaa kaseeraa had kaddhi soot ik jiu taanaa paytaa

Ganges, herself taking out her hand accepted that paltry amount, dhela, and proved that Ravidas was one with Ganges.

bhagat janaa hari maan piu baytaa

For bhagats (saints,) God is their mother, father and son all in one

Sri Guru Ram Das ji, too by recognizing the pious meditation of Bhagat Ravidas ji has ordered that although people hated Ravidas ji because he belonged to a low caste, yet with the grace of Simran(pray)and meditation of God, the four classes of society(Khatri, Brahmin, Vaish and Shoodar) bowed on the feet of Ravidas ji. As mentioned in Raag Suhi page 733:_

Ravidaas chamaar usat̄ karay har keerat̄ nimakh̄ ik gaa-ay.

Ravidas, the leather-worker, praised the Lord, and sang the Kirtan of His Praises each and every instant.

pat̄it̄ jaat̄ ut̄am̄ bh̄a-i-aa char varan pa-ay pag aa-ay.

Although he was of low social status, he was exalted and elevated, and people of all four castes came and bowed at his feet

Bhagat Ravidas ji in his high spiritual status gives direction to the people of the world who have gone astray in Raag Gauri, "O mortals of the universe! You have divided society into so many categories of first, second, and third type due to your own ignorance. There is no high or low on the doorsteps of God and no caste is considered there. Only actions performed by people come into account there. In this world, you have banned so called untouchables at so many places; but in the city of God (Begampur) there is no ban on any one to enter based on caste. The enlightened souls can see their God anytime they want. There is neither fear, suspicion, anxiety, expression of grief, misery nor a tax to be paid. That place is such that only Grace of God resides there. No body has to fall victim to jealousy or rivalry there. You can impose restrictions upon me, but what will you do to me when I have become an inhabitant of that place? Nothing. Bhagat Ravidas Ji orders this on page 345 as stated below:

baygam puraa sahar ko naa-o.

Begampur, 'the city without sorrow', is the name of the town.

dookh andohu nahee tihi thaa-o.
There is no suffering or anxiety there.

naa^N tasvees khiraaj na maal.
There are no troubles or taxes on commodities there.

khauf na khaṭaa na taras javaal.
There is no fear, blemish or downfall there.

ab mohay khoob vaṭan geh paa-ee.
Now, I have found this most excellent city.

oo^Nhaa khair saḍaa mayray bhai
There is lasting peace and safety there, O Siblings of Destiny.

kaaim daaim saḍaa paṭsaahē.
God's Kingdom is steady, stable and eternal.

dome na same ayk so aahee.
There is no second or third status; all are equal there.

aabaadaan saḍaa mashoor.
That city is populous and eternally famous.

oo^Nhaa ganee baseh maamoor.
Those who live there are wealthy and contented.

ti-o ti-o sail karahi ji-o bhaavai.
They stroll about freely, just as they please.

mahram mahal na ko atkaavai.
They know the Mansion of the Lord's Presence, and no one blocks their way.

kahi Ravidas khalaas chamaaraa.
Says Ravidas, the emancipated shoe-maker:

jo ham sahree so meeṭ hamaaraa.
whoever is a citizen there, is a friend of mine.

He was not only an inhabitant of Begampur, but was also very closely connected to and in complete unison with Almighty God. He enlightens us in Sri Guru Granth Sahib Ji that, "Oh God, there is no difference between you and me. It is merely on the surface. As there is no difference between gold and its ornaments, water and its waves, there is no difference between you and me." Just witness the intimacy of Bhagat Ravidas Ji with the Almighty God when he calls him with deep love, "O Infinite Lord! If we don't commit a sin, then how could you be called a sin-eraser? My Lord, you are the master but it is certain that an Attendant is honored due to his master, and the honor of the master is revealed through his attendant."

In the end, he demands "Oh! Lord, have pity on me. I shall always remain in your humble meditation."

He says in Sri Raag Ravidas Ji on Page 93:

tohee mohee mohee tohee an̄tar kaisaa.
You are me, and I am You-what is the difference between us?

kanak katik jal tarang jaisaa.
We are like gold and the bracelet, or water and the waves

jau pai ham na paap karan̄taa ahay anan̄taa.
If I did not commit any sins, O Infinite Lord,

pat̄it̄ paavan naam kaisay hun̄taa.
how would You have acquired the name, 'Redeemer of sinners'?

tum^H jo naa-ik aachhoh an̄tarjaamee.
You are my Master, the Inner-knower, Searcher of hearts.

prabh̄ tay jan jaaneejai jan tay swami.
The servant is known by his God, and the Lord and Master is known by His servant.

sareer aaraaDhai mo ko beechaar day-oo.

Grant me the wisdom to worship and adore You with my body.

Ravidaas sam dal samjhaavai ko-oo.

O Ravidas, one who understands that the Lord is equally in all, is very rare.

Ravidas Ji used to earn his livelihood by skinning dead animals and making shoes from it. He also worked as a cobbler, fixing up, repairing, or mending shoes. He never bothered about his financially tight position, instead, he always concentrated on deep meditation. Even the fifth Guru, Sri Guru Arjun Dev Ji has described his aloofness from maya in his bani on page 487:

Ravidaas dhuvantaa dhor neet tin tyaagee maayaa.

Ravidas, who used to carry dead cows every day, renounced the world of Maya.

The writings of those times mention that once, Almighty God, in the disguise of a saint, spent the night in the hut of Ravidas Ji. Before taking his leave, that saint wanted to give a Paras Stone (a stone which has the property of turning a metal into gold) to Ravidas Ji, and he showed him its property of turning a metallic substance into gold by touching his shoemaker's scraper and transforming it into gold. Bhagat Ravidas Ji got the stone, placed it in the alcove (a small recess in the wall of the hut), and made himself busy in his routine work and meditation.

After a long time, that saint returned to Bhagat Ravidas Ji's hut and enquired about the Paras Stone. He answered, "O Great Saint! You can take your Paras Stone from where you placed it last time. I didn't use it, nor am I in need of it." Such was the ascetic nature of Baba Ravidas Ji.

At one time, the celebrations of "Abeech" (astronomically considered as pious in the Hindus) were going on. Millions of people took a bath in the River Ganga (Ganges) and thus assumed themselves to be purified. Some of bhagat ji's friends persuaded him to take a holy dip since it was the time of Abeech celebration. He told them very clearly that his soul is only purified by meditating on Naam and not by water. The leader of the

religious group, who was going for a holy bath in the river was given a Kaseera (a bunch of sea shells or a necklace of seashells) by Ravidas Ji. Bhagat Ravidas Ji took it from his own neck and directed the leader that it should be offered to the Ganga River. The necessary condition for offering it was that it be handed over personally to the river and not to be thrown in the water as usual. If the River Ganga does not take hold of the Kaseera by advancing its hand, then the Kaseera is to be returned home to bhagat Ravidas Ji. All the pilgrims were very surprised to hear this kind of talk from Bhagat Ravidas Ji.

The whole group of pilgrims reached the River Ganga, took a bath, and threw their offerings into the water. At last, the Brahmin leader of the group took out the Kaseera of Bhagat Ravidas Ji to give to the River Ganga and as requested the Brahmin said "Bhagat Ravidas Ji has sent this offering of a Kaseera for you. Please take your hand out and accept this offering." After the request, a mysterious hand came out of the waves of the Ganges and very respectfully accepted the offerings of Bhagat ji. Moreover, this mysterious hand gave a jewel embedded Gold bracelet to Bhagat Ravidas ji. Everybody was shocked to see this miracle. They thought that many rich people have donated so much gold, gold coins and other precious stones, but the River Ganga never accepted their offering by taking out her hand. The "Kaseera" of Bhagat Ji was personally accepted by the River Ganga through her hand. Money-minded people measure everything with money because they lacked the pious feelings of love. This is the reason that Bhagats (holy people) and worldly materialistic people can't go hand in hand.

The Brahmin leader reached his house but dishonesty of owning the bracelet overpowered him. He became greedy and thought, "How can Bhagat Ravidas know about it? If I present this kangan to the king, He will be pleased to see it's beauty and he will reward me heavily." So with this feeling of greed, he gave the bracelet to the king. Now the king, after seeing the bracelet, demanded the second bracelet to make it a pair. Brahmin was called to produce the second bracelet. At last the Brahmin

had to tell the truth. The King went to meet Ravidas ji along with the Brahmin to learn the truth. Ravidas ji picked up the stone seat on which he used to sit to work as a cobbler and showed the King that the River Ganges was flowing under it and countless Kangans(bracelets) of the type the King wanted were floating in the waves of that river. Many Kangans including the one the King wanted were picked up from the waves and given to King and the Brahmin. They were totally pleased. The King and his courtiers bowed deeply and respectfully to Bhagat ji and became true followers of him. Now the reputation of Bhagat Ravidas ji spread more than before.

So many stories and incidents concerning Bhagat Ravidas ji are available in Bhagat Mall Granth and in other historical records. The jealous Brahmins generally complained to the king against Bhagat Ji. One complaint was, "Ravidas is a shoodar(low-caste), but he worships Thakur(stone idol of God) and turning people away from believing in caste-system. The king in order to calm the situation asked both the parties to bring their respective Thakurs. These idols were placed across the river. The Brahmins were asked to call the Thakurs loudly. They were told that who ever is a true, honest and loyal worshipper of Thakur would succeed in bringing their Thakur to come over the river to him. The Brahmins read so many mantras(prayer) and called loudly to Thakurs but it didn't work. Thakurs never came to the Brahmins.

Now it was the turn of Bhagat Ravidas ji. He prayed to Almighty God from the core of his heart, with honest devotion and love, to help him. Loving prayers of Ravidas ji were heard because a miracle happened. Thakur(The stone ideal of God) swam across the river and came into the lap of Bhagat Ravidas ji. His glory echoed in every corner of the land. In the end, the Brahmins had to bow and submit to Bhagat ji. He tells us in Guru Granth Sahib ji on page 1293 as:-

mayree jaat kut baa^Ndh^laa dh^or dh^ovan^taa ni^teh banaarsee aas paasaa.
It is my occupation to prepare and cut leather; each day, I carry the carcasses out of the city.

ab bipar parD^haan tⁱhi kareh dandaut t^ayray naam sarⁿaa-ay Ravid^aas

daasaa.

Now, the important Brahmins of the city bow down before me; Ravidas, Your slave, seeks the Sanctuary of Your Name.

There are many more true life stories of Bhagat Ravidas ji. Every time high caste Brahmins tried to humiliate him, God protected him and Bhagat ji's status in society became even higher than before. Thus, every time his glory magnified, and every time Bhagat ji thanked the Almighty by singing his praise and becoming a true servant of God. He orders this on page 1106:-

aisee laal tujh bin kaun karai.

O Love, who else but You could do such a thing?

gareeb nivaaj gus-ee-aa mayraa maathai chhatar Dharai.

O Patron of the poor, Lord of the World, You have put the canopy of Your Grace over my head.

jaa kee chhot jagat ko laagai taa par tuhee^N dharai.

Only You can grant Mercy to that person whose touch pollutes the world.

neechah ooch karai mayraa gobind kaahoo tay na darai.

You exalt and elevate the lowly, O my Lord of the Universe; You are not afraid of anyone.

Naamdayv kabeer tilochan saDhnaa sain tarai.

Naam Dayv, Kabeer, Trilochan, Sadhana and Sain crossed over.

keh Ravidas sunho ray santoh har jee-o tay sabhai sarai.

Says Ravidas, listen, O Saints, through the Dear Lord, all is accomplished.

Bhagat Ravidas ji wrote 40 shabads on different topics. For example; Non-attachment, Renunciation, Politeness, love of God, Shelter of God and Abode of God etc. These shabads are preserved and found entered in Sri Guru Granth Sahib Ji by the Great Guru Sri Guru Arjun Dev ji for the guidance of humanity. Bhagat ji's Bani gives comfort, patience and contentment to strayed minds. God protects the honor of those devotees who completely surrender to Him and have full faith in him. God Almighty raises the status of his devotees.

Sri Bhagat Ravidas ji left for his heavenly abode in 1529 after laying foot prints of God's meditation, expressing his opinion about the caste-

system, preaching the true path of Naam simran(pray), condemning the false and hollow rituals. Bhagat ji mingled with the Almighty as a wave of water mingles with water. His true and pious teachings are working as a light house for people to follow and stand for the truth even today.

Bhagat Nam Dev ji

Details of Life

Name:- Nam Dev Ji

Birth:- 1270 A.D.

Father's name:- Daam Shetty Ji

Mother's name:- Gona Bai Ji

Place of Birth:- Village Narsi Bahmini, Distt. Satara, Maharashtra, India

Wife's Name:- Raja Bai

Children:- Four sons and one daughter

Religious Instructions:- Bisova Khechar (Gian Dev Ji)

Ruler of the time:- Mohamad Bin Tuglak

Bani Registered in Guru Granth Sahib ji:- 61 Shabads

Heavenly Departure:- 1350 A.D. at Village Ghomaan , Distt. Gurdaspur, Punjab India

Main Teachings:- Even having received everything a person should say, "Nothing is in my control. What ever is done, is done by God only." The pleasure of God can be achieved only by living in His will. God dwells in the heart of a man, who is true and pious in his actions. As said on page 1162:-

par Dhan par daaraa parharee.
One who stays away from others' wealth and others' spouses
taa kai nikat basai narharee.

the Lord abides near that person.

Creator should be worshipped not the creation. As stated on page 874:-

haw taw ayk rama-ee-aa laiho.
I take only the Name of the One Lord

aan dayv badlaavan daiho.
I have given away all other gods in exchange for Him.

We should pray to one and only one God Almighty. As stated on page 1292:-

mo kau too^N na bisaar too na bisaar.
Please do not forget me; please do not forget me,
too na bisaaray raam-ee-aa.
please do not forget me, O Lord.

Bhagat Nam Dev ji

Bhagat Nam Dev ji was born in the village Narsi Bahmini, Distt. Satara, Maharashtra(India) in the year 1270. His father was Daam Shetty and mother was Gona Bai. Since Childhood, Nam Dev ji was very religious minded. He always involved himself in singing the praise of Almighty. His parents sent him to study for worldly education from a teacher(Paadha), but he was interested more in spiritualism and less in worldly affairs. So he used to go to the Beethal Mandir in Pandharpur daily, in the morning and evening with his father to worship Thakur (Stone idol of God). He got his religious teachings from a great saint Gianeshvar(Giani Dev ji).

After worshipping Thakur, he used to earn his livelihood from cloth printing. He used to do two things at a time, that is earning a livelihood and meditating. In Gurbani, he himself gives the description of a dialogue with Bhagat Tirlochan ji. Once he was very busy in his work of printing design on clothes and deeply meditating at the same time, when Bhagat Tirlochan ji came to see him. Bhagat Nam Dev ji did not pay any attention to him. He kept on meditating and working on the piece of cloth. Tirlochan ji waited for some time, and then said sarcastically, " O Nam Dev! I heard a lot about you, including, that you meditate a lot. I came to see you, but after seeing you I find you are totally engrossed in earning money. You are printing colored designs on people's clothes day and night. Bhagat Kabir ji has described this dialogue on page1375:-

naamaa maayaa mohiaa kahai tilochan meet.

Trilochan says, O Naam Dayv, Maya has enticed you, my friend.

kaahay chheepoh chhaa-ilai raam na laavho cheet.

Why are you printing designs on these sheets, and not focusing your consciousness on the Lord?

And the answer which Bhagat Nam Dev ji gave is also mentioned by Kabeer Ji on page 1376:-

naamaa kahai tilochanaa mukh tay raam sam^Haal.

Naam Dayv answers, O Trilochan, chant the Lord's Name with your mouth.

haath paa-o kar kaam sabh cheet niranjan naal.

With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.

Bhagat Nam Dev ji loved God Almighty very intensely. His parents got him married to a very kind and gentle lady Raja Bai daughter of Gobind Shetty. He was blessed with four sons(Narayan, Mahandev, Gobind, Bithal) and one daughter Limba Bai. He performed his family duties honestly but even in his family life, he gave utmost importance and priority to recitation and meditation of naam(pray).

By nature and temperament, Bhagat Nam Dev ji was simply very innocent, docile, kind hearted and free of any kind of crookedness. He used to go to the temple daily with his father and see his father offering milk to the Thakurs. He never knew that his father left the milk pot behind the curtains and then picked it up after some time. Nam Dev ji had firm belief that Thakur (stone idol of God) does drink the milk.

One day his father had to go out of town for a certain task. He called his son Nam Dev ji and said," My dear son, I am going out of town, so you will offer milk to Thakurs tomorrow." So after giving directions to his son about doing his duty carefully, he went out of town. Next day Bhagat Nam Dev ji got up with full of enthusiasm, took a bath, milked the cow(Kapil cow) and went to Beethal Temple. He prayed from the core of his heart thinking Thakur ji was about to appear. God Almighty was pleased with his innocence and deep love and revealed Himself in a physical form to take the milk from Bhagat Nam Dev ji. This whole incident is described by Bhai Gurdas ji in his vaar 10, pauri 11 as followed:-

kumm kitay piu chaliaa naamdayo no aakh sidhaaiaa

Namdev's father was called to do some work so he called Namdev.

thakur dee sayvaa karee dudh peeaavan kahi samajhaaiaa

He told Namdev to serve Thakur, the Lord, with milk

naamdayo isanaan kar kapal gaai duhi-kai lay aayaa

After taking bath Namdev brought the milk of black-teat cow.

thakur no naavaalikai charanodak lai tilak charhhaaiaa

Having bathed the Thakur, he put the water used to wash the Thakur, on his own head.

Hath jorh binatee karai dudh pee-oh jee gobind raaiaa

Now with folded hands he requested the Lord to have milk.

nihchau kari aaraadhiaa ho-ay dyaal daras dikhalaaiaa

Becoming steadfast in his thoughts when he prayed, the Lord appeared before him in person.

bharee katoree naamdayv lai thakur no dudh peeaiaa

Namdev made Lord drink the full bowl of milk.

gaai muae jeevaali-oan naamdayv daa chhapar chhaaiaa

On another occasion God brought a dead cow to life and also thatched the hut of Namdev.

fayre dayhuraa rakhi-oan chaar varan lai pairee paaiaa

On yet another occasion, God rotated the temple (after Naamdev was not allowed entrance) and made all the four castes (varnas) bow at the feet of Namdev.

bhagat janaa daa karay karaaiaa

The Lord accomplishes whatever is done and desired by saints

And Bhagat Nam Dev ji himself tells this in his Bani which is entered in Sri Guru Granth Sahib on page 1163:-

dooDh katorai gadvai paanee. kapal gaa-ay naamai duhi aanee.

Naam Dayv milked the brown cow, and brought a cup of milk and a jug of water to his family god.

dooDh pee-o gobinday raa-ay.

"Please drink this milk, O my Sovereign Lord God.

dooDh pee-o mayro man patee-aa-ay.

Drink this milk and my mind will be happy.

naahee ta ghar ko baap risaa-ay
Otherwise, my father will be angry with me."

so-in katoree amrit bharee.

Taking the golden cup, Naam Dayv filled it with the ambrosial milk,

lai naamai har aagai Dharee.

and placed it before the Lord.

ayk bhagat mayray hirday basai. naamay daykh naraa-in hasai

The Lord looked upon Naam Dayv and smiled. "This one devotee abides within my heart."

dooDh pee-aa-ay bhagat ghar ga-i-aa.

The Lord drank the milk, and the devotee returned home

naamay har kaa darsan bha-i-aa

Thus did Naam Dayv come to receive the Blessed Vision of the Lord's Darshan.

Due to his devotional meditation, Nam Dev ji had reached such a status in spiritualism that he viewed Almighty God in every creature. One day a dog came and took his cooked chappatti(Indian tortilla). Bhagat Nam Dev ji saw the presence of God in the living dog, ran after him saying," O God! I desired to apply butter on the chapatti's for you to eat, but you have carried them without butter. Please stop and let me apply butter to these dried chapatti's. You can have them after that. "

Another day a Mughal ordered him to carry a foal(newborn baby horse). Bhagat Nam Dev ji again thinking about the presence of God in that Mughal was pleased to do that task for no pay. He talked to his God in very loving and sweet language as mentioned in Raag Tilang on page 757 of Sri Guru Granth Sahib ji:

halay yaaraa^N halay yaaraa^N khuskhabree.

Hello, my friend, hello my friend. Is there any good news?

bal bal jaa^N-o hau bal bal jaa^N-o.

I am a sacrifice, a devoted sacrifice, a dedicated and devoted sacrifice, to You.

neekee tayree bigaaree aalay tayraa nao.

Slavery to You is so sublime; Your Name is noble and exalted.

kujaa aamad kujaa raftee kujaa may ravee.

Where did you come from? Where have You been? And where are You going?

dvaarikaā nagree raas bugo-ee.
Tell me the truth, in the holy city of Dwaarikaā.

khoob tayree pagree meethay tayray bol.
How handsome is your turban! And how sweet is your speech.
dvaarikaā nagree kaahay kay magol.

Why are there Moghals in the holy city of Dwaarikaā?

handee^N hajaar aalam aykal khaanaa^N.
You alone are the Lord of so many thousands of worlds.

ham chinee paat̄isaah saa^Nvlay barnaa^N.
You are my Lord King, like the dark-skinned Krishna.
aspat̄ gajpat̄ narah narind̄.
You are the Lord of the sun, Lord Indra and Lord Brahma, the King of men.
naamay kay swami meer mukand̄.
You are the Lord and Master of Naam Dayv, the King, the Liberator of all.

According to the historical writings, Bhagat Nam Dev ji met Almighty God 72 times. The Brahmins of high caste were very jealous of his high spiritual status. One day Nam Dev ji went to the temple with small cymbals (a circular brass percussion instrument). He began to sing praises of God in a very blissful mood by dancing and enjoying worship in this particular state of mind. How could proud Brahmins tolerate a low caste person praying in the same temple? They snatched the cymbals out of Nam Dev's hands and pushed him out of the temple saying, " To worship Thakurs is the right of Brahmins only. NO body who belongs to the low caste can worship Thakurs in a temple."

So being helpless, Bhagat Nam Dev ji went to the back of the temple placing his small blanket on the shoulder and he began to sing hymns there. Now in order to protect and provide shelter to his true devotee, Almighty God rotated the concrete temple in such a way that it began to face Bhagat Nam Dev ji and proved that God is not the monopoly of a particular person or a caste. God wants only pure love and pious feeling. Bhagat Ravidas ji has stated that on page 658 in Sorath Ravidas ji as:-

aapan baapai naahee kisee ko bhaavan ko har raajaa.
The Lord, our King, is father to no one, except those who love Him

Nam Dev ji has described this incidence of his biography on page1164 as:-

hasaṭ khaylaṭ tayray dayhuray aa-i-aa.

Laughing and playing, I came to Your Temple, O Lord.

bhagaṭ karaṭ naamaa pakar uthaa-i-aa

While Naam Dayv was worshipping, he was grabbed and driven out.

heenṛhee jaaṭ mayree jaadim raa-i-aa.

I am of a low social class, O Lord;

chheepay kay janam kaahay kau aa-i-aa.

why was I born into a family of fabric dyers?

lai kamlee chali-o paltaa-ay.

I picked up my blanket and went back,

dayhurai paachhai baithaa jaa-ay.

to sit behind the temple.

ji-o ji-o naamaa har gun uchrai.

As Naam Dayv uttered the Glorious Praises of the Lord,

bhagaṭ janaa^N ka-o dayhuraa firai.

the temple turned around

And on page 1292 :-

fayr dee-aa dayhuraa naamay kau pandee-an kau pichhvaarlaa.

The Lord turned the temple around to face Naam Dayv; He turned His back on the Brahmins.

Nam Dev ji was always indifferent to money matters and lived a very care free life. A rich merchant once offered him a gold embedded bed but he had it thrown in a river. Nam Dev ji's Divine sight turned a dead man into a living body if he happened to glance at it. Nam Dev ji had attained such a status that there was no difference between him and God(Naamay Naryan nahi Bhaidh).

God himself fulfills the needs of His true devotees. Once the hut where Nam Dev ji used to live, caught fire and burned down, The Almighty appeared in the form of a carpenter and built a beautiful hut for Nam Dev ji to live in. The Neighbors began to ask about the carpenter from whom Nam Dev ji had the new house built after seeing the beauty of the house. His answer is mentioned in his Bani on page657:

paarh parhosan poochh lay naamaa kaa peh chhaan chhavaa-ee ho.
The woman next door asked Naam Dayv, "Who built your house?"

to peh dugnee majooree dayho mo ko baydhee dayh bataa-ee ho.
I shall pay him double wages. Tell me, who is your carpenter?"

Ree baa-ee baydhee dayn na jaa-ee.
O sister, I cannot give this carpenter to you.
daykh baydhee rahi-o samaa-ee.
Behold, my carpenter is pervading everywhere.

hamaarai baydhee paraan aDhaaraa.

My carpenter is the Support of the breath of life.

baydhee pareett majooree maa^Ngai jau ko-oo chhaan chhavaavai ho.
This carpenter demands the wages of love, if someone wants Him to build their house.
log kutamb sabhah tay torai tau aapan baydhee aavai ho.
When one breaks his ties with all the people and relatives, then the carpenter comes of His own accord.

also baydhee baran na saakau sabh antar sabh thaa^N-ee ho.

I cannot describe such a carpenter, who is contained in everything, everywhere.

goo^Ngai mahaa amritt ras chaakhi-aa poochhay kahan na jaa-ee ho.
The mute tastes the most sublime ambrosial nectar, but if you ask him to describe it, he cannot.

baydhee kay gunt sun ree baa-ee jalaDh baa^NDh Dharoo thaapi-o ho.

Listen to the virtues of this carpenter, O sister; He stopped the oceans, and established Dhroo as the pole star.

naamay kay swami see-a bahoree lank bhabheekhan aapi-o ho.

Naam Dayv's Lord Master brought Sita back, and gave Sri Lanka to Bhabheekhan.

This game of love can be understood only by souls drenched in love. The person who lacks the passion of love and devotion can not understand these feelings. Nam Dev ji's reputation and fame continued capturing human hearts and spread in every corner of the earth. This resulted in the negative emotions of jealousy, rivalry and hatred in the minds of narrow minded people. As it is known that the fire of jealousy destroys even the good and noble qualities in a person. So the jealousy dominated person does not hesitate to use the cheapest and the meanest method to harm a noble soul.

In the times of Baba Nam Dev ji, fanatic Mullahs(priest of a mosque of Muslim religion) and vain and proud ritualistic Brahmins were jealous of Baba Nam Dev ji. They were searching for a particular time when they could complain against him to the king and get him involved or tangled in such a case (fake or true) so that he be killed. Once, when Bhagat ji was staying at Delhi with his devotees, the congregation began to gather around him. A wave of jealousy and hatred began to rise in the minds of jealousy stricken people.

At the same time period, the cow of king Mohammad Bin Tuglak died all of a sudden. The king used to have its milk daily. The instigator Mullahs(Muslim priest) told the king," Lord! a low caste Hindu(Bhagat Nam Dev Ji) talks about high spiritual and divine powers. Order him to put new life in your dead cow."

The king summoned Bhagat Nam Dev ji to his court. He was offered two conditions. Either he bring the cow back to life or he had to embrace Islam. Also, if Nam Dev did not embrace Islam then he would be killed. Bhagat Nam Dev ji answered the King's ultimatum very politely, as mentioned in Sri Guru Granth Sahib ji page 1165:-

mayraa kee-aa kachhoo na ho-ay.
I cannot do anything by my own actions.
kar hai raam ho-ay hai so-ay.
Whatever the Lord does, that alone happens."

The answer of Nam Dev ji to the king was that " Life and death is in hands of Almighty God. Nothing is in my hands. Secondly, as you love your religion, so do I. This human body is to perish, the Soul is immortal. You can finish my body at any time you like". The King became very angry after hearing this and he ordered that Nam Dev should be hand cuffed , tied properly and thrown before a wild elephant to be crushed. The wild elephant hurt him several times but he unwavered. Now the king gave him a time limit of seven and half pehar(unit of measuring time, 8 pehar is 24 hours). After 7 pehars(23 hours), Almighty God came in person to Baba Nam Dev ji. God not only protected and sheltered Nam Dev ji but also raised his status in every way. This is described in Sri Guru Granth Sahib ji on pages 1165-1166:-

sultaan poochhai sun bay naamaa.
The Sultan said, "Listen, Naam Dayv:
daykh-au raam tum^Haray kaamaa.
let me see the actions of your Lord."
naamaa sultaanay baaDhilaa.
The Sultan arrested Naam Dayv,
daykh-au tayraa har bethulaa..
and said, "Let me see your Beloved Lord."

bismil ga-oo dayh jeevaa-ay.
"Bring this dead cow back to life.

naatar gadan maara-o thaa^N-ay.
Otherwise, I shall cut off your head here and now."

baadisaah aisee ki-o ho-ay.
Naam Dayv answered, "O king, how can this happen?

bismil kee-aa na jeevai ko-ay.

No one can bring the dead back to life.
mayraa kee-aa kachhoo na ho-ay.
I cannot do anything by my own actions.
kar hai raam ho-ay hai so-ay.
Whatever the Lord does, that alone happens."
baadisaaho charh^Hi-o aha^Nkaar.
The arrogant king was enraged at this reply.

gaj hastee deeno chamkaar.
He incited an elephant to attack.
rudan karai naamay kee maa-ay.
Naam Dayv's mother began to cry,
chhod raam kee na bhajeh khudaa-ay.
and she said, "Why don't you abandon your Lord Raam, and worship his Lord Allah?"

na hau tayraa poo^Ngarhaa na too mayree maa-ay.
Naam Dayv answered, "I am not your son, and you are not my mother.
pind parhai tau har gun gaa-ay.
Even if my body dies, I will still sing the Glorious Praises of the Lord."

karai gajind sund kee chot.
The elephant attacked him with his trunk,

naamaa ubrai har kee oat
but Naam Dayv was saved, protected by the Lord

saat gharhee jab beete sunee.
Three hours passed,
ajahu na aa-i-o tribhavan Dhane.
and even then, the Lord of the three worlds had not come.

paakhanan baaj bajaa-ila.
Playing on the instrument of the feathered wings,

garurh charh^Hay gobind aa-ila.
the Lord of the Universe came, mounted on the eagle garura
apnay bhagat par kee pratipaal.
He cherished His devotee,
garurh charh^Hay aa-ay gopaal.
and the Lord came, mounted on the eagle garura.
kaheh ta Dharan ikodee karo.
The Lord said to him, "If you wish, I shall turn the earth sideways.

kaheh ta lay kar oopar Dharo.
If you wish, I shall turn it upside down.

kaheh ta mu-ee ga-oo day-o jee-aa-ay.
If you wish, I shall bring the dead cow back to life.
sabh ko-ee daykhai patee-aa-ay.
Everyone will see and be convinced."
naamaa paranvai sayl masail.
Naam Dayv prayed, and milked the cow.
ga-oo duhaa-ee bachhraa mail.
He brought the calf to the cow, and milked her.

sagal kalays nindak bha-i-aa khayd.
All sorts of troubles and pains afflicted the slanderer.

naamay naaraa-in naahee bhayd.
There is no difference between Naam Dayv and the Lord.

No doubt, idol worshipping played a vital role in the meditation of God in the earlier life of Bhagat Nam Dev ji, but he opposed it strongly when he achieved Unison with God Almighty. He described constant meditation of God's name as the only means of achieving Him. About idol worship, Bhagat Nam Dev ji orders on page 525 of Sri Guru Granth Sahib ji:-

aykai paathar keejai bhaa-o.
One stone is lovingly decorated,
doojai paathar Dharee-ai paa-o.
while another stone is walked upon.
jay oh day-o ta oh bhee dayvaa.
If one is a god, then the other must also be a god.

kahi naamday-o ham har kee sayvaa.
Says Naam Dayv, I serve the Lord.

Satguru Arjun Dev ji has also mentioned about achieving the degree of unison by Baba Nam Dev ji through meditation of naam on page 487:-

gobindgobindgobindgobind sang naamdayo man leenaa.
Naam Dayv's mind was absorbed into God, Gobind, Gobind, Gobind.
aadh daam ko chheepro hoyo laakheenaa.

The calico-printer, worth half a shell, became worth millions.

Bhagat Nam Dev ji roamed and preached the truth of religion throughout India with his group of true devotees. During his visit to Punjab in 1350 A.D. he left for his heavenly abode at village Ghumaan Distt. Gurdaspur(Punjab) and mingled with the Almighty as a wave of water mingles with water. As mentioned on page 633:

Nanak leen bha-i-o gobindg si-o ji-o paanee sang paanee.
O Nanak, he merges with the Lord of the Universe, like water with water.

There is a Dehura(place of worship) established in his memory. Sixty one shabads of his bani are entered in Sri Guru Granth Sahib ji. Bhagat Nam Dev ji has given us a message through these shabads to avoid

treachery, lies, falsehood and to truly love one God, who is omnipotent and all pervasive, through meditation of naam.

Sheikh Farid Ji

Details of Life

Name:- Sheikh Farid-Ud –Din Masoud Ganj-E-Shakkar

Known by the name:- Sheikh Farid ShakkarGanj

Birth:- 1173 A.D

Father's name:- Sheikh Jalal Din Suleiman

Mother's name :- Miriam(Kursam)

Place of Birth:- Khetwal(Chawli Mashaik, Distt. Multan, Pakistan)

Religious Instructions:- Khwaja Bakhtiar Kaki

Heavenly Departure:- 1266 A.D

His famous places:- Pak Patan Chawli Mushaika village, Kaboola(The well
In which he meditated hanging his body upside down)

Details of Bani in Sri Guru Granth Sahib:_ Rag Suhi, Rag Aasa(two shabads each, 130 shalok, out of these 18 shaloks are stated with remarks by Guru Sahib ji on the name of Baba Farid ji

Places of Reputation:- Entire India and Pakistan

Principal teachings:- Have a forgiving nature, never be discontented and dissatisfied, do good even to a person who is evil, live a simple life, never beg from any body, always do simran and beg for meditation of naam from Almighty God

Baba Sheikh Farid ShakkarGanj ji

Baba Sheikh Farid ji was a great Ascetic, a most sublime intellectual, profound meditator, deeply content, true believer and a great saint of highest spiritual degree. He was born in the village Khetwal, Distt. Multan(Pakistan) in the year 1173 A.D. His father was Sheikh Jalal Din Suleiman and mother Miriam(Kursam).

His parents were very noble and religious, especially his mother, who was an enlightened soul. She had an intense desire to see her son as a True devotee of Allah(God). There are few mothers in this world that can be compared with Baba Farid ji's mother. She always considered spiritual achievements much higher than worldly materialistic positions. She contributed a lot in the life of Baba Farid ji to achieve spiritual heights and powers. In early childhood, Baba Farid ji was inspired by his mother to meditate and recite the name of Allah by receiving an incentive of small packet of Shakkar(lumped brown sugar) daily. She used to keep this packet of brown sugar under his Musallah (a mat used by Muslims to spread over the ground before praying). With the passage of time, this packet of brown sugar took the form of real nectar of naam which surpassed all the taste of sweet things like honey, refined sugar and milk. He enjoyed this nectar of God and openly declared as mentioned on page 1379:-

fareedaa sakar khand nivaat gurh makhi-o maa^Njhaa duDh.

Fareed: sugar cane, candy, sugar, molasses, honey and buffalo's milk

sabhay vastoo mithee-aa^N rab na pujan tuDh.

- all these things are sweet, but they are not equal to You

He was a gifted child of extraordinary intelligence. He learned the whole of Quran (Holy Book of Muslims) by heart at the early age of 12. He got religious instructions from Khawaja Qutab Din Bakhtiar Kaki to achieve a higher degree of spirituality what is called the stage of Marfat¹(spiritual

state of detachment and longing for god) and Haqiqat(spiritual state of unity with god). Khwaja Sahib was a strict follower of Sufi-ism.

ⁱ **Sufi-ism:-** The concept of “Khudah in Sufi-ism is something far higher than the fanaticism of “Sharah and Shariat” in Muslims. It teaches worship one God who is not confined to the walls of a mosque. According to Sufi-ism, God(Allah) is omnipresent. The holy persons who are in the embrace of Sufi-ism, live a very simple life. Their basis of life is the love of Allah and to live in his will. They think it is best to please their Murshid(spiritual teacher) and to live as he wishes. They live their lives in contentment, eat little, and wear simple clothes, give thanks to Allah every time and remain in deep remembrance of Almighty God. The Sufi saints had been very close to Gurughar(Sikhism). The foundation stone of Sri Har-Mander Sahib was laid by fifth Guru Arjun Dev ji through the hands of Sa-ee Mia Meer ji(Sufi saint). Sa-ee Bhikhan Shah of village Ghurham bowed in the direction of East instead of West(Muslims tradition) on the eve of Birth of tenth Guru Gobind Singh ji. A Sufi saint Faqir Budhu Shah offered his four sons and 500 disciples in the battle of Bhangani to Guru Gobind Singh ji and was accepted in the court of true Guru. A Sufi saint undergoes four different stages to achieve unison with God Almighty(Allah). These are Shariat, Taraqiat, Marfat, Haqiqat.

Shariat:- A Sufi fakir(Saint) considers Shariat is performing different actions. These are to keep Rozas(fast from dawn to dusk) in the month of Ramadan, to serve his Murshid(Spiritual Teacher)in every way, to recite Namaz(Muslim prayer), to do noble deeds, and to shun fanaticism, to love all and adopt open-mindedness. to have compassion, and lead a simple life, to remain thankful to God and abide by above principles

Tariqat:- A curious learner of Sufi-ism stays with the Murshid and remains in his order, shuns evil desires, meditates and recites Allah's name, reforms and moulds his mind in a better way, gives thanks to Allah and thus remains Taraqiat.

Marfat:- This is the third stage. Remaining in Shariat and abiding by the rules of Sufi-ism. This world seems to be a show. During this stage the person becomes an introvert He leaves worldly attachment and desires all the time to meet Allah. He is totally lost in penance and prays in privacy. He wants to attain next stage of Haqiqat.

Haqiqat:- When a Sufi fakir reaches the stage of Haqiqat, a divine light of Allah visions through him. A person becomes thoughtless. One light of God becomes visible inside and outside. There remains no difference between the Creator and the creation. The whole world seems to be one form of Allah. After Reaching this stage, a person becomes utmost polite and humble, self-sacrificing, rises above ego-ism, behaves and acts as a care free person. This is called the fourth stage of Haqiqat in Sufi-ism

Sheikh Farid ji was a family man. In some books it is written that he had four wives. First was Hazbara(daughter of Sultan Giansudin Balvan),

Second was Sharda, third was Shakkar and fourth was a widow, whom he married.

Bibi Hazbara stayed with him in the uniform of a fakir throughout her life. According to S. Shamsheer Singh Ashok(Sikh Scholar) he had 8 sons and 9 daughters. From the age of 25 to 50 years of his life, he did very hard work, strict penance and meditation. He ate very little food and wore only essential clothes. Sometimes he only had half a hyigt.iutglass of syrup, half piece of corn loaf and some pieces of Raisins in twenty four hours.

He used to wear a beggar's blanket and often said , " Any person who is a slave of his desires to eat, drink and wearing clothes cannot meditate, because his mind is not under his control. A person is great who keeps his balance in joys and sorrows, is content and remains stable. The person who is dissatisfied becomes dependent on everybody."

Farid ji didn't preach the principle of detachment in theory only, but he practiced it in his personal life. When he left for his heavenly abode, there was not a single piece of cloth for his funeral ceremony found in his house. Even the bricks needed for his tomb had to be obtained by dismantling the wall of his house.

For some time, he went out in a jungle for penance and meditation. He did penance by starving himself and hanging himself upside down. He only ate leaves of the trees to satisfy his hunger.

One day he was meditating in solitude of the jungle when he realized that the noise of the sparrows was an obstacle in his meditation. Spontaneously and in an angry voice he said," Die". As soon as he said that, all the sparrows died. He became very sad after seeing the dead sparrows. He then remarked," Sparrows come to life". Again, as soon as he uttered these words, the sparrows came back to life and flew away. Farid ji was happy to see that his meditation had been accepted in the court of God and Allah had made his words come true. After getting his power, a

little ego over whelmed him but Allah Almighty God never wants that his devotee should fall victim to false pride.

One day, Sheikh Farid ji felt thirsty. So in order to quench his thirst he went to the village from the jungle. He saw a well there. There was a young lady drawing water out of the well, but she kept withdrawing the water and throwing it on the ground. He asked the young lady for some water but she didn't pay any attention and went on doing what she was doing. He again requested water but the young lady deliberately ignored him and finally answered in an angry tone," Baba ! Wait a while; I am doing very urgent work. These are not the sparrows of the jungle that you can say die and come back to life and show your power". After listening to these words, Farid ji felt very bad but at the same time he wondered about how did that lady know about the sparrow incident that happened in the jungle. When the lady stopped throwing water on the ground, She addressed Farid ji and said," Baba ji now you can have water." He drank the water and politely asked the lady about her insight about sparrows and also about the reason for throwing water on the ground.

The young lady replied," My sister's house is at a far distance from here. Her whole family has gone out of town. Her house had caught fire in her absence. So I was extinguishing the fire of her house by throwing water on the ground. Now about sparrow incident, my husband is a true devotee of Almighty God and I am a faithful wife to my husband. I got this power of insight spontaneously, just by keeping myself in my husband's will. I have never done any penance or any sort of meditation. Baba ji, power of Miracles is God's gift. We should not try to use and show it. We should live in God's will and tolerate the intolerable."

The ego in Sheikh Farid ji's mind vanished after listening to the tone and powerful words of the young lady. He cursed his mind and scolded himself for not becoming a true servant of Allah(God) yet. To become a truthful and humble servant of Allah, he had to adopt the boldness of a tree. He says so in Sri Guru Granth Sahib on page1381:-

fareedaa saahib dee kar chaakree dil dee laahi bharaa^Nd.
Fareed, work for your Lord and Master; dispel the doubts of your heart.
darvaysaa^N no lorhee-ai rukhaa^N dee jeeraa^Nd.
The dervishes, the humble devotees, have the patient endurance of trees.

So Baba Farid ji tried to extinguish his pride by meditating on Allah's name in such a love stricken manner and pleading requests to meet Allah that even listeners are touched within to hear his yearning for Allah. The Bani uttered by him shows the intensity of separation in his mind for God. As mentioned on page 1382:-

fareedaa tan sukaa pinjar thee-aa talee-aa^N khoo^Ndeh kaag.
Fareed, my withered body has become a skeleton; the crows are pecking at my palms.
ajai so rab na baahurhi-o daykh banday kay bhaag.
Even now, God has not come to help me; behold, this is the fate of all mortal beings.
kaagaa karang dhandholi-aa saglaa khaa-i-aa maas.
The crows have searched my skeleton, and eaten all my flesh.
ay du-ay nainaa mat chhuha-o pir daykhan kee aas.
But please do not touch these eyes; I hope to see my Lord.
kaagaa choond na pinjraa basai ta udar jaahay
O crow, do not peck at my skeleton; if you have landed on it, fly away.

jit pinjrai mayraa sauh vasai maas na tidoo khaahay
Do not eat the flesh from that skeleton, within which my Husband Lord abides.

Baba Farid ji's true yearning request was accepted in the court of Almighty Allah. He crossed Marfat(last stage of spiritual development for Muslims). He became enlightened that God, the Almighty already resides in his heart. On the contrary he was looking for Him in the jungles uselessly. As mentioned on page 1378:-

fareedaa jangal jangal ki-aa bhaveh van kanda morhayhi.
Fareed, why do you wander from jungle to jungle, crashing through the thorny trees?

vasee rab hi-aalee-ai jangal ki-aa dhoodhayhi.
The Lord abides in the heart; why are you looking for Him in the jungle?

His level of politeness and humility increased proportionally to his level of spirituality. People worshipped him as a saint of highest level. He

had a vast and deep experience of life. He knew that when, with the grace of God, a person is gifted with Holy merits , at the same time, wealth as an evil influence also enters the human mind secretly, in the form of pride and degrades him in the eyes of Allah(God). To solve this situation, Sheikh Farid ji always remained humble as mentioned on page 1384:-

nivan so akhar khavan gun jihbaa manee-aa mant.

Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra.

Also on page 1381 it states

fareedaa kaalay maiday kaprhay kaalaa madaa vays.

Fareed, my clothes are black, and my outfit is black.

gunhee bhari-aa mai firaa lok kahai darvays.

I wander around full of sins, and yet people call me a dervish - a holy man.

Farid ji went on molding his mind to unconditional surrender from time to time so that he could be accepted in the house of Lord. As mentioned on page 1378:-

fareedaa thee-o pavaahee dabh.

Fareed, become the grass on the path,

jay saa^N-ee lorheh sabh.

if you long for the Lord of all.

ik chhijeh bi-aa lataarhee-ah.

One will cut you down, and another will trample you underfoot;

taa^N saa-ee dai dar vaarhee-ah.

then, you shall enter the Court of the Lord

Only once Farid ji was over whelmed by ego and he suffered a great loss. He always tried to keep himself away from egoistic pride and preached others to do so. As stated on page 1383:

fareedaa garab jin^Haa vadi-aa-ee-aa Dhan joban aagaah.

Fareed, those who are very proud of their greatness, wealth and youth,

khaalee chalay Dhanee si-o tibay ji-o meehaah.

shall return empty-handed from their Lord, like sandhills after the rain.

Farid ji had immense faith in his Allah Tallah(God). He never took shelter of any body except God. This can be understood from one of the incidents in his life. Once due to his old age, he was unable to walk on his legs. His follower offered him a beautiful wooden stick to walk with. After hardly taking three or four steps he threw the stick away saying, " Farid did not take shelter of anybody but Allah throughout his life then why should I use this lifeless stick in old age for help?" An example of His deep faith in Almighty God probably can't be found anywhere else. He states this in Guru Granth Sahib ji on page 1379:-

Dhig tin^Haa daa jeevi-aa jinaa vidaanee aas
Cursed are the lives of those who place their hopes in others.

After achieving unison with Almighty Allah(God), he now saw His Light. He never thought evil about anyone and doing harm to someone never came to his mind. As stated on page 1381:-

fareedaa khaalak khalak meh khalak vasai rab maahi.
Fareed, the Creator is in the Creation, and the Creation abides in God.
mandaa kis no aakhee-ai jaa^N tis bin ko-ee naahi.
Whom can we call bad? There is none without Him.

Also on page 1381 he states:-

fareedaa jin^Hee kammee naahi gun tay kammrhay visaar.
Fareed, those deeds which do not bring merit - forget about those deeds.

mat sarmindaa theevhee saa^N-ee dai darbaar.
Otherwise, you shall be put to shame, in the Court of the Lord.

He stated furthermore on page 488:-

tayree paneh khudaa-ay too bakhsandgee.
I seek Your Protection - You are the Forgiving Lord.
saikh fareedai khair deejai bandagee.
Please, bless Shaykh Fareed with the bounty of Your meditative worship.

He left for his heavenly abode on the year 1266 A.D. at Pakpattan (Pakistan) and proved his uttered words. As mentioned on page 488;-

aap lee-ay larh laa-ay dar darvays say.

Those whom the Lord attaches to the hem of His robe, are the true dervishes at His Door.

tin Dhan janaydee maa-o aa-ay safal say.

Blessed are the mothers who gave birth to them, and fruitful is their coming into the world.

And as stated on page 687:-

safal safal bha-ee safal jaatraa.

My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful.

aavan jaan rahay milay saaDhaa.

My comings and goings have ended, since I met the Holy Saint.

Farid ji became immortal after getting the above mentioned blessings from God and left foot prints for us to follow in Sri Guru Granth Sahib ji. He will continue inspiring us to become true lovers of God. As he stated on page 488:-

dilh muhabbat jin^H say-ee sachi-aa.

They alone are true, whose love for God is deep and heart-felt

jin^H man hor mukh hor se kaa^Ndhay kachi-aa.

Those who have one thing in their heart, and something else in their mouth, are judged to be false.

ruttay isk khuda-ay rung deedaar kay.

Those who are imbued with love for the Lord, are delighted by His Vision.

visri-aa jin^H naam tay bhu-ay bhaar thee-ay.

Those who forget the Naam, the Name of the Lord, are a burden on the earth.

Bhagat Dhanna ji

Details of life

Name:- Sri Dhanna ji

Birth:- 1415 A. D.

Place of Birth:- Village Dhuaan,Rajputana(Rajsthan)

Father,mother, wife and Children:- information not available

Profession:- Agriculture

Age:- 60 years

Details of Bani in Guru Granth Sahib ji:- Four shabads

Principal teachings:- God can be achieved by meditating with pure innocence and simplicity. God nourishes every living body at all places, all of the time. A person should meditate and recite God's name being care free in meditation. We should place our needs in front of Almighty God without any hesitation and ask him for our boons whether spiritual or of this world. God is very kind and compassionate. What ever you ask for, God will give it to you(if he thinks it is beneficial for you). This is god's trait. So we should become fearless and meditate on His name.

Bhagat Dhanna ji

Bhagat Dhanna ji, a true and firm believer in God was born in the year 1415 A.D. at village Dhuaan, Taank area Rajputana(Rajasthan). His father was a poor village farmer. Since childhood, he was a boy of religious nature. He heard about the reputation of Bhagat Nam Dev ji, a well known man of devotion and meditation at that time. He also came to know about Bhagat Kabir ji who sat in deep meditation and love of God. He saw people of all four castes(Kshatri, Brahmin,Vaish, Shoodar) bowing in respect in the holy feet of low caste Bhagat Ravidas ji. The fame and lofty reputation of Bhagat Sain Ji was also widespread at that time. The reputation and love for God of all these people left a great influence on the mind of Bhagat Dhanna ji. He was inspired to meditate too. He tried to recite and meditate on Lord's name all the time. As Guru Arjun Dev ji has ordered on page 487:-

gobind gobind gobind sang naamday-o man leenaa.

Naam Dayv's mind was absorbed into God, Gobind, Gobind, Gobind.

aadh daam ko chheepro ho-i-o laakheenaa.

The calico-printer, worth half a shell, became worth millions.

bunnaa tanna tyaag kai preet charan kabeera.

Abandoning weaving and stretching thread, Kabeer enshrined love for the Lord's lotus feet.

neech kulaa jolaaharaa bha-i-o gunee gaheera.

A weaver from a lowly family, he became an ocean of excellence.

Ravidas dhuvantaa dhor neet tin tyaagee maayaa.

Ravidas, who used to carry dead cows every day, renounced the world of Maya.

pargat ho-aa saaDhsang har darsan paayaa.

He became famous in the Saadh Sangat, the Company of the Holy, and obtained the Blessed Vision of the Lord's Darshan.

sain naa-ee butkaaree-aa oh ghar ghar sun-aa.

Sain, the barber, the village drudge, became famous in each and every house.

hirday vasi-aa paarbrahm bhagtaa meh gani-aa.

The Supreme Lord God dwelled in his

ih biDh sun kai jaatro uth bhagtee laagaa.

Hearing this, Dhanna the Jaat applied himself to devotional worship.

milay partakh gusaa-ee-aa Dhannaa vadbhaagaa.

The Lord of the Universe met him personally; Dhanna was so very blessed.

The seeds of predestined deeds of penance required some optimum means to grow; His father gave him the responsibility of grazing the cattle on the ground near the bank of a river daily. A Pandit(Brahmin) whose name was Tirlochan used to come and meditate and worship Thakur(idol of God) on the bank of same river. First, Pandit would take a bath in the river and then he would bathe his Thakurs and worship Him. Bhagat Dhanna ji watched all these actions of Pandit ji every day. Bhagat ji was engrossed in his duty of grazing cows but he wondered about what kind of duty pandit was doing. This thought disturbed him and made him curious to know from the pandit about the details of the matter.

So one day Bhagat Dhanna ji dared to ask Pandit Tirlochan;"Pandit ji ! What are you doing?"

Pandit ji replied," O Jatt! Don't you know I am worshipping my Thakur?"

Bhagat ji asked," What do you get from the worshipping Thakur?"

Pandit Tirlochan Ji said," Who ever worships Thakur with love and devotion and offers him food to eat becomes successful and rich. There is never a shortage of anything in his family. All things are received in abundance. What ever you ask for from these Thakurs after worshipping them , Thakurs provide those things."

Bhagat Dhanna ji requested Pandit Tirlochan ji to give him a Thakur to worship. Pandit ji tried to put him off, considering Dhanna ji as a simple and illiterate jatt(farmer). He said to Dhanna Bhagat," O Dhanna! It is very hard to worship Thakurs. You have to get up early in the morning. After burning incense, you have to offer food to the Thakur, and then you have to have your own food. If you eat your food before offering it to the Thakur, the deities will get annoyed.

Being a deeply devotional, religious, and innocent man that Bhagat Dhanna Ji was, he agreed to all the conditions of the Pandit. Seeing the obstinacy of Dhanna Ji to have a Thakur at any cost, the Pandit took up a big stone from the flowing river, wrapped it up in a piece of cloth, and handed it over to Dhanna Ji as if it was a Thakur. Pandit also made clear the process of worshipping Thakur to Dhanna Ji. In exchange for the "Thakur" the Pandit was given a beautiful milking cow by Dhanna Ji.

Dhanna Ji was overjoyed to have a Thakur. He went to his home happily. He took a bath himself, bathed Thakur ji in pure water, and placed it on an elevated surface. He prepared a vegetarian thali (containing mustard saag, corn chappatti, and butter milk), covered it with a big piece of cloth, and placed it before the Thakur. Bhagat Dhanna Ji began to request very politely and with a pure heart "Thakur Ji, I am a poor man. Please accept my saag, makki di roti and lassi. Please oblige me by having this food and sanctify it." He kept praying like this for a long time, but Thakur Ji did not have his food. Dhanna Ji was a simple and innocent person. He never knew that Pandit Tirlochan would only dip his finger in the milk and other eatables and then just sprinkle it on the Thakur. This process was called Bhog (offering food to be blessed by god). The pandit would then take the rest of the food for himself.

But Dhanna wanted Thakur Ji to come out in person and actually eat the food. Only then would he eat his own food. So in this state of mind, Dhanna Ji kept praying to Thakur Ji and finally he took a firm decision. He told the stone, "Thakur Ji, as long as you don't eat, I won't either. I agree that I don't have anything sufficient or superior to offer you, but whatever I could give you, I am offering that now. You eat from Pandit Tirlochan's hands on a daily basis, but today this poor man has requested you, and you are not eating the food offered."

Due to his pure innocence and the firm belief of Dhanna Ji, Almighty God had to appear physically in front of his disciple. God appeared in physical form and ate the meal that Bhagat Dhanna Ji had offered him.

Dhanna Ji's joy knew no bounds, so on seeing God in physical form, his inner self merged with the Almighty. The creator and the Bhagat became one in a complete state of unison. The state or the stage of spirituality which is not gained by the saints and seers after austere penance and meditation was achieved by Dhanna Ji, just by his purity, innocence, simplicity and deep rooted firmness of belief and his inner touching prayers. So the Almighty, who is the protector of all his bhagats, fulfilled all the worldly actions requested by Bhagat Dhanna Ji. This made him the "luckiest one". Bhai Gurdas Ji has described this incidence in his vaar10 pauri 13 as:-

baamhan poojai dayvatay dhannaa gaoo charaavan aavai

A brahman would worship gods (in the form of stone idols) where Dhanna used to graze his cow.

dhannai dithaa chalit ayho poochhai baamhan aakh sunaavai

On seeing his worship, Dhanna asked the brahman what he was doing.

thakur dee sayvaa karay jo ichhai soee phal paavai

Service to the Thakur (God) gives the desired fruit," replied the brahman.

dhannaa karadaa jodarhee mai bhi dayh ik jay tudh bhaavai

Dhanna requested, "O brahman, if you agree kindly give one to me."

pathar iku lapayt kar day dhannai no gail chhudaavai

The brahman rolled a stone, gave it to Dhanna and thus got rid of him.

thakur no nahaavaal-kai chhaahi roti lai bhog charhhaavai

Dhanna bathed the Thakur and offered him bread and buttermilk.

hath jorh mintaa karai pairee pai pai bahut manaavai

With folded hands and falling at the feet of the stone he begged for his service to be accepted.

hau bhee muh n juthaalsaan too ruthaa mai kiho n sukhaavai

Dhanna said, "I will also not eat because how can I be happy if you are annoyed."

gosaaee partakh hoi-ay rotee kha-ay chhaahi muhi laavai

(Seeing his true and loving devotion) God was forced to appear and eat his bread and buttermilk.

bholaa bhao gobind milaavai

In fact, innocence like that of Dhanna makes the sight of the Lord available.

After having seen Almighty God, Dhanna's Ji's belief about God was deepened. Now it had become an unshakable faith, stronger than the previous state of mind. He dedicated his entire life in reciting the name of God. While doing his daily job of agriculture, Dhanna Ji's mind was always attuned to the creator. Whenever a worldly need arose, Bhagat Ji expressed it to his Thakur (God) as a child tells everything he needs to his mother. Such became the relationship between the Bhagat and the Bhagat-Protector. We merely read, "Tum Maat Pita Hum Barik Tere" (you are our father, you are our mother, and we are your children) but Dhanna Ji actually believed this and proved it by his firm belief in God. As Satguru Arjun Dev Ji has ordered:

too^N mayraa piṭaa too^Nhai mayraa maataa.
You are my Father, and you are my Mother.

too^N mayraa banDhap too^N mayraa bharaataa.
You are my Relative, and you are my Brother

Not only did he accept Almighty God as a Father and Mother, but when he needed something, he put forward a long list of demands before the creator without any sort of hesitation, but moreover, Almighty God fulfilled them. Just see how Bhagat Dhanna Ji has stated in his own words the long list of worldly demands in a affectionate voice:

gopaal tayraa aartaa.

O Lord of the world, this is Your lamp-lit worship service.

jo jan tumree bhagat karantay tin kay kaaj savaarataa.

You are the Arranger of the affairs of those humble beings who perform Your devotional worship service.

daal seeDhaa maaga-o ghee-o.

Lentils, flour and ghee - these things, I beg of You.

hamraa khusee karai nit jee-o.

My mind shall ever be pleased.

pan^Hee-aa chhaadan neekaa. anaaj maga-o sat see kaa.

Shoes, fine clothes, and grain of seven kinds - I beg of You.

ga-oo bhais maga-o laavayree.

A milk cow, and a water buffalo, I beg of You,

ik taajan turee changayree.

and a fine Turkestani horse.

ghar kee geehan changee.

A good wife to care for my home

jan Dhannaa layvai mangee.

Your humble servant Dhanna begs for these things, Lord.

He had a firm and constant belief in God. To inculcate this firm belief in us, he gives us three examples to make us understand. As mentioned on page 1070 :-

naa kar chintu chinta hai kartay.

Don't worry - let the Creator take care of it.

har dayvai jal thal jantaa sabh-tai.

The Lord gives to all creatures in the water and on the land.

achint daan day-ay parabh mayraa vich paathar keet pakhaanee hay.

My God bestows His blessings without being asked, even to worms in soil and stones.

He has addressed the human mind in Raag Aasa as, " O mind! Why don't you remember your kind and compassionate lord? There is no body except Him. You may run and roam to any part of the universe, but only that will happen which pleases our lord. Whatever God wishes, will happen. Don't worry uselessly. Look ! God has created a beautiful human body with ten doors in the womb of a mother from the sperm and blood of the parents. He has protected this fetus and nourished it even in the mother's womb.

Just look at another example. A female tortoise lives in water and its offspring remains on the seashore. A female tortoise has neither wings with which it can fly to bring food for its young one's, nor it has teats with which it can nourish its young ones. But see the beauty of God, how he nourishes them. Even the worms and the insects inside the stone where there is no hole, no way to reach anything; get nourishment from Almighty God. So O man! You must not be scared by the thought of no availability of food. Have firm faith in God. Such was the deep faith of Dhanna ji in Almighty God. He mentions that on page 488:-

ray chit chaytas kee na dyaal damodar bibeh na jaanas ko-ee.

O my consciousness, why don't you remain conscious of the Merciful Lord? How can you recognize any other?

jay Dhaaveh brahmand khand kau kartaa karai so ho-ee.

You may run around the whole universe, but that alone happens which the Creator Lord does.

jan-nee kayray udar udak meh pind kee-aa das du-aaraa.

In the water of the mother's womb, He fashioned the body with ten gates.

day ahaar agan meh raakhai aisaa khasam hamaaraa.

He gives it sustenance, and preserves it in fire - such is my Lord and Master.

kummee jal maahi tan tis baahar pankh kheer tin naahee.

The mother turtle is in the water, and her babies are out of the water. She has no wings to protect them, and no milk to feed them.

pooran parmaanand᳚ manohar samajh daykh man maahee.

The Perfect Lord, the embodiment of supreme bliss, the Fascinating Lord takes care of them. See this, and understand it in your mind

paakhan keet gupat ho-ay ra᳚taa ᳚aa cho maarag naahee.

The worm lies hidden under the stone - there is no way for him to escape.

kahai Dhannaa pooran ᳚aahoo ko mat ray jee-a daraa^Nhee.

Says Dhanna, the Perfect Lord takes care of him. Fear not, O

Bhagat Dhanna ji has described his spiritual state in Raag Aasa. He also emphasizes that mind, wealth and body are destructible. He says, "The body decays. The mind wanders away and is not stable. Wealth also does not accumulate after one point. It also scatters. So a person involves himself in the web of greed, lust, anger, pride and other forms of mammon(maya). A human being thinks these things are sweet and enjoyable and that is why he is caught in this vicious cycle of repeated births and death. With the grace of the Guru, the person who has come to know the reality of this materialistic world with deep meditation, enjoys the bliss of spiritual heights. He gains eternal pleasure and contentment. Such Gurmukhs(one who loves God) are emancipated from the cycle of life and death. "

In his last lines, Bhagat Dhanna ji states, " I Dhanna, have gained the wealth of God's name due to the company of saints. So O curious learners! You should follow this path to save yourself from this cycle of life and birth." He states this on page 487:-

bharmat firat bauh janam bilaanay ᳚an man Dhan nahee Dheeray.

I wandered through countless incarnations, but mind, body and wealth never remain stable.

laalach bikh kaam lubaDh ra᳚taa man bisray parabh heeray.

Attached to, and stained by the poisons of sexual desire and greed, the mind has forgotten the jewel of the Lord.

bikh fal meeth lagay man bauray chaar bichaar na jaani-aa.

The poisonous fruit seems sweet to the demented mind, which does not know the difference between good and evil.

gun tay preet badhee an bhaa^Ntee janam maran fir taani-aa.

Turning away from virtue, his love for other things increases, and he weaves again the web of birth and death.

jugat jaan nahee ridai nivaasee jalat jaal jam fanDh paray.

He does not know the way to the Lord, who dwells within his heart; burning in the trap, he is caught by the noose of death.

bikh fal sanch bharay man aisay param purakh prabh man bisray.

Gathering the poisonous fruits, he fills his mind with them, and he forgets God, the Supreme Being, from his mind.

gyaan parvays gureh Dhan dee-aa Dhyaan maan man ayk ma-ay.

The Guru has given the wealth of spiritual wisdom; practicing meditation, the mind becomes one with Him.

param bhagat maanee sukh jaani-aa tripat aghaanay mukat bha-ay.

Embracing loving devotional worship for the Lord, I have come to know peace; satisfied and satiated, I have been liberated.

joṭ samaa-ay samaanee jaa kai achhlee prabh pehchaani-aa.

One who is filled with the Divine Light, recognizes the undeceivable Lord God.

Dhannai Dhan paa-i-aa DharneeDhar mil jan sant samaani-aa.

Dhanna has obtained the Lord, the Sustainer of the World, as his wealth; meeting the humble Saints, he merges in the Lord.

So after achieving his real wealth of God's name, Bhagat Dhanna ji roamed throughout India to distribute this wealth of naam. He came to Punjab too with this motive. He has a beautiful temple at village Pur Heeran(Distt. Hoshiarpur) India. The priest of this temple even believes that this village is the birth place of Dhanna ji. Bhagat Dhanna ji was a simple innocent, clear hearted and lovable disciple of God. He preached God's meditation to this world. After enjoying 60 years of his age , he left

for heavenly abode in the year 1475. Satguru Arjun Dev ji has ordered such words regarding these great Bhagats and saints on page 532:-

safal janam har jan kaa upji-aa jin keeno saut biDhaataa.

How fruitful is the birth of the Lord's humble servant; the Creator is his Father.

sagal samooh lai uDhray Nanak pooran barahm pachhaataa.

O Nanak, one who recognizes the Perfect Lord God, takes all with him, and saves everyone.

Bhagat Beni Ji

Details of life

Name:- Sri Brahmabad Beni Ji

Known Name:- Sri Beni Ji

Father's name, mother's name, Place of Birth and Time of Birth not available

Duration of Time in this world:- From second half of 15th century

Bani Registered in Sri Guru Granth Sahib ji:- 3 shabads(Sri Raag page 93, Rag Page 974, Parbhati page 1351)

Principal Teachings:- A man should emancipate himself from materialistic ties whilst living in this world. To hope for salvation after death is a fallacy. The person who can't get salvation during his own life time, how can he get it after his death? To achieve the spiritual heights, one must become a follower of Guru. As stated on page 1351:-

jin aatam taṭ na cheen^Hi-aa.

Whoever does not realize the essence of the soul

sabh fokat Dharam abeeni-aa.

- all his religious actions are hollow and f

Bhagat Beni Ji

The details of the life of Bhagat Beni ji are not authentically available in history. His parents name, time and place of death are not known in authentic documents. According to Sakhi Bhai Narayan Singh ji, he was born in 1630 Bikrami in the village of Aasni Brahmna.

Bhai Gurdas ji(Sikh Scholar) has described and explained his life actions in his vaars. From that we come to know that Beni ji was a narrator of religious stories and an excellent scholar. Devotees used to take him to their houses for religious discussions and talks. He used to explain and narrate the stories from the old religious scriptures in a very logical and loving way. What ever somebody would give him after Katha(narration) was his means of earning a livelihood.

One day Bhagat Ji was coming home after narrating Katha at some body's house, when he came across a saint on the way. The saint exchanged a few words with him. The saint asked him about his profession and where was he coming from. Beni ji told the saint about his profession. The saint said to Bhagat Beni ji," Beni, the stories and tales of the great personalities that you narrate to people and earn your livelihood, why don't you try to change your life according to those stories? Just look at how people donate their money just listening about the lives of great personalities, imagine what will happen if the narrator becomes as good as that character he is talking about? Whoever does this gets accepted in the court of God and he gains contentment. "

After listening to the Saint's talk, Beni ji accepted him as his Guru(Religious teacher). Now instead of going to people's houses to narrate stories(Katha), he started going to a solitary place in a jungle for meditation of God daily. In the evening, he would come back to his house without any money. When his wife and other members of the family asked him about why he had no money again, he used to say," Now I have left

my job as a narrator, so instead of going to people's houses, I have taken the job of narrator to the King."

After a few days when necessary things in the house were about to finish, the family once again reminded him about the money situation. He said," The king is a great man. I have not asked him about the salary yet. He himself will give me a lot of money."

While Beni ji tried to put things off, more time passed. There was extreme shortage of food and other essential things in the house but Bhagat Beni ji kept meditating on God's name. He kept himself aloof from all these things to such an extreme that all his desires vanished.

On the other hand, to protect and shelter a true devotee, God Himself came to earth in the disguise of a king and sent a cart load full of food and other essentials to Beni ji's house. The family was assured that soon they would get more stuff.

" This was just an offering given to Beni ji as he used to narrate Katha to me. His salary is yet deposited with me." Said the king to members of the family. Beni ji's wife and other members of the family were overjoyed after seeing all the material goods and the food. They began to arrange and look after the things. The King(God) went to the jungle and met his true disciple(Beni ji). He embraced Beni ji and blessed him with numerous blessings including the Divine enlightenment. Sri Guru Arjun Dev ji states on page1192:-

baynee kau gur kee-o pargaas.

The Guru blessed Baynee with His Divine Illumination.

ray man too bhee hohay daas.

O my mind, you too must be the Lord's slave.

Who ever meditates on God' name with concentration and complete mental focus with unconditional surrender to the Almighty, gets all the blessings from Him and all of his worldly jobs are accomplished by the Creator. As mentioned on page 638:-

achint kamm karahi parab^h tin kay jin har kaa naam pi-aaraa.

God automatically does the work of those who love the Name of the Lord.

Almighty God also grants His devotee an esteemed reputation and victory. Bhai Gurdas ji described this incidence in his 10th vaar pauri 14th:

guramukh baynee bhagat kar jaai ikaant bahai liv laavai

Saint Beni, a gurmukh, used to sit in solitude and would enter a meditative trance.

karam karai adhiaatamee horas kisai n alakh lakhaavai

He would perform spiritual activities and in humbleness would never tell anyone.

ghari aaiaa jaa puchheeai raaj duaari gaiaa aalaavai

Reaching back home when asked, he would tell people that he had gone to the door of his king (the Supreme Lord).

ghari sabh vathoo mangeean val chhal kar kai jhat laghaavai

When his wife asked for some household material he would avoid her and thus spend his time performing spiritual activities.

vadaa saangu varatadaa auh ik man parmaysar dhiaavai

One day while concentrating on the Lord with single-minded devotion, a strange miracle happened.

paij savaarai bhagat dee raajaa hoi kai ghar chal aavai

To keep the glory of the devotee, God Himself in the form of King went to his house.

day dilaasaa tus kai an-gantee kharachee pauhunchaavai

In great joy, He consoled everyone and made available profuse money for expenditure
authoh aaiaa bhagat paas ho-ay dyaal hayt upajaavai

From there He came to His devotee Beni and compassionately loved him.

bhagat janaan jaikaar karaavai

This way He arranges applause for His devotees

His three shabads are found in Sri Guru Granth Sahib ji. In these shabads he has described to us the signs of achieving Dasam Dwar(10th door) and Param Padh (Highest stage of spirituality). If a person's consciousness enters Dasam Dwar, he is emancipated from the cycle of life and death. Beni ji inspires us to achieve this stage while actually living in this life. He has condemned the concept of salvation after death. The person who can't liberate himself from the materialistic ties of this world, how can he get salvation after death. How can his soul be freed? He orders this on page 93:-

bay^{nee} kahai sunho ray bhagtoh maran muka^t kin paa-ee.

Says Baynee, listen, O devotee: who has ever attained liberation after such a death?

No doubt he has described different spiritual areas of Divinity, but at the same time he has opposed the baseless, false rituals and ceremonies also. To achieve the spiritual height is the motive of human life. For this achievement, Guru's guidance and Grace is very important. As on page 1351: _

jin aa^tam ta^t na cheen^{hi}-aa.

Whoever does not realize the essence of the soul

sab^h fokat Dharam abeeni-aa.

- all his religious actions are hollow and false.

kaho bay^{nee} gurmuk^h Dhi-aavai.

Says Baynee, as Gurmukh, meditate.

bin sa^tgur baat na paavai

Without the True Guru, you shall not find the Way.

It is true that Bhagat Beni ji left this world in 16th century but he has made himself immortal by his words enshrined in Sri Guru Granth Sahib Ji.

Bhagat Bikhan Ji

Name: Sri Nizamuddin Bhikan Ji

Birth: 1480 A.D.

Birth Place:- village Kokri (Near Lucknow)

Father, Mother, family: Information not available

Education: A scholar of the highest degree in Arabic and Persian

The name of spiritual Mentor:- Syed Mir Ibrahim Ji

Belief:- Sufi-ism

Bani Registered in Sri Guru Granth Sahib:- Two shabads, Raag Sorath

Pages 659-660

Heavenly Departure:- 1573 A.D.

Principal Teachings:- Achievements in the field of Spirituality are received through the grace of Guru. The pleasure attained by the recitation of Naam cannot be explained in words. It gives taste to the tongue, soothing sensation to the ears and peace to the soul. One should not be lazy to receive such a precious naam.

Bhagat Bhikhan Ji

Bhikhan ji was born in the year 1480 A. D. at village Kokri, Distt. Lucknow India. His family believed in Sufi-ism. Since childhood he was very religious. His memory was so strong that he learned the whole Quaran-Sharif(Muslim Holy book) in Arabic by heart at a very early age.

He got religious education from Syed Mir Ibrahim and made him his spiritual mentor. In his guidance, he achieved a high degree of spiritual stature. As Sri Guru Nanak Dev ji has stated in Aasa Di vaar that, "Niway so Gaura Hoay(The person who apologizes even when it 's not his fault is a great person). So when Bhikan ji started getting knowledge in worldly education, he got to the highest rank of "Haqiqat" in the field of spirituality at the same time. Thus he was called a saint and a scholar of high quality. In spite of his high status and reputation, he addressed himself as "Kari" which means student.

His purpose of meditation agreed with that of Gurmat (thought of guru). Sikh Guru's too have given the name of "Sikh" to their students. "Sikh" means a person who is ready to learn, is learning and will keep on learning throughout his life. Any person who shuts the door of learning can neither progress in worldly or spiritual pursuits. Only God Almighty is complete(perfect) and everybody else is imperfect. Learning is important to become perfect from being imperfect. So a Sikh is a learner.

He had freed himself from the boundaries of Sharah and Shariat. He loved everyone. He thought the whole universe as a form of God so he respected it and loved it. He had immense faith in the existence of God. He had full control over his mind and senses. He always kept himself in tune with Allah Tallah(God). Two shabads of Bhagat Bhikhan ji are enshrined in Sri Guru Granth Sahibji. These shabads show that he had merged with Almighty God through his meditation and recitation. This state of bliss that he enjoyed cannot be described in words. It can only be experienced. How can this stage be achieved? The answer is by reciting

the name of God. Who gets naam? The answer is the person who unites with Guru. Who unites with Guru? The answer is that person who has great luck. So the person who is lucky gets the blessings of naam with the grace of Guru. Naam, which is more expensive than diamonds and gems, can not be concealed. Sri Guru Arjun Dev ji states on page1096:-

gujh-rhaa laDham laal mathai hee pargat thi-aa.

The hidden jewel has been found; it has appeared on my forehead.

Baba Bhikhan ji has stated in his Bani," The merits of Almighty God cannot be described in words, and the pleasure of meeting Him can not be stated, just like when we offer sweets to a mute who cannot describe the taste of sweetness. O brother! a tongue get the nectar of naam it recites. The ears get pleasure when they hear naam. The heart gets a deep sense of peace when naam resides in it. The eyes are also saved from the bad scenes with the grace of naam. Bhagat Bhikhan ji further says," Now where ever I see, I visualize Almighty God present in every particle of matter. He is omnipresent. His mental condition is further stated on page 659:-

aisaa naam raṭan nirmolak punn padaarath paa-i-aa.

Such is the Naam, the Name of the Lord, the invaluable jewel, the most sublime wealth, which I have found through good deeds.

anik jaṭan kar hirdai raakhi-aa raṭan na chhapai chhapaa-i-aa.

By various efforts, I have enshrined it within my heart; this jewel cannot be hidden by hiding it.

har gun kaḥṭay kahan na jaa-ee.

The Glorious Praises of the Lord cannot be spoken by speaking.

jaisay goongay kee mithi-aa-ee

They are like the sweet candies given to a mute.

rasnaa ramat sunat sukh sarvanaa chit chaytay sukh ho-ee.

The tongue speaks, the ears listen, and the mind contemplates the Lord; they find peace and comfort.

kaho bheekhan du-ay nain santokhay jeh daykhaa^N tah so-ee.

Says Bheekhan, my eyes are content; wherever I look, there I see the Lord.

In other words, he cautions a human being and warns him, hinting towards reality of life that, "O! Man. Why don't you recite such a valuable naam which gives you pleasure and peace in every way? Why don't you? When will you do it? Will you recite naam when your eyes become so weak that water starts coming out of them? When your body becomes helpless and out of control? When your hair turn grey and throat chokes with mucus, would you then recite naam? When all these conditions start affecting the body then you will not be able to recite naam. It will be too late.

"O God! We pray in your holy feet to save your devotees from these pains in life. In old age, a person starts getting pain in the heart and liver, because the functions of the body slow down. Without you, O Lord, no body can save us from these miseries of old age. In the entire world there is no medicine which can stop or avoid old age. O God! Your holy naam is a penance for all the diseases. By holding on to naam, I shall pass through the doors of salvation. Bhagat ji states in Gurbani on page 659:-

nainho neer bahai tan kheenaa bha-ay kays duDh vaanee.

Tears well up in my eyes, my body has become weak, and my hair has become milky-white.

rooDhaa kanth sabad nahee uchrai ab ki-aa kareh praanee.

My throat is tight, and I cannot utter even one word; what can I do now? I am a mere mortal.

raam raa-ay hohi baid banvaaree.

O Lord, my King, Gardener of the world-garden, be my Physician,

apnay santeh layho ubaaree.

and save me, Your Saint.

maathay peer sareer jalan hai karak karayjay maahee.

My head aches, my body is burning, and my heart is filled with anguish

aisee baydan upaj kharee bha-ee vaa kaa aukhaDh naahee.
Such is the disease that has struck me; there is no medicine to cure it.

har kaa naam amrit jal nirmal ih aukhaDh jag saaraa.
The Name of the Lord, the ambrosial, immaculate water, is the best medicine in the world.

gur parsaad kahai jan bheekhan paavo mokh du-aaraa.
By Guru's Grace, says servant Bheekhan, I have found the Door of Salvation. ||3||1||

So, throughout his life, he preached and practiced naam and helped others to recite it. He left for his heavenly abode in the year 1573 but he did leave an authentic impression on our minds through his Bani in Sri Guru Granth Sahib ji, His words would continue guiding and enlightening us for ever.

Bhagat Sadhna ji

Details of life

Name:- Sri Sadhna ji

Birth:- 1180 A.D.

Place of Birth:- village Sehalwal(Hyderabad, Sind, Pakistan)

Father, Mother, children's name:- information not available

Contemporary Bhagat:- Bhagat Nam Dev ji

Bani Registered in Sri Guru Granth Sahib ji:- One shabad in Raag Bilawal

On page 858

Place of Death:- Sirhind(Punjab) India. There is a mosque of Baba Sadhna ji at Sirhind which is taken care by Punjab Government. It's background reveals- that Bhagat ji migrated from Sind to Sirhind for his business. He lived here and worked as a butcher. At this place, he got Divine knowledge. This is his last memorial.

Principal Teachings:- The unison with Almighty God can be possible only by avoiding pride, status and ego. As long as one does not surrender unconditionally, nothing can happen. As Bhagat ji states on page 85

mai naahee kachh ha-o nahee kichh aahi na moraa.

I am nothing, I have nothing, and nothing belongs to me.

ausar lajaa raakh layho saDhnaa jan toraa.

Now, protect my honor; Sadhana is Your humble servant

Bhagat Sadhna ji

Sadhna ji was born in a Muslim family in the year 1180 A. D. at village Sehalwal(Hyderabad, Sind Pakistan). His father was a butcher, so he used to cut and sell meat for livelihood. Sadhna ji was very religiously inclined since childhood but due to his family environment and other conditions he had to adopt the profession of a butcher.

A Sadhu(saint) of high level of attainment inspired him to recite the name of God. There are so many stories common about his life. One of these was that Bhagat Sadhna ji used to worship a piece of stone(Salagram) as an idol and he would also use the stone for weighing the meat for his customers. Brahmins of that area got angry when they saw this action of his. They complained to the king that the stone(Thakur) which is a thing to worship is being used by Sadhna ji as a measuring weight for meat.

On the other hand, Muslims complained that because Sadhna ji is worshipping an idol (Thakur) being a Muslim, he is a Kafir(non-believer in his Islam religion). In order to calm down both sections of the society, the King called Sadhna ji to his royal court. Sadhna ji very politely tried to satisfy the king, but he couldn't get justice from him. The king ordered him to be buried alive with a wall of bricks around him. Sadhna ji was thus due to be bricked alive in the new wall being constructed for the fort and which would kill him. The executioners began to fix Sadhna ji in the wall.

The true devotee Sadhna ji began to request Almighty God from the bottom of his heart saying," O God! A carpenter's son disguised himself as Vishnu ji to marry a king's daughter. You sheltered him even though his motive was merely selfish sexual gratification. "

"O God! If you say that I have committed too many sins by killing animals(being a butcher) in my life, then tell me what benefit did I get by coming to your shelter. Which merits of yours make you a World Master!

,If my evil deeds are not to be forgiven by you. Your single Graceful sight can wash the sins and bad deeds of infinite births.

“ Alright! You tell me God! What is the use of coming to the shelter of a lion (God) if Jackals keep on chasing me?”

“ O My Master! A rain bird(papiha) yearns and cries for a drop of rain. If that bird died without water then what is the use of the ocean full of rain water after its death?

“ O God, I am about to breathe my last breath, how can I stay calm? Please be quick and help me. If a person drowns in the water, and his body is put into a boat after his death then what is the use of the boat for a dead person?

“O Lord! I am nothing. I have neither any shelter nor any support. Now please protect me. I am your humble servant. As stated on page 858:-

nrip kanniaa kay kaarnai ik bha-i-aa bhaykh-Dhaaree.

For a king's daughter, a man disguised himself as Vishn

kaamaarathee su-aarthee vaa kee paj savaaree.

He did it for sexual exploitation, and for selfish motives, but the Lord protected his honor

tav gun kaha jagat guraa jau karam na naasai.

What is Your value, O Guru of the world, if You will not erase the karma of my past actions?

singh saran kat jaa-ee-ai jau ja^Nbuk graasai.

Why seek safety from a lion, if one is to be eaten by a jackal?

ayk boond jal kaarnay chaatrik dukh paavai.

For the sake of a single rain-drop, the rainbird suffers in pain

praan ga-ay saagar milai fun kaam na aavai.

When its breath of life is gone, even an ocean is of no use to it.

praan jo thaakay thir nahee kaisay birmaavao.

Now, my life has grown weary, and I shall not last much longer; how can I be patient?
bood moo-ay naukaa milai kaho kaahi chadh^haavao.

I drown and die, and then a boat comes along, tell me, how shall I climb aboard?

mai naahee kach^h ha-o nahee kich^h aahi na moraa.

I am nothing, I have nothing, and nothing belongs to me.

ausar lajaa raakh^h layho saD^hnaa jan toraa.

Now, protect my honor; Sadhana is Your humble servant

When Sadhna ji requested to be saved with extreme humility and from the core of his heart, then Almighty God, the omnipresent and omnipotent protected and provided shelter to his true devotee. The wall fell down. Sadhna ji was saved completely. The King forgave Bhagat Sadhna ji after seeing the wonderful miracle of saving a pious and true devotee.

Bhagat Sadhna ji thanked Almighty God, broke all the worldly relations and went to the jungle for meditation. Once on the way to a pilgrimage he felt very hungry. He went to a village to beg for food. Bhagat ji was a very handsome chubby young man. When he begged for food from a house, the lady of the house was attracted to him. She wanted to have illegitimate relations with him. She offered food to Sadhna ji with great love and also showed the desire for a relationship with him. The lady didn't understand the pious state of mind of Bhagat ji. On the contrary she thought that this young man was putting her off due to the reason that her husband was sleeping at home.

The lady beheaded her husband under the influence of uncontrolled sexual desire and asked Bhagat ji to gratify her sexual desire without any fear and worry. Bhagat ji was very annoyed and upset to see the evil actions of the lady. He cursed her strongly and decided to leave when this lady started to shout in order to draw attention. She started crying, charging Bhagat ji for seducing, molesting and compelling her for sexual favors. She got him arrested under the pretext that bhagat Ji had killed her husband because he wanted to have a relationship with her. All the

people believed the woman and had Bhagat ji arrested and tried in court. The king ordered to amputate the hands of Bhagat Sadhna ji. Bhagat ji bore the punishment and lost his hands. After sometime with the grace of God the hands grew back again. It is stated in Gurbani on page 768:-

bhagat janaa kee har jee-o raakhai jug jug rakh-daa aa-i-aa raam.

The Dear Lord protects His humble devotees; throughout the ages, He has protected them.

Bhagat Sadhna ji saw so many miracles of Almighty God that he surrendered unconditionally to His Will. He preached the truth of religion to the general public throughout his life. He left for heavenly abode at Sirhind(Punjab, India). In Sirhind, his Dehura called Sadhnay di Maseet(a memorial tomb)) is established. No doubt very few people go and bow to his Dehura but due to his position and bani enshrined in Sri Guru Granth Sahib ji , he will continue being respected as an honorable saint as long as the world exists.

As Bhai Gurdas ji' vaar 23, pauri 15 states...

Bain tilochan naamdayo dhannaa sadhanaa bhagat sada-ay

Sadhana have also been called saints. Kabir is accepted as bhagat, the devotee, and Ravidas,

Bhagat Pipa ji

Details of his life

Name:- Sri Pipa ji

Birth:- 1426 A. D.

Birth Place:- Gagron village Patan(Kota Rajasthan-India0

Father's name, Mother's name: information not available

Wife's name :- Sita ji

Place of worship:- Patan(near Jodhpur)

Religious education:- Swami Ramanand ji

Bani registered in Sri Guru Granth Sahib ji:_ only one shabad on page 695

Other writings:- Bani Pipa ji, Sarb Gutka

Total Age:-136 years

Memorial:- A Matth(Hindu Temple) in Dwarka called Pipa Watt Matth

Heavenly departure:- 1562 A.D.

Principal Teachings : Almighty God who is the Master of this universe does not reside in some forest, hills or temples. He resides in the temple of human heart which He Himself created. The success or achievement in spirituality is only by the grace of the Guru through exploring one's mind.

Bhagat Pipa ji

Our life is governed by the combination of two entities. One is our body and the second is its driving force the soul. A person feels dissatisfied even after all bodily and worldly needs are fulfilled. He remains miserable and sad even after getting all the wealth, property, ability to rule others, pleasures, comforts, good reputation and honor. So Sri Guru Arjun Dev ji states in Sukhmani Sahib on page264:-

sagal srisat ko raajaa dukhee-aa.

The rulers of the all the world are unhappy

The power to rule is the biggest possession in the world. If a person gets all the pleasures, powers, comfort, and other things in life and yet he remains unhappy then that person has something to think about deeply. But the impact of Maya(mammon or wealth) is such that instead of finding a way for real and eternal peace and happiness, a person always makes aimless efforts to acquire materialistic things and tries to obtain happiness from their achievement.

But there are a few lucky people who are loved by the Guru, who don't desire pleasure even after mastering worldly possessions. These blessed people who turn their back and ignore the comforts of materialistic life, toil hard for better and higher eternal pleasure.

Such a man was Bhagat Pipa ji, the king of Gagron. He was born in the village Patan(near Kota, Rajasthan India) in the royal family of Rajputs. Due to this inherited status of being a king, he did not encounter any scarcity of material possessions or things. He had every type of comfort and royal pleasure one could want. He had 12 very beautiful queens. He was not happy within in spite of having all these worldly sources of pleasure. So in order to get liberation from this sorrow and to get inner peace, he started to worship Goddess Durga (goddess of power in Hindu religion). But Durga who is but the creation of the Creator (God) couldn't satisfy him spiritually.

One day a group of Vaishnav Sadhus (saints) came to his city. They sang hymns in a very endearing and captivating manner. Pipa ji felt relief and a soothing sensation when he heard the melodious hymns of God's devotees. He asked them who inspired them to adopt this way of life. They replied that Ramanand ji, a highly spiritual saint of that time was the guiding star of their activities.

From that time Bhagat Pipa ji decided to become a disciple of Ramanand. He found out where Ramanand ji lived and reached his place with all the royal party including his queens and other attendants. Ramanand ji refused to see him when he saw the royal entourage and glamorous attendants. The great saint Ramanand ji sent word through his messenger to Pipa ji that even the human body does not come with you to the place to which he wants to go and become an inhabitant of. A person who cannot leave the royal comfort of queens, officers and attendants here, how can he be accepted in the court of God? To get to that place even pride of renunciation has to be abandoned.

Pipa ji realized his mistake. He sent his officers and queens back to his place and he himself reached the place of Ramanand ji to quench his spiritual thirst. He sent a request through one of the disciples of Sri Ramanand ji to bless his glimpse, but Ramanand ji in order to test him said, "A yagna (Holy feast with spiritual Mantras) is going on. I have no time."

Pipa ji just stood there with closed eyes and waited for the next order. Ramanand ji felt his pious internal desire to meditate and made him his disciple. Pipa ji stayed for sometime with his Guru Ramanand ji, meditated on naam and got the order from his guru to go back to his city Gagron.

Now he would spend most of his time reciting naam and meditating and less time in official and administrative affairs. With the passing of time, he was so involved in spiritual activities that he felt that royal affairs were becoming obstacles in his spiritual path. So he left his kingdom and

became an Ascetic(Sadhu). His queens too got ready to go with him. He told them that if they want to go with him, they had to take off their royal clothes and put on a ragged blanket for clothing. The queens could not accept this condition. Only the youngest one whose name was Sita obeyed his order. She wore a ragged blanket and stayed by her husband throughout his life.

He constructed a small hut far away from a river and started his meditation just as a student starts his studies in a school. As a teacher gives a test to his students to evaluate their learning so that they can receive degrees, similarly God also checks the devotion of his devotees. One day he saw a pot full of gold coins on the way. He used to go to take a bath on the river and pass this way every day. He shunned that route forever saying that it was possessed with Maya.

Due to his meditation and recitation, his reputation spread everywhere. Even kings came to receive religious sermons from him and started meditation of God.

Brahmins began to feel jealous after seeing his glorious reputation. Devotees and congregation flocked together from all directions and the offerings they brought started to pile up. Pipa ji always remained level headed. If somebody donated or stole something then Bhagat Pipa ji would say to his disciples that God Himself sent donations and thieves too came under His order.

There is a beautiful Matth (religious place) at Dwarka in the memory of Bhagat Pipa ji. It is called Pipa vutt. Two manuscripts of his written bani are available. One of them is "Bani Sri Pipa ji" and second is "Sarab Gutka(encyclopedia of Sikhism) . But only one shabad is enshrined in Sri Guru Granth Sahib ji in which he tells us clearly about the real residing place of Almighty God and the method to arrive there.

The residing place of God is not a temple made of bricks and cement. He(God Almighty) resides in the human body. So the body is a beautiful temple in which Almighty God lives in the form of a Divine Light.

To achieve God, some people wear the dress of a yogi, some go to pilgrimage, some worship idols and others light lamps for meditation and still others offer flowers, leaves and food to their deities.

Bhagat Pipa ji says," I searched a lot for God through external rituals but all in vain. But when I explored Him through introspection and recited His naam with all my concentration, then I found the master of all treasures(God) within me. With His Grace, I have come to know that this world is a game. Neither anything comes nor anything goes but remains constant merely changing forms and with this knowledge my cycle of rebirths is finished. The real thing is that the Creator who is the Master of this Universe resides in our heart and not outside somewhere. He who finds Him (God) within one's own self, achieves Him(God). Who ever tries to find God in forests, Hills or Caves gets nothing. Almighty God is the root of the entire Universe but His knowledge and perception comes through Satguru. As mentioned on page 695:-

kaa-yo dayvaa kaa-yo dayval kaa-yo jangam jaateee.

Within the body, the Divine Lord is embodied. The body is the temple, the place of pilgrimage, and the pilgrim.

kaa-yo Dhoop deep na-eebaydaa kaa-yo poojau paateee.

Within the body are incense, lamps and offerings. Within the body are the flower offerings.

kaayaa bauh khand khoytay nav niDh paa-ee.

I searched throughout many realms, but I found the nine treasures within the body.

naa kachh aiybo naa kachh jaaibo raam kee duhaa-ee.

Nothing comes, and nothing goes; I pray to the Lord for Mercy.

jo brahmanday so-ee pinday jo khojai so paavai.

The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.

peepaa pranvai param taṭ hai satgur ho-ay lakhaavai.

Peepaa prays, the Lord is the supreme essence; He reveals Himself through the True Guru

This statement of Pipa ji agrees completely with laws of physics that is the Law of conservation of energy. The law states that, "Energy can neither be created nor destroyed. Its final total remains constant. It simply changes its form from one to another. Energy converts into matter and matter converts into energy. This underlines the universality of Bhagat Pipa ji's order, which he achieved through concentration on the divine.

He breathed his last breath at the age of 136 years and departed for his heavenly abode in 1562 A.D., but his words are still immortal

Bhagat Tirlochan Ji

Details of life

Name:- Sri Tirlochan ji

Birth:- 1267 A.D.

Place of Birth:- Village Baarsi, Distt. Sholapur(Rajasthan, India)

Father's name, Mother's name:- information not available

Contemporary Bhagat:- Naam Dev ji

Bani Entered in Sri Guru Granth Sahib ji:- Four shabads, one in Sri Raag, two in Raag Gujri and one in Raag Darshani

Profession:- Store and Business owner, Vaish Caste

Heavenly departure:- 1335 A.D.

Popularity and Reputation:- Maharashtra state and Uttar pardesh(India)

Principal Teachings:- Man is caught in the web of mammon(maya) and affection. Age is passing by. Old age and angels of death are coming closer. The purpose of a human being coming to this world is to purify the mind and unite with Almighty God. Through Simran(Reciting prayer), mind is purified but man adopts false and baseless rituals and ignores Simran. Finally a person gets nothing. Intensive poignant meditation is required so that harmony with God Almighty may become possible in this human life.

Bhagat Tirlochan ji

Bhagat Tirlochan ji was born in the year 1267 A.D. at Village Baarsi, Distt. Sholapur(Rajasthan, India). He was religiously inclined since childhood. His wife and him used to be very loving hosts to the saints and the noble souls who visited them.

He got religious education from Swami Gianeshwar ji. He was a contemporary of Bhagat Naam Dev ji, a well known saint of the time. Tirlochan ji used to share and discuss all details about naam Simran with Bhagat Naam Dev ji. This has been mentioned in the Shalok of Baba Kabeer ji.

Naam Dev ji was busy dying clothes (His profession) when Tirlochan ji visited him. This created an illusion in the mind of Tirlochan ji regarding the spiritual status of Baba Naam Dev ji. Tirlochan ji thought that Baba Naam Dev ji was always engrossed in his work whenever he visited and it seemed that Naam Dev ji was influenced by wealth (maya). So Bhagat Tirlochan ji revealed his doubt to his dear friend Baba Naam Dev ji. As mentioned in Sri Guru Granth Sahib ji on page 1375:-

naamaa maya mohi-aa kahai tilochan meet.
Tirlochan says, O Naam Dayv, Maya has enticed you, my friend.

kaahay chheepoh chhaa-ilai raam na laavho cheet.
Why are you printing designs on these sheets, and not focusing your consciousness on the Lord?

Naam Dev ji smiled after hearing the question from his friend and in order to clear the doubt of Tirlochan ji he replied," O My dear friend! Tirlochan, I am not caught in the web of maya. Hands do not recite Naam. It is to be meditated upon with the mind. So I meditate on the naam of God in my mind and use my hands and feet to earn and work for my livelihood. This answer is also registered in Sri Guru Granth Sahib ji on page 1375-1376:-

naamaa kahai tilochanaa mukh tay raam sam^Haal.
Naam Dayv answers, O Trilochan, chant the Lord's Name with your mouth.

haath paa-o kar kaam sabh cheet niranjan naal.
With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.

Tirlochan ji was pleased to hear this answer, but a thought came to his mind that his spiritual state was not as high as compared with Bhagat Naam Dev ji. Bhagat Naam Dev ji was a saint of the highest level, who had reached the stage of harmony with Almighty God. Tirlochan ji thought that he should request Naam Dev ji to help him in getting a glimpse of God Almighty. So he asked his friend Bhagat Namdev ji politely. This whole dialogue between Naam Dev ji and Tirlochan ji and the answer of God Almighty to Tirlochan ji is recorded in Bhai Gurdas ji's vaar tenth pauri 12th

Bhai Gurdas ji states that Naam Dev ji and Tirlochan ji were good friends and they got religious education from the same person. Early in the morning, Tirlochan Ji would get up to see his friend Naam Dev ji and they meditated together. Naam Dev ji would narrate the sermons of Almighty God and Tirlochan would hear them with deep love and devotion. One day Tirlochan Ji requested his friend Naam Dev ji , "O Friend! you are lucky to have glimpses of God daily. Can you please request the Almighty on my behalf to show Himself to me.

Naam Dev ji conveyed his request to the Almighty and in response to his request, Almighty God smiled and said," O Naam Dev! Offering great amounts of wealth or to a person who claims that he is the best devotee because he recites my name does not obtain my glimpses. I am under the control of those devotees who even after long-term meditation don't claim that they have meditated. Also, I can't ignore a devotee who does meditation with intense love and purity from the bottom of his heart. O Naam Dev! The persons who become true devotees like you, are worthy of My glimpses. As mentioned in Bhai Gurdas ji's 10th vaar pauri 12th as:-

darasan daykhan naamdayv bhalkay uth trilochan aavai

Trilochan awoke early daily just to have sight of Namdev,

bhagat karan mil dui janay naamdayo har chalit sunaavai

Together they would concentrate on the Lord and Namdev would tell him the grand stories of God.

mayree bhee kar bayntee darasan daykhan jay tis bhaavai

Trilochan asked Namdev, "kindly pray for me so that if the Lord accepts, I may also have a glimpse of His blessed vision."

thakur jee no puchhios darasan kivai trilochan paavai

Namdev asked Thakur, the Lord, as to how Trilochan could have sight of the Lord ?

has kai thakur boliaa naamdayo no kah samjhaavai

The Lord God smiled and explained to Naamdev;

Hath n aavai bhayt so tusi trilochan mai muh laavai

"No offerings are needed by me. Out of my delight only, I would make Trilochan to have sight of me. "

hau adheen haan bhagat day pahunch n hunghaa bhagatee daavai

I am under the total control of the devotees and their loving claims I can never reject; rather I myself also cannot understand them.

hoi vicholaa aani milaavai

Their loving devotion, in fact, becomes mediator and makes them meet me."

So Bhagat Tirlochan ji received harmony with Almighty God through company and humble prayer of his friend Bhagat Naam Dev ji. There are four other tales concerning Tirlochan ji's life in the book, "Bhagat Maal Granth". When his reputation spread everywhere, many saints and other curious learners started to pay him visits. He, along with his wife, looked after every guest very affectionately and politely. His wife requested him to hire a servant to help her in the domestic affairs because of the large number of visitors. Bhagat ji also thought about having a good servant in

the house. Next day, Almighty God came in the disguise of a servant and stood before Bhagat Tirlochan ji. After giving him instructions, Bhagat ji asked him about how much salary he wanted. The servant(God disguised Himself) said politely," What would I do with my salary because I have no relatives in this world. I will work without pay. What ever you give me to eat and wear, I will accept it. But I have one condition. If you try to slander or talk behind my back, I will not stay here. That is all my pay and the conditions."

Time passed by at its own pace. All the work of Bhagat Tirlochan ji and taking care of guests was beautifully accomplished by the Intuitive servant. Everything was going smoothly and peacefully. One day Bhagat ji's wife talked badly about the servant Antarjami(his name) to one of her neighbors. As a result of this, agreement between the master and the servant was broken and the servant disappeared. It was a problem. When Bhagat ji came to know that all this happened because of his wife, he tried to pacify her by giving references from old religious scriptures. He told her that it was the outcome of her earlier deeds from past life and every one has to pay for their deeds. As mentioned in Sri Guru Granth Sahib ji on page 695:-

naaraa-iṅ nindas kaa-ay bhoolee gavaaree.
Why do you slander the Lord? You are ignorant and deluded.

dukariṭ sukariṭ thaaro karam ree.
Pain and pleasure are the result of your own actions.

Tirlochan ji also tried to make her understand by giving more examples as mentioned on page 695:-

poorbalo kritṭ karam na mitai ree ghar gayhan ṭaa chay moh jaapee-alay
raam chay naama^N.

The karma of past actions cannot be erased, O wife of my house; this is why I chant the Name of the Lord.

Four shabads of Tirlochan ji are registered in Sri Guru Granth Sahib ji. In these shabads he has condemned hypocrisy and showing off. He has stressed the need of purifying the mind by meditation and service to humanity. One should, " Lakh chaorassi jin upa-ee so simroh nirbanni...Recite the name of Almighty God who created everything.

Keep the main task of meditation and recitation of God Almighty in mind. There is no use wearing clothes of an ascetic or Sanyasi(monk) and going to forests, remaining naked, begging food from door to door, smearing ashes all over the body, sitting near the red hot burning material, standing in constant stream of water, living in torn clothes and having earrings in your ears. Without Simran (pray) of God it is just like churning water instead of milk because one doesn't get any butter out of water. As mentioned in Sri Guru Granth Sahib ji on page 526:-

anṯar mal nirmal nahee keenaa baahar bhaykh uḁaasee.

You have not cleansed the filth from within yourself, although outwardly, you wear the dress of a renunciate.

hirdai kamal ghat brahm na cheen^Haa kaahay bha-i-aa sanyaasi.

In the heart-lotus of your self, you have not recognized God - why have you become a Sannyasee?

bharmay bhoolee ray jai chandaa.

Deluded by doubt, O Jai Chand,

nahee nahee cheen^Hi-aa parmaanandaa.

you have not realized the Lord, the embodiment of supreme bliss.

ghar ghar khaa-i-aa pind baDhaa-i-aa khinthaa munda maa-i-aa.

You eat in each and every house, fattening your body; you wear the patched coat and the ear-rings of the beggar, for the sake of wealth.

bhoom masaan kee bhasam lagaa-ee gur bin ṯat na paayaa.

You apply the ashes of cremation to your body, but without a Guru, you have not found the essence of reality.

kaa-ay japahu ray kaa-ay ṯaphu ray kaa-ay bilovahu paanee.

Why bother to chant your spells? Why bother to practice austerities? Why bother to churn water?

lakh chauraaseeh jini^H upaa-ee so simroh nirbaanee.

Meditate on the Lord of Nirvaanaa, who has created the 8.4 million species of beings.

kaa-ay kamandal kaaprhee-aa ray aṯhsath kaa-ay firaa-ee.

Why bother to carry the water-pot, O saffron-robed Yogi? Why bother to visit the sixty-

eight holy places of pilgrimage?

badat trilochan sun ray praanee kan bin gahu ke paahee.

Says Trilochan, listen, mortal: you have no corn - what are you trying to thresh?

On page 92 of Guru Granth Sahib ji , Tirlochan ji has narrated one personal experience from his life. He has tried to awaken the human being from his ignorant sleep of Maya(evil influence of wealth). He says," O Mortal! I have this doubt in my mind as I have seen the God of Death with my own eyes. Even the strongest and the bravest are crushed and grounded by the angels of death. No body stands a chance before them. But you are caught in the web of maya(wealth) to such an extent that even old age and death are out of your mind right now. You have forgotten the harsh punishments at the hands of the angels of death. Under the luxurious surroundings of this world, you have considered this materialistic world as the final truth. O Lazy man! you are infatuated and engrossed in the false nature of the world. O mortal! Just remember, you will have to pass through very dark, dangerous and scary path, where even the light of Sun and the moon does not come. Listen to me, do pray in the holy feet of the God....

mil mayray beethulaa lai baahrhee valaa-ay. mil mayray rama-ee-aa mai layhi chhadaa-ay. ||1|| rahaa-o.

"O my Beloved, take me into Your Embrace! O my Lord, please save me!"

O Creator! You yourself know every action of mine ," Aiy Ji tu aapay sabh kuchh jandaa badit Tirlochan ramaa-yee-a" Tirlochan ji' s words are further clarified and mentioned on page 92 of Sri Guru Granth Sahib ji:-

maayaa moh man aaglarhaa paraanee jaraa maran bha-o visar ga-i-aa.

The mind is totally attached to Maya; the mortal has forgotten his fear of old age and death.

kutamb daykh bigsahi kamlaa ji-o par ghar joheh kapat naraa.

Gazing upon his family, he blossoms forth like the lotus flower; the deceitful person watches and covets the homes of others.

doorhaa aa-i-ohi jameh tanaa. tin aaglarhai mai rahan na jaa-ay.

When the powerful Messenger of Death comes, no one can stand against his awesome power.

ko-ee ko-ee saajan aa-ay kahai.

Rare, very rare, is that friend who comes and says,

mil mayray beethulaa lai baahrhee valaa-ay. mil mayray rama-ee-aa mai layhi chhadadaa-ay.

"O my Beloved, take me into Your Embrace! O my Lord, please save me"

anik anik bhog raaj bisray paraanee sansaar saagar pai amar bha-i-aa.

Indulging in all sorts of princely pleasures, O mortal, you have forgotten God; you have fallen into the world-ocean, and you think that you have become immortal.

maayaa mootaa chaytas naahee janam gavaa-i-o aalsee-aa.

Cheated and plundered by Maya, you do not think of God, and you waste your life in laziness.

bikham ghor panth chaalnaa paraanee rav sas tah na parvaysa^N.

The path you must walk is treacherous and terrifying, O mortal; neither the sun nor the moon shine there.

maa-i-aa moh tab bisar ga-i-aa jaa^N tajee-alay sa^Nsaara^N.

Your emotional attachment to Maya will be forgotten, when you have to leave this

aaj mayrai man pargat bha-i-aa hai paykhee-alay Dharamraa-o.

Today, it became clear to my mind that the Righteous Judge of Dharma is watching us.

tah kar dal karan mahaabalee tin aaglarhai mai rahan na jaa-ay.

His messengers, with their awesome power, crush people between their hands; I cannot stand against

jay ko moo^N updays karat hai taa van tarin rat-rhaa naaraa-inaa.

If someone is going to teach me something, let it be that the Lord is pervading the forests and fields.

ai jee too^N aapay sabh kichh jaandaa badat tarilochan raam-ee-aa.

O Dear Lord, You Yourself know everything; so prays Trilochan, Lord.

Guru Teg Bahadur ji orders on page 1429:-

jo upji-o so binas hai paro aaj kai kaal.

Whatever has been created shall be destroyed; everyone shall perish, today or tomorrow.

So under this eternal order, Bhagat Tirlochan ji left for his heavenly abode in the year 1335 A.D. and left permanent foot prints in the form of shabads which give us guidance and will continue giving it for ever. As the Great Guru Arjun Dev ji has preserved them in Sri Guru Granth Sahib ji on page 526:-

aree baa-ee gobid_u naam mat_u beesrai. rahaa-o.
O sister, do not forget the Name of the Lord of the Universe.

Bhagat Ramanand Ji

Details of life

Name:- Sri Rama Datt ji

Popular Name:- Ramanand ji

Birth:-1366 A. D.

Father's name:- Sri Bhure Karma ji

Mother's name:- Sri Sushil ji

Birth Place:- Kashi(Banaras, U.P. India)

Wife's name:- Not available

Bani registered in Sri Guru Granth Sahib Ji:- One shabad in Raag Basant

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His other pieces of poetry & prose:- Sri Rama-Charan-Padhi

His main students:- Baba Kabeer ji, Baba Ravidas ji, Baba Pipa ji, Baba Sen ji

Heavenly departure:- 1467 A.D.

Last place:- Panjang Ghat(Banaras)

Total Age:- 101 years

Main Contributions:- The main advocate of Bhagti movement which spread around the country

Main teachings:- God does not reside in a particular place. He is everywhere. With the grace of Guru, God can be found within human heart.

Bhagat Ramanand ji

Bhagat Ramanand ji was born in year 1366 at Kashi(Banaras), India. His parents were Sri Bhure Karma ji and Mrs. Sushil ji. His childhood name was Rama Dutt. Since childhood he was religiously inclined. His parents sent him to an educated saint for his higher education. Due to his extra ordinary intelligence, he completed studying grammar, Purans, Shastras and other religious scriptures at the early age of 14-15 years.

One day he was strolling with his teacher in a garden. He saw Swami Raghva Nand ji camping in that garden with his disciples. Ramanand ji went to Raghva Nand ji and bowed to him respectfully. Raghavnand ji came to know about his predestined spiritual potential and paid special attention to him and discussed many things with him. The teacher of Ramanand ji was also impressed deeply by Swami Raghva Nand ji. Finally, Ramanand ji became a disciple of Swami Raghva Nand ji. After religious instructions, Swami Raghva Nand ji changed name of Rama Dutt to Ramanand ji.

Ramanand ji now stayed at the place of Swami Raghva Nand ji and enjoyed his company for a long time. He also got expertise in Yoga. Ramanand ji started going to pilgrimages after receiving the permission of his Guru. First of all he went to Badrika Ashram(Badri-Nath) and stayed there for some time, then he visited other Holy places and finally came to Kashi. Islam(Muslim) religion was also spreading at the same time in India. Ramanand ji used to discuss good points of every religion with other saints of different religions.

Ramanand ji had experienced a vast canvas of life. He was opposed to the so called idea of not associating with untouchables and fanaticism in religion. This is the reason why he gave religious education to so many saints of low caste. These saints were, Baba Kabeer ji, Baba Ravidas ji, Baba Dhanna ji, and Baba sain Ji. He inspired them to be true till the last

drop of their blood and meditate on God. As a result, these great personalities first meditated themselves and then they became the advocates of the great Bhagti movement in India.

Before Ramanand Ji there were three styles of meditation to get mental peace. These were Karm-Kaand, Gian Marg, and Yog Darshan. Let us discuss these one by one:-

1. Karm-Kaand(Ritualism):- Involved performing different varieties of Yagyas(offering a gift) to please Gods and Goddesses by giving sacrifices, chanting of mantras, burning lamps and candles, incense and prayers, Ashtang(eight organs), animal sacrifices, bowing to the deities, giving donations, performing sacred rites, going to sacred places(pilgrimages) and bathing in the rivers for purification of soul etc.

2. Gian-Marg:- When Karm-Kaand couldn't satisfy the inner urge of human nature for mental peace, then Gian(knowledge) came into existence. In Gian Marg, argument, rationality, logic, method, and discussions also came into play. It resulted in the production of Six Shastras(scriptures)and Upanishads. During this time period, seeking spiritual knowledge was considered the means of achieving salvation. But achieving pure knowledge also couldn't pacify human thirst for liberation of the soul and console the wandering mind. Bhai Gurdas ji has stated in his vaar 1st pauri 11 as:-

tripati n aavee vaydi madi aganee andari tapati tapaaiaa

Churning of the Vedas could not obtain peace for him and he started scorching one and all in the heat of his ego.

3. Yog Darshan:- Yog Darshan came into being when Karam Kaand and Gian Marg couldn't satisfy the human mind. It rather increased lust for Maya(wealth) and material gains. Yog is based on the principle "Yogus Chit Vidi Nirod(Go against the dreams of mind)". If the mind demands food, then starve it. If it wants cold atmosphere, then put it into a warm environment. If it demands warmth, put it under a constant stream of cold water. Go against the wish of the mind and suppress it. If the mind does

not want to leave the materialistic world then force it to leave the home, family and every attachment to children and relatives. It was dependant on trying to stabilize and pacify the mind through yoga. The chief advocate of this doctrine are yogi's like Mashandar, Gorakh, Loharipa, Bharthari including 84 Sidhs.

The fifth Nanak, Guru Arjun Dev ji has described in detail about the above mentioned Karam Kaand in Sri Guru Granth Sahib ji in Raag Sorath on page 641 in the form of an Ashtpadi. Guru ji has clearly showed us a way to liberate from the attachment of maya. On page 641 it states as:-

paath parhi-o ar bayd beechaari-o nival bhu-angam saaDhay.

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath.

panch janaa si-o sang na chhutki-o aDhik aha^N-buDh baaDhay.

But they cannot escape from the company of the five passions; they are increasingly bound to egotism.

pi-aaray in biDh milan na jaa-ee mai kee-ay karam anaykaa.

O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times.

haar pari-o su-aamee kai du-aarai deejai buDh bibaykaa.

I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect.

mon bha-i-o karpaatee rahi-o nagan firi-o ban maahee.

One may remain silent and use his hands as begging bowls, and wander naked in the forest.

tat tirath sabh Dhartee bharmi-o dubiDhaa chhutkai naahee.

He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him.

man kaamnaa tirath jaa-ay basi-o sir karvat Dharaa-ay.

His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off;

man kee mail na utrai ih biDh jay lakh jatan karaa-ay.

but this will not cause the filth of his mind to depart, even though he may make thousands of efforts.

kanik kaaminee haivar gaivar baho biDh daan daataaraa.

He may give gifts of all sorts - gold, women, horses and elephants.

ann bastar bhoom bauh arpay nah milee-ai har du-aaraa.

He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door.

poojaa archaa bandan dand-ut khat karmaa rat rahtaaa.

He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals.

hau hau karat banDhan meh pari-aa nah milee-ai ih jugtaaa.

He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices.

jog siDh aasanu chauraaseeh ay bhee kar kar rahi-aa.

He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these.

vadee aarjaa fir fir janmai har sio sung na gahi-aa.

He lives a long life, but is reincarnated again and again; he has not met with the Lord.

raaj leelaa raajan kee rachnaa kari-aa hukam afaaraa.

He may enjoy princely pleasures, and regal pomp and ceremony, and issue unchallenged commands.

sayj sohnee chandan cho-aa narak ghor kaa du-aaraa.

He may lie on beautiful beds, perfumed with sandalwood oil, but this will led him only to the gates of the most horrible hell.

har keerat saaDhsangat hai sir karman kai karmaa.

Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions.

kaho Nanak tis bha-i-o paraapat jis purab likhay kaa lehnaa.

Says Nanak, he alone obtains it, who is pre-destined to receive it.

tayro sayvak ih rang mataaa.

Your slave is intoxicated with this Love of Yours.

bha-i-o kirpaal deen dukh bhanjan har har keertan ih man rataaa. rahaa-o doojaa.

The Destroyer of the pains of the poor has become merciful to me, and this mind is imbued with the Praises of the Lord, Har, Har. ||Second Pause

How can the wandering mind be stopped? Satguru ji has explained this in the last lines of the shabad. The real pleasure, eternal truth and bliss can be achieved only by singing the praise of the Lord in a congregation(Sangat). Only then can one get liberation from the constant deviation of mind.

Swami Ramanand ji was a very thoughtful and broad minded personality. He considered the entire humanity as the offspring of one God and gave it freedom to meditate. The faithful followers of Vaishnavism opposed him a lot but they couldn't stand before him as his Guru Swami Raghavnand was very pleased with his pious actions and meditation. He even allowed him to start his own separate institution.

So a separate institution headed by Swami Ramanand ji came into existence at Panch-Ganga(Kashi, Banaras). His students are known as Rama Nandi, Ramvat or Vairagi. His leading thought was that if a person is born in a low caste and he meditates on God's name daily, he is much better than a Brahmin(high caste), who believes in Karam Kaand and does not meditate.

Swami Ramanand ji brought name and fame not only to Bhagti movement but he also revealed the place of meditation of Kapil Muni ji who was the author of Shankh Shastra. The vast vision and broad concept of his ideology is clear from the shabad which is preserved by Great Guru Arjun Dev ji in Sri Guru Granth Sahib ji on page 1195. The summary of this shabad runs as follows:-

" O brother! Now where should I go, when Almighty God has gracefully adorned and dwelt in my heart. With his blessings, all of my scattered thoughts have come to an end. Now my mind does not wander around any more. It is disabled now.

"Before this state of mind, the idea of going to Thakur Duara (Temple) and worshipping God there came to my mind. I collected all the necessary articles (Chandan, Atar) for the worship. After collecting all the items, a sudden and drastic change overwhelmed me with the grace of God. The voice of my conscience moved through my heart asking me, 'Does Almighty God live in a Thakur Dwarah. At the same time, my Guru showed me that God was residing in my heart. Now it doesn't matter where I go, Thakur Dwarah or religious place; I see only stones or water in one form or the other. As God is everywhere, So there is no particular

place or an idol where God can be worshipped. I have explored all the religions and books. I should go to the temples only if God is not present here where I am right now. God is omnipresent. O My great Guru! I can sacrifice my life for you. You have cleared all my doubts and illusions. I Ramanand meditate and recite the Naam of that God who destroys millions of sins and evils."

Such was the divine sight with which he was blessed with. His written shabad shows the spiritual status attained by him. As stated on page 1195:-

kaṭ jaa-ee-ai ray ghar laago rung.
Where should I go? My home is filled with bliss.

mayraa chit na chalai man bha-i-o pung.
My consciousness does not go out wandering. My mind has become crippled.

ayk divas man bha-ee umang.
One day, a desire welled up in my mind.

ghas chandan cho-aa bauh suganDh.
I ground up sandalwood, along with several fragrant oil
poojan chaalee brahm thaa-ay.
I went to God's place, and worshipped Him there.

so brahm baṭaa-i-o gur man hee maahi.
That God showed me the Guru, within my own mind.
jahaa jaa-ee-ai tah jal pakhaan.
Wherever I go, I find water and stones.

too poor rahi-o hai sabh samaan.
You are totally pervading and permeating in all.
bayḍ puraan sabh daykhay jo-ay.
I have searched through all the Vedas and the Puraanas.

oohaa^N ta-o jaa-ee-ai ja-o ee^N na ho-ay.
I would go there, only if the Lord were not here.

satgur mai balihaaree tor.
I am a sacrifice to You, O my True Guru.

jin sakal bikal bharam kaatay mor.
You have cut through all my confusion and doubt.
Ramanand swami ramat brahm.
Raamaanand's Lord and Master is the All-pervading Lord God.
gur kaa sabad kaatai kot karam.
The Word of the Guru's Shabad eradicates the karma of millions of past actions.

After seeing the vision of omnipresent God, preaching the omnipotence of Almighty, inspiring others to worship the oneness of God, Swami Ramanand ji left for his heavenly abode in the year 1467 after reaching the age of 101 years at his birth place Kashi. His memorial is built on the bank of a river Gange at Panchghat. As stated on page 695:-

raamaa bhagat Ramanand jaanai.
Raamaanand knows the devotional worship of the Lord.
pooran parmaanand bakhaanai.
He says that the Lord is all-pervading, the embodiment of supreme joy.

Bhagat Jai Dev ji

Details of life

Name:- Sri Pardharmirak

Popular Name:- Sri Jai Dev ji

Birth:- 1201 A. D.

Father's name:- Sri Bhoj Dev ji

Mother's name:- Sri Ram Devi ji(Bam Devi ji)

Place of Birth:- Village Kantooli, Distt. Bir Bhoom India

Wife's name:- Padma Vati

Writings:- 1. Darshan Raghav 2. Geet Gobinday 3. Chander Lok

Education:- Sanskrit, Prakrit, Sant Bhakha

Bani registered in Sri Guru Granth Sahib ji:- one shabads in Rag Gujri on

Page 526, Second shabad in Rag Maroo on page 1106

Reputation:- All over India, especially from Punjab to Bengal,
Orissa,Andhra Pardesh

Heavenly Departure:- 1273 A. D.

Main Teachings:- Avoiding Pride and egoism, leaving traditional Karam Kaand (Ritualism), Almighty God can be achieved through meditation of one and only one form of Akaal Purakh(timeless entity)

Bhagat Jai Dev ji

The former name of Bhagat Jai Dev ji was Pardharmic. He was born in Bengal in the year 1201 at village Kantooli. His father was Sri Bhoj Dev and mother Srimati Rama Devi(Bam Devi). He was an extra-ordinarily intelligent child.

His parents were disciples of Lord Krishna, so he inherited a religious atmosphere at home. He used to go to temple with his parents and involve himself in worship. The feelings of devotional love , penance and meditation developed spontaneously in his mind. His father sent him to study Sanskrit and Prakrit language with a scholar Pandit (Brahmin). He was still in his childhood when he lost his parents. The yearning desire to see Almighty God increased further with the tragedy of his parents , who were very dear to him.

One more powerful incident happened in his life. His father's friend whose name was Niranjan took control of the family property deceitfully. This property was to be inherited by Jai Dev. Jai Dev was shocked by this event. He was deeply affected by how a friend of his father would cheat him. He was saddened with the behavior of worldly people. He was overwhelmed by the feeling that the friend of his father who was supposed to give him shelter and protection in the absence of his father had taken over his entire property. As Guru Nanak Dev ji has stated in his Bani that,"Dukh Daroo Sukh Roag bhayia (sometimes pain acts as a medicine and changes the life of a person). The tragic death of his parents and on top of it his property taken away by his father's friend, helped Jai Dev ji to move in the direction of God's meditation. He wrote so many devotional songs in the praise of Almighty in a considerate mood and sang these hymns day and night. Who ever heard his hymns was impressed.

Apart from being totally engrossed in God's meditation, he had become a scholar of Sanskrit, Prakrit language and Sant Bhakha and his

reputation as a scholar and saint spread all over the country. The King of Bengal of that time period, Lachhman Sasin ji was much impressed with his meditation, poetry and education. He approached Jai Dev ji and appointed him as his royal poet giving him the title of Rattan (Ruby). He was married to srimati Padmavati by this time. He fulfilled his duties towards family life as well as writing devotional songs at the same time. He wrote three great books which were Darpan Raghav, Geet Gobinde and Chander Lok. These writings were very popular in Bengal and far away villages of other states. His wife too sang the hymns written by him in a very melodious tone and attracted his gratitude.

Bhagat Jai Dev ji spent some time in the service of King Lachhman Sen but his soul did not like burden of any kind. He wanted to lead an independent, free life so he left the King's service and went to the forest without telling his wife. He used to write and sing praises of Lord Krishna. One time while he was writing His famous book 'Geet Gobinday', he was held up in such a dilemma that he didn't know what to write and what not to write. The whole day was wasted in these to and fro thoughts. He went to take a bath in the stream flowing close by. During his bath, a strange thing happened. Almighty God appeared in his own form and wrote the line on which Jai Dev ji was held up. After returning from taking a bath, when he opened the book to write the incomplete line, he found out that line had already been written. He was shocked but at the same time ego overpowered him. A thought overwhelmed him that the songs written by him are liked by God so much that He Himself appeared and completed his incomplete song. As stated in Gurbani , " Har Jio Ahankar Na Bhavee Ved Kook Sunaveh" (even the Vedas proclaim that ego is unacceptable to God). In order to rectify Bhagat ji's ego, Almighty God played a wonderful trick. Which ever tree Jai Dev looked at, the entire Geet Gobinday Granth was written on every leaf of that tree. Jai Dev ji's pride vanished. He begged for forgiveness from God. After this incidence, his love, devotion, and unselfish feelings toward God increased. Bhai Gurdas ji mentions all this in vaar 10 pauri 10 as:-

praym bhagat jaidayo kari geet govind sehaj dhun gaavai

Getting immersed in the loving devotion, the devotee Jaidev would sing the songs of the Lord (Govind).

leelaa chalit vakhaanadaa antarajaamee thakur bhaavai

He would describe the glorious feats accomplished by God and was greatly loved by him.

akhar iku n aavarhai pusatak bannhi sandhiaa kar aavai

He (Jaidev) knew no word and hence binding his book would return home in the evening.

gun nidhaan ghar aai kai bhagat roop likhi laykh banaavai

God, the repository of all virtues in the form of the devotee Himself wrote all the songs for him

akhar parhhi parateeti kar ho-ay visamaad n ang samaavai

Jaidev would get elated seeing and reading those words.

vaykhai jaai ujaarh vich birakh iku aacharaj suhaavai

Jaidev saw a wonderful tree in the deep forest.

geet govind sanpoorano pat pat likhiaa ant n paavai

Each and every leaf had the songs of the Lord Govind written on it.

He could not understand this mystery.

Bhagat hayti paragaas kar hoi daiaalu milai gal laavai

Due to the love for the devotee, God embraced him in person.

Sant anat n bhaydu ganaavai

God and saint have no veil in between

.He was always cautious against the evil of egoism because he did not want it to cling to him again. He didn't sit under any tree for long just in

case its thick shade might become a source of attachment for him. He always tried to become attached to God only. Anything which deviated his mind from the love and meditation of God, he would avoid it right there and then. Many examples of miracles in his life are narrated in "Bhagat Mall". They show how attached he was to God.

In the last years of his life, he stayed at Kenduli, his birth place. The river Ganga flowed at a far off distance from his place. Bhagat ji had promised to take a holy dip in the Ganga daily. One day he heard a Cosmic voice from heaven directing him, "Bhagat Jai Dev! You better take a holy dip in Ganga in your inner vision only. It will not affect your promise." But Bhagat ji didn't accept it from within his heart. Strange are the miracles of God, the river Ganga got flooded and it created a new course flowing near the birth place of Bhagat ji. So God helped his true disciple to keep his promise throughout his life. Such mysterious ways of Almighty are known only to spiritual personalities. People with rational attitude of life are unable to understand such devotional actions. On the contrary even the real things happening seem to be unreal and self made.

His two shabads are entered in Sri Guru Granth Sahib ji by Sri Guru Arjun Dev ji, one is on page 526 and the other one is on 1106. The first shabad contains five couplets. In the first couplet, knowledge and greatness of God are described. The origin of everything is God, who is the Greatest and beyond praise. God is everywhere in the form of truth, beauty and justice. He is the complete embodiment of love, away from the influence of maya (wealth). He cannot be described completely in words. He is beyond imagination. He is everywhere.

Bhagat ji in the next two couplets describe the importance of naam of God that, "O Brother! The name God has captivated everything and is a pure nectar. It should be recited daily. The fear of birth and death is liberated with naam meditation. The misery of old age, unexpected, and undesired events do not give you grief. O Brother! If you want to conquer the angel of death, then indulge in simran(pray) and adopt noble deeds.

God is eternal in the past, present and future. He is indestructible and a complete form of divine bliss.

In the third couplet Bhagat ji focuses our attention on the things which should be avoided such as greed, adultery, grabbing or stealing someone else's wealth, all bad habits and evil deeds which are against the religious way of life and then take the shelter of God.

In the fourth couplet Bhagat ji talks about the disciples of God who by virtue of their meditation become recipients of noble living. They don't need methods of yoga. These Holy souls don't need any donation and devotional performance.

In the fifth couplet he says, " O mortal ! You should recite God's name (Gobind's) name only. All the miraculous powers are gained by constant recitation of God's name." When Bhagat ji narrates his own life experience he says, " I Jaidev have left all the shelters and came only in the shelter of God, who was, who is and who will be there for ever for me. He is the rescuer of all." Now let us take a look at the original text form of the poetry of this highly devotional and top scholar saint Bhagat Jai Dev ji. As stated on page 526 of Sri Guru Granth Sahib ji:-

parmaad purakhmanopima^N sat aad bhaav rata^N.

In the very beginning, was the Primal Lord, unrivalled, the Lover of Truth and other virtues.

parmad-bhuta^N parkarit para^N jadchint sarab gata^N.

He is absolutely wonderful, transcending creation; remembering Him, all are emancipated.

kayval raam naam manorma^N.

Dwell only upon the beautiful Name of the Lord,

bad amrit tat ma-i-a^N.

the embodiment of ambrosial nectar and reality.

na danot jasmarnayn janam jaraaDh maran bha-i-a^N.

Remembering Him in meditation, the fear of birth, old age and death will not trouble you.

ichhas jamaad paraabh-ya^N jas savast sukariṭ kirt-a^N.

If you desire to escape the fear of the Messenger of Death, then praise the Lord joyfully, and do good deeds.

bhav bhoot bhaav sam-bi-yam parma^N parsanmida^N.

In the past, present and future, He is always the same; He is the embodiment of supreme bliss.

lobhaad darisat par gariha^N jadibiDh aacharna^N.

If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women.

taj sakal duhkarit durmatee bhaj chakarDhar sarna^N.

Renounce all evil actions and evil inclinations, and hurry to the Sanctuary of the Lord.

har bhagat nij nihkayvlaa rid karmana^N bachsaa.

Worship the immaculate Lord, in thought, word and deed.

jogayn ki^N jagayn ki^N daadayn ki^N tapsaa.

What is the good of practicing Yoga, giving feasts and charity, and practicing penance?

gobind gobindayṭ jap nar sakal siDh pada^N.

Meditate on the Lord of the Universe, the Lord of the Universe, O man; He is the source of all the spiritual powers of the Siddhas.

jaidayv aa-i-o tas safuta^N bhav bhoot sarab gata^N.

Jai Dayv has openly come to Him; He is the salvation of all, in the past, present and future.

As written earlier, Bhagat Jai Dev ji and his wife Padmavati had come to their native village in the last years of his life. At this place he left for heavenly abode while meditating and reciting God's name in the year 1273 A.D. He reached the last stage of meditation and merged with the Almighty as water mingles with water.

Bhagat Parmanand ji

Details of life

Name:- Sri Parmanand ji

Birth:- 1483 A.D.

Father's name / Mother's name:- Information not available

Place of Birth:- Village Barsi, Distt. Sholapur(Maharashtra, India)

Wife's name:- Information not available

Bani Registered in Sri Guru Granth Sahib ji:- one shabad in Raag Sarang

Page1253

Other poetic work:- Parmanand Sagar

Education:- Scholar of Sanskrit, Brij and Hindi

Heavenly departure:- 1593 A.D.

Total age:- 110 years

Principal Teachings:- The full benefit of the religious book is achieved only when its theory is put into practice into daily life. If we don't abandon bad deeds ,then there is no use of reading or listening to religious scriptures.

Bhagat Parmanand ji

Bhagat Parmanand ji was born in the same village where Bhai Tirlochan ji was born and this village was; Baarsi Distt. Sholapur (Rajasthan, India). He was born in the year 1483 A.D. in the house of a Brahmin. Some historians believe that he was born in Kanauj.

He was very intelligent since childhood. He became expert in the languages of Sanskrit, Brij and Hindi in a very short time. He was not only a scholar, poet and musician of high level, but a composer of poems on the topic of devotion and meditation. Moreover he used to sing these poems in a very melodious style and ascetic manner. He led a very peaceful religious life.

His poems are available in the book "Parmanand Sagar". He was born in the fifteenth century when Bhagti movement was at its climax. He received religious education from Swami Valabhacharya, a disciple of Lord Vishnu. Swami Valabhacharya was a follower of pure Advetvad which means that God is one. Maya(wealth) is produced by his power which is not real energy. Without the grace of God, knowledge can not be gained. The only way of salvation is devotional meditation. When a mortal is free from the links of maya then he mingles himself with his pure origin which is Almighty God. Valabhacharya'a disciples wore a rosary(string of beads used in prayers) of Tulsi(plant considered sacred in Hindu religion) and applied a saffron(orange color powder) print on the forehead. This sect established its throne in Gukal(U.P. India)

The teachings and company of Swami Valabhacharya awakened the hidden prior strength of Bhagat Parmanand ji. Initially, he was a disciple of Lord Krishna. But he stopped idol worship of Krishna and started worshipping one omnipotent and ever prevailing God.

Everyone bows his head out of respect to the efforts, intellect and devotion of Bhagat ji. He used to salute his deity by completely lying down

on the ground about seven hundred times daily. Some people called him Sarang or Chatrik because his uttered words had pangs of separation like that of a rain bird(papiha).

Only one shabad of Bhagat Parmanand ji is registered in Sri Guru Granth Sahib ji in Raag Sarang in which he narrated the bare truth. He says,"O man! What have you gained after studying Vedas, Purans and Shastras? According to their teachings you have not meditated on the eternal God. Neither have you met the demands of any needy person nor have you donated anything out of your earnings."

"O man! No doubt you have listened to the religious scriptures, but you couldn't control the lust for sex. You also have not controlled your temper and desire for money. The organs(ear and mouth) which you have used to listen and pronounce religious scriptures are being used for listening to bad words and talking bad about other people. You are wasting your time entirely.

"You rob a traveler and steal money from people's home to pay for your loan. All the actions which the religious scriptures have banned, you are doing. You will be dishonored in heaven.

Finally, Bhagat ji emphasizes very strongly," O man! After reading and listening to the religious books, compassion has not developed in your heart. You have not stopped violence. For the improvement of your life you were to do simran(pray) and meditate among the holy congregation, but you didn't do that. Then what is the use of reading all those religious scriptures. As stated on page 1253:-

tai nar ki-aa puraan sun keena.

So what have you accomplished by listening to the Puraanas?

anpaavnee bhagat nahee upjee bhookhai daan na deena.

Faithful devotion has not welled up within you, and you have not been inspired to give to the hungry.

kaam na bisri-o kroDh na bisri-o lobh na chhooti-o dayvaa.

You have not forgotten sexual desire, and you have not forgotten anger; greed has not left you either.

par ningdaa mukh tay nahee chhootee nifal bha-ee sabh sayvaa.

Your mouth has not stopped slandering and gossiping about others. Your service is useless and fruitless.

baat paar ghar moos biraano payt bharai apraaDhee.

By breaking into the houses of others and robbing them, you fill your belly, you sinner.

jihi parlok jaa-ay apkeerat so-ee abidi-aa saaDhee.

But when you go to the world beyond, your guilt will be well known, by the acts of ignorance which you committed.

hinsaa ta-o man tay nahee chhootee jee-a da-i-aa nahee paalee.

Cruelty has not left your mind; you have not cherished kindness for other living beings.

parmaanand saadh sangat mil katha punee na chaalee.

Parmaanand has joined the Saadh Sangat, the Company of the Holy. Why have you not followed the sacred teachings?

Singing the praises of omnipresent, formless Almighty God, guiding others to follow the path of devotion and encouraging meditation to achieve harmony with the Creator, Bhagat Parmanand ji took his last breath at the age of 110 years in the year 1593 A. D. His teachings still continue to guide and inspire so many stray people. His message to these people was that reading and listening to the religious scriptures was useful if they put the knowledge into practical life. But on the other hand, if a person keeps on reading and listening to the religious books and at the same time is engaging himself in all kinds of bad deeds which the scriptures have banned him to do then as it is stated on page 655:-

kya parhee-ai ki-aa gunee-ai.

What use is it to read, and what use is it to study?

kya bayd puraanaa^N sunee-ai.

What use is it to listen to the Vedas and the Puraanas?

parhay sunay ki-aa ho-ee.

What use is reading and listening,

jau sehaj na mili-o so-ee.

if celestial peace is not attained

The direction and guidance obtained from the religious books should be used to improve one's life only then can we become acceptable in the court of Lord. Without its practical application, it is as stated on page 836:-

kahai prabh avar avar kichh keejai sabh baad seegaar fokat fokat-ee-aa.

If God says one thing, and the soul-bride does something else, then all her decorations are useless and false.

kee-o seegaar milan kai taa-ee prabh lee-o suhaagan thook mukh pa-ee-aa.

She may adorn herself to meet her Husband Lord, but still, only the virtuous soul-bride meets God, and the other's face is spat upon.

Human life is very valuable. It should not be used to perform baseless rituals. We should not invite ridicule and be spat at due to our baseless character. On the contrary we must become respected and recognized here in this world and the next world by living a life based on noble actions and deeds.

Bhagat Soor Das ji

Details of Life

Name:- Madan Mohan

Popular name:- Bhagat Soor Das ji

Birth:- 1529 A.D.

Birth Place:- Kashi(Banaras)

Father' s name:- Pandit Ravidas ji

Mother's name, wife's name:- information not available

Education:- Famous scholar of Sanskrit, Hindi, Sant Bhakha and music

Writings:- Sur –Sagar Granth

Profession:- Ruler of Sandila

Emperorship:- Akbar the great

Bani registered in Sri Guru Granth Sahib:- one line on page 1253

Heavenly Departure:- information not available

Principal Teachings:- One must not keep company of an atheist. Almighty God can be met through surrender

Bhagat Soor Das ji

Bhagat Soor Das ji was born in the year 1529 at Kashi(Banaras) in the house of Brahmin Pandit Ravidas ji. His family named him Madan Mohan out of love. He was very intelligent ever since he was a child. His father arranged better and higher education for him. He became a great scholar of Sanskrit, Hindi, Sant Bhakha and Persian in a very short period of time. He also used to write poetry, which he turned into beautiful composition of devotional music and sang. When he used to sing devotional hymns in a deep ascetic mood, the listeners were spell bound.

His reputation as a scholar spread everywhere very quickly. The emperor Akbar appointed him on a good post in his royal court keeping in mind his good reputation. His honesty and modesty pleased the King, who promoted him to be the ruler of Sandila after a short period of time.

Bhagat ji got spiritual education from Swami Valabhacharya. He was a disciple of Lord Krishna. He started his meditation with the worship of Lord Krishna, but with passing of the time, as his meditation became more intense and deeper, his realization became introverted. He started to worship all-pervading Almighty and merged with him.

The omnipresent God of Bhagat Soor Das ji can be well imagined from one of the incidences of his life. When Bhagat ji became blind and had difficulty in his activities, God Almighty always stood by him. Whenever he traveled, he always felt that someone was holding his hand and guiding him. Once he was going to Mathura, when that invisible force took his hand from Bhagat ji's grip and stood at a distance. Bhagat Soor Das ji felt that someone who let go Bhagat ji's grip was standing at a distance and smiling.

Bhagat ji made a touching remark,"No doubt you have taken your hand back and let go of my grip, but can you go out of my heart?". Such was the love and firm belief of Bhagat ji for his Lord.

When he was the ruler of Sandila, he ran his administration with deep understanding and honesty. He always helped the deserving needy. General public also thought of him as their Messiah(helper at every place). But as we know there are always some evil and awful people who can't tolerate the thriving reputation of a noble personality and don't want to help the poor people. These evil people are always seeking an opportunity to harm and defame the noble person's achievements.

Some of these evil people started complaining to the King. They instigated the complaint that Soor Das ji was trying to misuse and spend the royal treasure for personal gain. They wanted the king to check his accounts and fire him from his job.

The king sent a message to Bhagat ji to check his accounts with the royal officers. His account did not match with the royal treasury, so it was suspected that he caused a loss to the royal treasury. So he was put in jail. While spending his time in jail, he didn't lose his mental well-being. He considered sorrows and pleasures as same, which meant none of them bothered him nor pleased him. He continued his meditation of God as usual. He would sing the devotional hymns with deep concentration in his melodious voice.

Once Emperor Akbar happened to pass by his cell in the prison and he overheard his melodious, melancholic voice drenched in dedication and devotion. He ordered the release of Bhagat ji immediately and ordered him to come to the royal court next day. The king offered to include him in his royal poets in the court but Bhagat ji requested," O King of kings! Now I would never be in the service of another human being. Almighty God, who has given me this beautiful body and so many blessings, I will only serve Him now" Akbar was pleased and granted him leave. Bhagat ji left his home, village, area and everything and went to the forest. He would write songs in praise of Lord Krishna and sing them all day long. He would go to the village or some city to satisfy his need for food and other things. Time kept passing by smoothly.

As God, the creator is the strongest, so is His maya. Only a rare lucky person can save himself with the grace of Almighty God from the sensual sphere of maya. Once Bhagat ji went to a village for food and he saw the beautiful lady of the house. The beauty of that lady fascinated Bhagat ji. He was about to do something foolish when God Almighty saved him from the effect of maya. Guru Arjun Dev ji has stated on page403:-

nimakh kaam su-aad kaaran kot dinas dukh paavahi.

For a moment of sexual pleasure, you shall suffer in pain for millions of days.

gharee muhaṭ rung maaneh fir bauhur bauhur pachhutaavahi.

For an instant, you may savor pleasure, but afterwards, you shall regret it, again and again.

The results of short-term pleasures overpowered his mind and saved him from committing a sin. When he was totally free from the influence of Maya, then he thought about the incidence about the lady and said," Today the beauty of this lady has influenced me to do bad deeds, in the future some more beautiful ladies can influence me with their dazzling beauty to commit a crime. Why don't I shut the doors (eyes) through which these beautiful sights come and make me do evil deeds?" Under the influence of these ideals, he pushed red-hot iron rods into his eyes so that he became blind and was unable to see the outside world. Thus he became Soor Das or 'Blind'. Now he always recited and meditated God's name from the core of his heart. His exceptionally sad couplets are preserved in the famous book "Sur-Sagar Granth" but in Guru Granth Sahib ji Guru Arjun Dev ji entered only one line on page 1253 and the rest of the Shabad is completed by Guru Arjun Dev ji and dedicated as a token of love to Bhagat Sur Das ji as a Siropa. On page 1253 it states as:

chhaad man har bimukhan ko sung.

O mind, do not even associate with those who have turned their backs on the Lord.har kay sung basay har lok.

The people of the Lord dwell with the Lord.

tan man arap sarbas sabh arpi-o anadh sahj Dhun jhok.

They dedicate their minds and bodies to Him; they dedicate everything to Him. They are intoxicated with the celestial melody of intuitive ecstasy.

darsan paykh bha-ay nirbikha-ee paa-ay hai saglay thok.

Gazing upon the Blessed Vision of the Lord's Darshan, they are cleansed of corruption. They obtain absolutely everything.

aan basath si-o kaaj na kachhoo-ai sundar badan alok.

They have nothing to do with anything else; they gaze on the beautiful Face of God.

si-aam sundar taj aan jo chaahath ji-o kustee tan jok.

But one who forsakes the elegantly beautiful Lord, and harbors desire for anything else, is like a leech on the body of a leper.

soordaas man parabh hath leeno deenoo ih parlok.

Says Sur Daas, God has taken my mind in His Hands. He has blessed me with the world beyond.

The Shabad stated by Bhagat Soor Das ji is written in Sur Sagar Granth as:-

Shaad mun Har bimukhan ko sang

Ja kay milay kbudh upjut parat bhajan mobhang

Kanga kaha Kapoor charavat suan navavay gung

Khar kao kaha Agurja laypun markut bhookhan ang

Patat pakhan baan nahi baydhay retay bh-ay nikhang

Soor Das ji closed his external eyes but Almighty God with his grace opened his internal eyes. The one line written in Sri Guru Granth Sahib ji is constantly inspiring the curious learners to avoid the company of an atheist. To what extent can a person who turns away from God be dirty and despicable can be asked from Bhai Gurdas ji who wrote in his vaar 34 pauri 16 as:-

baamhan gaanee vans ghaat aparaadh karaaray

(It is said that) The killing of brahmin, cow and the man of one's own family is a deadly sin.

mad pee jooay khaylday johan par naaray

The drunkards gamble and look at the wives of others.

muhan paraaee Lashmee thug chor chagaaray

The thieves and decoits loot other's wealth.

visaas dhrohee akiratghan paapee hatiaara

These all are treacherous, ungrateful, sinners and killers.

lakh karorhee jorheean an-ganat apaaray

If such persons are gathered in infinite number;

Ikat Looi n pujanee baymukh gurdwaaray

even they all are not equal to the single hair of the apostate

.Sri Guru Arjun Dev ji has directed us to save ourselves from the company of an Apostate with prayers to God only. As he states on page 535:-

maaga-o daan kirpaal kirpaa niDh mayraa mukh saakat sang na jutsee ray.

I beg this blessing of You, O Merciful Lord, ocean of mercy - please, don't bring me face to face with the faithless cynics.

Singing the praise of Lord, enshrined God in his heart, Bhagat Soor Das ji left this mortal world and became an inhabitant of Lord's palace. His last memorial is near Kashi in the form of a Samadhi (burial place). Due to the Bani and meditation of God Almighty Bhagat ji is immortal.

Bhagat Sain ji

Details of life

Name:- Sri Sain ji

Birth:- 1390 A.D.

Father's name:- Sri Mukand Rai ji

Mother's name:- Srimati Jivni ji

Wife's name:- Srimati Sulakhani ji

Children:- information not available

Birth place:- Village Sohal Thathian (Distt. Amritsar)

Profession:- Nai(Barber) in the royal court of Bandhwa Garh

Religious instructions:- Bhagat Kabir ji, Ravidas ji

Bani registered in Sri Guru Granth Sahib ji:- one shabad

Heavenly departure:- 1440 A.D.

Total Age:- 50 years

Principal Teachings:- God does not like exhibition. To please God, inner true love and high degree of devotional meditation is required

Bhagat Sain ji

According to the order of Guru Nanak Dev ji, no body asks about Ghee (melted butter) and silk that who made the silk and which person, of what caste made the butter. Everybody uses both of these things considering them to be pious, no body says they are defiled. As musk, saffron flower and gold are used for beautifying the body by everyone and loved by everyone, no body asks whether a low caste person has touched it or not. All of these things are respected as noble items. Similarly a true devotee of Almighty God may be of any caste, class or family, they are respected and recognized by all. Sahib Guru Nanak Dev ji has ordered on page721 as:-

kaysar kusam mirgamai harṇaa sarab sareeree charḥ^Hṇaa.

Saffron, flowers, musk oil and gold embellish the bodies of all.

chandan bhagṭaa joṭ inayhee sarbay parmāl karnaa.

The Lord's devotees are like sandalwood, which imparts its fragrance to everyone.

ghi-a pat bhā^Ndaa kahai na ko-ay.

No one says that ghee or silk are polluted.

aisaa bhagatṭ varan meh ho-ay.

Such is the Lord's devotee, no matter what his social status is.

Bhagat Sain ji was born in a low caste just like Baba Kabir ji and Baba Nam Dev ji. Bhagat Sain ji was a naa-ee(barber) whose main job was to serve the master, to convey messages between families, to cut the nails of the members of a family and to clean their ears too.

Sain ji was born in the village Sohal Thathian(Amritsar) in the house of Sri Mukand Rai ji and Srimati Jivani ji in the year 1390 A.D. In some books his birth place is recorded as Bandhwa Garh because he was in the royal court of King of Riva. Punjab government has celebrated his 654th birthday with great pomp and show at his village Sohal on 6-12-1997. A beautiful Gurdwara and a Sarovar has been built in his memory. Some records show his birth in 1334 A. D.

The good karma of past deeds of Bhagat Sain ji were very noble and were eager to reveal their fruit. He was always interested in God Almighty ever since he was a child. Even during his duty, he continued doing his simran(pray). During that time period , Bhai Ramanand ji was one of the famous advocates of Bhagti movement, so Bhagat Sain ji got his religious instruction from Bhagat Ramanand ji.

Due to some reason, he went to his aunt (dad's sister) Devi at Lahore. He was married to Bibi Sulakhni ji, daughter of Sri jaj kharh. He was blessed with a son whose information is not available. He came to Delhi from Lahore in search of a job. After staying for sometime in Delhi, he went to a town called Riva. He got the job of an attendant in the court of a king. He served the king with honesty and sincerely, thinking of him as his Master. He was never negligent in his duty.

During this time, he was at the prime of his youth both physically and spiritually. After his duty was over, he spent almost his entire time in meditation of God. So many people often paid visits to him to get some spiritual blessings. He would serve saints and noble personalities with great love and respect. He would arrange meetings and discussions with spiritually worthy people to get divine boons.

Bhai Gurdas ji in his vaars has described a special incident of Bhagat ji's life indicating how God Almighty protects his true devotees. After reading it one can learn about Bhagat ji's spiritual level and at the same time it comes to surface how the Creator Himself protects His noble souls. Sri Guru Arjun Dev ji states on page783 as:-

sanṭaa kay kaaraj aap khalo-i-aa har kamm karaavan aa-i-aa raam.
The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks.

And on page 403 :-

apunay sayvak kee aapay raakhai aapay naam japaavai.
He Himself preserves His servants; He causes them to chant His Name.

jah jah kaaj kirat sayvak kee tahaa tahaa uth Dhaavai.

Wherever the business and affairs of His servants are, there the Lord hurries to be.

Bhai Gurdas ji writes that due to Naam Recitation, the reputation of Bhagat Kabir ji spread all over the world. After hearing about his reputation Bhagat Sain ji took religious instructions from Ramanand Ji. Bhagat Sain ji would perform his duty at the king's palace during the day and at night he recited God Almighty's name. One day a group of Saints came to his home. He served them with love and respect. He offered them food. The Sadhu's recited and meditated God's name with full concentration all night long.

Sain Ji could not leave the Sadhu's and the congregation gathered at his house. He was so engrossed in their service that he forgot to go to his duty at King's palace. In order to save his devotee, God disguised Himself as Bhagat Sain ji and performed his duty at the palace so nicely that the king was very impressed and happy with his service.

The next day Sain ji offered food to the Sadhu and they left. After they left, the thought of absence from his duty came to his mind. He thought the king might punish him because he neglected his duty and was absent yesterday. Sain ji reached the royal court to beg pardon from the king in a state of embarrassment and repentance.

The king was sitting on his throne and saw Sain ji coming with folded hands. The King got up, took his robe off and put his royal robe around the neck of Sain ji and said, " Sain! You have captured me completely with your service. This royal robe, I give to you with pleasure."

After getting so much love and respect from the king, Sain ji got emotional and said, " Oh King ! I could not come to your service last night because a group of Sadhus came to my house. I spent one complete night and day with them and forgot to come to my duty. I came here to ask for forgiveness for my absence."

King said," You just left here after giving me great pleasure and comfort. You served me so well that all my miseries and pains have vanished."

Sain ji replied," O King ! You are lucky to have been served by God Almighty Himself in my disguise. Sir, God Almighty whose glimpses and touch are desired by Angels and others have served you. Really you are the blessed one."

The King touched Sain ji's feet, saying," If it is true Sain ji, then it is all due to your devotional meditation that I got the touch of God and His Glimpses in your form. I consider you my Guru starting from today. " Thus the Creator Showed clearly the greatness and reputation of his true devotee in the world. Even today the generations of that king accept generations of Sain ji as their Guru. Bhai Gurdas ji states in his vaar 10 pauri 16 as:-

sun partaap kabeer daa doojaa sikh hoaa sain naaee

Hearing of glory of Kabir, Sain also turned to be a disciple.

praym bhagati raatee karai bhalkay raaj duaaray jaaee

In the night he would immerse in loving devotion and in the morning he would serve at the door of the king.

aa-ay sant paraahunay keeratan hoaa raen sabaee

On one night some sadhus came to him and the whole night was spent in singing the Lord's praises

chhadi n sakai sant jan raaj duaari n sayv kamaaee

Sain could not leave company of the saints and consequently did not perform the king's service the following morning.

sain roopi hari jaai kai aaiaa raanay no reejhaee

God himself took the form of Sain. He served the king in such a way that the king was overjoyed.

saadh janaa no vidaa kari raaj duaari gaiaa saramaaee

Bidding farewell to the saints, Sain hesitantly arrived at the palace of the king.

raanay doorhaun sad-kai galhaun kavaai kholh painhaaee

The king From a distance the king called him nearby. He took off his own robes and offered them to Bhagat Sain.

vasi keetaa haun tudh aju bolai raajaa sunai lukaee

You have overpowered me', said the king and his words were heard by one and all.

pargat karai bhagat vad-ya-ee

God himself manifests the grandeur of the devotee.

Sri Guru Arjun Dev ji has ordered in Sri Guru Granth Sahib ji regarding Bhagat Sain ji in Aasa Raag that he who used to help other people recited God Almighty's name from the core of his heart. He became famous in this world and received high status of a Great Bhagat with the Grace of God. Guru Arjun dev ji states on page 487 as:-

sain naa-ee butkaaree-aa oh ghar ghar suni-aa.

Sain, the barber, the village drudge, became famous in each and every house.

hirday vasi-aa paarbrahm bhagtaa meh gani-aa.

The Supreme Lord God dwelled in his heart, and he was counted among the devotees.

There is only one shabad enshrined in Sri Guru Granth Sahib ji which shows his firm belief and deep concentration in meditation of God. Guru Arjun Dev ji states in Dhanasari Raag on page 695:-

Dhoop deep gharit saaj aartee.

With incense, lamps and ghee, I offer this lamp-lit worship service.

vaarnay jaa-o kamlaa pa_{tee}.

I am a sacrifice to the Lord of Lakshmi.

manglaa har manglaa. ni_t mangal raajaa raam raa-ay ko.

Hail to You, Lord, hail to You! Again and again, hail to You, Lord King, Ruler of all!

ootam dee-araa nirmal baatee.

Sublime is the lamp, and pure is the wick.

tuhee^N niranjan kamlaa paatee.

You are immaculate and pure, O Brilliant Lord of Wealth!

raamaa bhagat raamaanand jaanai.

Raamaanand knows the devotional worship of the Lord.

pooran parmaanand bakhaanai.

He says that the Lord is all-pervading, the embodiment of supreme joy.

madan moorat bhai taar gobinday.

The Lord of the world, of wondrous form, has carried me across the terrifying world-ocean.

sain bhanai bhaj parmaananday.

ays Sain, remember the Lord, the embodiment of supreme joy!

Pleased by his devotion, firmness and strong faith in God, Sri Guru Arjun Dev ji has titled the Bani of Bhagat Sain ji as "Sri Sain". Bhagat ji quit doing all the odd jobs of this world and started doing the real job of the true Lord. Almighty God who served in his place, disguised Himself as Bhagat ji , was revealed to the world by Bhagat ji through his tireless sermons which were full of compassion. While directing the poor, strayed people in the true direction, Sain ji inspired them to leave false rituals, irrational and hollow Karam Kaand and to meditate on God Almighty's name.

He left for his heavenly abode after enjoying recitation and meditation for fifty years of life in the year 1440 A.D. and mingled with God Almighty. As stated on page1106:-

naamdayv kabeer tilochan saDhnaa sain tarai.

Naam Dayv, Kabeer, Trilochan, Sadhana and Sain crossed over.

keh Ravid^aas sunho ray santaho har jee-o tay sabhai sarai. ||2||1||

Says Ravidas, listen, O Saints, through the Dear Lord, all is accomplished.

Bhai Mardaana ji

When we go through pages of history, there is no personality with the stature of Bhai Mardaana ji whose extremely dedicated , degree of sacrifice, contentment in the face of every obstacle, courageous man of his word and deeply faithful attendant character is unmatched. Bhai Mardaana ji is such a hallowed man who had the chance to accompany, to obey and listen to the blessed words, to follow like a shadow the Divine light in the form of Satguru Nanak Dev ji till the last breath of his life. Even shadows leave in the dark, but Bhai Mardaana ji stood by the embodiment of peace and divinity, Sri Guru Nanak Dev ji, through ups and downs of life. He followed Guru Nanak Dev ji through jungles, plains, mountains, deserts in rain, sun and stormy weather. He fearlessly accompanied Guru Nanak Dev ji when Satguru ji went to guide the evil people, thieves, robbers, cannibals and power crazed rulers of this world to the spiritual path of life. He tolerated the curses and blessings of different types of sadhu's, saints and yogis, faced the wrath filled words and punishments of kings, accepted the admonishments and abuse of religious and caste fanatics. He left his family bonds of affection and love. He spent his entire life without proper clothes, bedding and other creature comforts. He became a part of Guru Nanak Dev ji's pilgrimage of imparting peace to the distressed world. Along with Guru Nanak Dev ji, he roamed a great deal on foot, remaining hungry and thirsty for days on end. Baba Mardaana ji was such a blessed soul because he got to listen and sing the divine Gurbani and edict of God almighty as it came to the lips of Guru Nanak Dev ji throughout his life.

Baba Mardaana ji was not only an expert in music but also a complete master in different measures of musicology. The Guru of famous world singer Taan Singh(one of nine gems of Akbar's court), Bhai Hardas ji was a student of Bhai Mardaana ji. Bhai Mardaana ji's expertise in playing the Rabab(musical instrument) is explained by Bhai Gurdas ji in his vaar 1st, pauri 35 as:-

ik baabaa akaal roop doojaa rabaabee maradaanaa

Firstly, Baba himself was in the form of Timeless and secondly, he had his companion Mardana, the rebeck player.

bhalaa rabaab vajaanadaa majalas maradaanaa meeraasee

Mardana, the bard and witty person and a good player of Rabab in assemblies was a disciple of Guru Nanak.

When ever Guru Nanak Dev ji was to enunciate Gurbani for the improvement of humanity, he would address Mardana and say, "Mardania Rabab chhare Bani ayi aa" (O Mardana ! play the Rabab, the word of god has arrived). Also, when ever Guru Nanak Dev ji was in his celestial mood, he would often say, " Mardania play on the Rabab. Let us praise Almighty God so we get his glimpse." Mardana used to follow Guru's order, play the Rabab and Satguru Nanak Dev ji would sing the divine praises of the lord by singing gurbani. At such a beautiful blissful moment his sweet voice accompanied with the rabab would permeate all the surrounding area. The most stonehearted of people would melt, and the birds and animals would forget their mundane existence to behold the voice of god. The divine hymns filled the atmosphere to such an extent that even the birds, animals and plants swayed in harmony to the celestial music.

The immense personality that is Bhai Mardana ji, was born in the year 1459 A.D. at Rai Bho-ay Di Talwandi, Distt. Sheikhpura(Pakistan). His father was Lakho ji. His parents named him "Dana" in childhood. In this lucky and blessed village of Rai Bho-ay Di Talwandi, Great Guru Sri Guru Nanak Dev ji was born ten years after the of birth of Mardana ji.

Inheriting the legacy of singing and rabab playing (Bhai Mardaana was born a Marasi- they are traditionally entertainers and musicians), Dana ji learned the art of singing and playing the Rabab at very early age. He became a well known Rabab player of that time period. He would often attend prestigious musical concerts being a rabab player. It is recorded in history that one day Shri Guru Nanak Dev ji was resting under a shady tree

outside the village. He overheard the melodious tune of a rabab. He got up and went straight to the place from where the sound was coming. He saw a young man in the prime of youth, singing and playing the rabab in a very enchanting manner. Sri Guru Nanak Dev ji asked, " Brother! What is your name?" The young man replied, " Sir my name is Dana and people call us Mirasi." Satguru Nanak Dev ji said, " You play the Rabab very beautifully. You are well aware of the different measures of the Raag." Guru ji further said, " O Dana, if you accompany us and sing god's word in the measures of Raag then you can be rewarded in this world and the next world."

Dana replied, " We sing to please the rich people and earn our livelihood. If I accompany you then the members of my family would starve to death. As a hungry man can neither read a Namaz(muslim prayer) nor have a Roza(Muslim principles of religious practice); we will be losers in both worlds. How will you emancipate humanity?"

Guru Nanak ji stated, " O Dana! why have you become downhearted? Everybody is brought up and provided for by God Almighty. Namaz and Roza are the blessings of God and God is within the heart of all saints. When your deeds will be accounted for; no body in your family will be held responsible for that. You should become Mardana (Brave man), accompany and help me for the welfare of the humanity."

Mardana agreed and bowed to the words of Guru Nanak Dev ji. He became Mardana and joined Guru ji in the task of improvement of humanity. According to Janam Sakhi(Biography) of Bhai Mani Singh ji, Guru ji gave three orders to Mardana as followed:-

1. Not to cut his hair
2. Recite Naam in the early hours of the morning
3. Help the needy and serve the saints.

Bhai Mardana ji remained firm on these orders throughout his life and preached them also. Due to the company of Guru Nanak Dev ji and

practicing the orders of the Guru in his daily life, Bhai Mardana ji had reached a high status of spirituality. This is mentioned in his Janam Sakhi(Biography).

Once in the devoted, informal way Bhai Mardana ji affectionately said to Guru Nanak Dev ji," Baba ji, There is no difference between you and me. You are a servant of God and I am your servant. You achieved God Almighty and I achieved through you. You have seen God and I have seen Him through you. Baba! God does what you say but I have a request to make, please don't separate me from you; neither here nor in the afterlife."

Right there Sri Guru Nanak Dev ji blessed Mardana ji with the following words," Mardana! I am very pleased with you. Wherever you reside, I will reside there."

Bhai Mardana ji once crossing the boundaries of all formalities said to Guru Nanak Dev ji," Baba! Your service is very hard. I can't do full justice to it. Please grant me leave to go home."

Sri Guru Nanak Dev ji gave lots of blessings to him and asked," Mardana! What can I do so you stay with me?"

Mardana said," Baba ji ! I can stay with you only if you bless me with the same patience that you have. As you don't feel thirsty or hungry, so I shouldn't feel the need of these things too. The state in which you move around, please take me to that stage. If you bless me with these things then I can stay with you. "

Guru Nanak Dev Ji said," Well done Mardana! Well done. You have demanded very noble things. Mardaniya my pleasure is with you. Where ever you reside, I shall reside. I am Delighted---Delighted."

The vision of Mardana ji had crossed physical boundaries. He considered the human body as a perishable earthen piece and soul as a part of God. Guiding and directing the general public on the path of good values, when Sri Guru Nanak Dev ji reached the city of

Khurram(Afghanistan), He camped on the bank of a river. Knowing that Bhai Mardana ji's end was near, Guru Nanak Dev ji said to him," Mardana! You have undergone so many difficulties for the improvement of humanity. You have tolerated the pangs of separation of your family, friends and relatives. You accompanied me every moment in the forests, deserts, cities, villages and mountains, in this country and abroad. You encountered the miseries of hunger, thirst, rain, storm and other problems of life and helped to improve humanity. Now you have reached the end of your life. If you have any desire, please let me know so that I can fulfill it."

Mardana ji requested with folded hands,"O Lord! With your Grace all the demands and desires have vanished. I am lucky to breathe my last breath in your holy feet."

Guru Nanak Dev ji once again asked Mardana," Mardana! If you wish, we can throw your body in the water as Brahmins do. If you wish your body to be cremated as Khatri's do , we can do that. If you wish your body to be thrown in the air as Vaishas do, we can do it. If you wish to be buried like shoodars(low-caste) , we can fulfill your desire."

Mardana ji replied," Well Said Baba ji ! Well said. Are you still keeping me tied in the circle of physical bodies? After hearing your teachings and enjoying your company, the idea of this body being real had vanished. Consider my soul only as a companion of my body. "

Guru Nanak Dev ji again addressed Mardana ji and said," Mardana! A thought comes to my mind that there should be a burial place or tomb to make you famous in the world."

Then Mardana ji got serious and said," Baba ji with great difficulty, I am going to leave this tomb of a physical body. Why do you want to put me in a stone tomb?"

Great Guru Nanak ji embraced Mardana ji after listening to his replies and said," Mardana! You have recognized Braham(ultimate truth). Now there is no difference between you and me. YOU are a form of Braham."

Bhai Mardana ji left for heavenly abode in the year 1534 and reached the state of harmony as water mingles with water and a ray of light with light. His rabab and words of Guru Baba Nanak Dev ji did miracles in world history which are unique and will remain unique. His name, because of being attached with Bani of Guru Nanak Dev ji has become eternal for ever.

Mardana ji had become a recipient of Great Guru's grace to such an extent that the title of using "Nanak" which was used only by Guru's and not by any other Sikhs, Bhagat or saint was used by Mardana ji in his own uttered bani. No body else achieved such a high degree of honor and greatness.

There are three Shaloks of Mardana ji in "Bihagra Di Var". In these shaloks he has written Kalyug (Dark age) as a vessel of liquor distillation. He states that in this age a man renounces meditation of God and indulges himself in sexual pleasures, day and night. When his sexual desire is not fulfilled, he gets angry. He becomes addicted to the false and temporary intoxicants which make him feel worthy and proud. He is trapped in greed and attachment and thus cheats himself. As stated on page 553:-

iṭ maḍ peṭai Nanakaa bauḥṭay khatee-ah bikaar.

Drinking in this wine, O Nanak, one takes on countless sins and corruptions.

A man becomes a pleasure seeker by instinct and is caught by so many diseases of body and mind. On the contrary, a Gurmukh (who follows Guru's teachings) under the guidance of a Guru recognizes his own self through his body. Only the lucky one who sits in sat sangat(company of congregation) gets to this realization. By the company of Sat-Sangat, one gets to meet the Guru and adopts the path based on teachings of the Guru. If, with the grace of Guru and constant recitation of naam, a person's concentration is focused on meditation then the stage of harmony with God can be achieved. All the evil deeds including every type of sin is forgiven. A person is United with the true name and this his both worlds are rectified. As stated on page 553:-

kaa^Nyaa^N laahan aap mad amrit_i tis kee Dhaar.

If the human body is the vat, and self-realization is the wine, then a stream of Ambrosial Nectar is produced.

satsangat_i si-o maylaap ho-ay liv katoree amrit_i bharee pee pee kateh bikaar.

Meeting with the Society of the Saints, the cup of the Lord's Love is filled with this Ambrosial Nectar; drinking it in, one's corruptions and sins are wiped away.

Just like Bhai Mardana ji , his family also joined Guru ji's way of life and Gurughar(house of Guru). He had two sons, Bhai Sajda ji and Bhai Rajada ji. After the heavenly departure of Sri Guru Nanak Ji, Mardana ji's two grand sons, Bhai Sadu and Bhai Badu used to recite Kirtan and Aasa Di Vaar at Khadoor Sahib in the Holy presence of Guru Angad Dev ji. After that Bhai Satta jian and Bhai Balwand ji from his family used to recite Kirtan in the holy presence of Shri Guru Arjun Dev ji and Sri Guru Hargobind Sahib ji

Even today, his family descendants, Bhai Lal ji and Bhai Shaad ji (Pakistan) perform Kirtan with traditional instruments in a classical way of singing Gurbani. They are really serving the congregation, getting the blessings of the Guru and bringing glory to the name of their ancestor Bhai Mardana ji. As stated on page 1084:-

jaa ka-o mihar mihar miharvaanaa.

One who is blessed with the mercy and compassion of the Merciful Lord,

so-ee marad marad mardaanaa.

is the manliest man among men.

Rai Balwand Ji and Satta Ji

According to the writings of Baba Prem Singh Santrain Ji, Balwand ji was the son of Rajada and Satta ji was his cousin(mother's sister's son) . Both of them recited Kirtan in the congregation of Sat Guru Arjun Dev ji. As stated in Gurupur Parkash written by Baba Prem singh:-

Balwand su Putar Rajaday Kairaa

Balwand is the son of rajaada

Gur Dhig Kirtan karya chengaraa

He sings good hymns in the guru's feet

Maase sut sataa tis Kairaa

Satta is the son of their aunt

Jo Dard te dukhi bedairaa

Who is poor and full of sorrow and pain

Kray jatan dhan Hath na ayo

He has tried to obtain wealth but to no avail

Phirat phirat Satgur pai ayo

After wandering and roaming he has returned to the guru's door

There was once a shortage of money in the house. So in order to earn some money, Balwand ji stopped his Kirtan and went to earn a living in a foreign country. He tried several different methods to earn money but he was unsuccessful. At last in deep despair, he came back to Satguru Arjun Dev ji's shelter. Suffering from poverty and misery, he stood before Guru Arjun Dev ji with folded hands, sang praises of the Almighty and asked for help. He said,"

Ayaa nij dewaray dayaa kalap tar tharay

I have come to your door and shelter, bestow your mercy

Bharay birdh belandh deen dard bidharo ho

Immense lofty Reputation have you, vanquisher of pain, sorrow and misery of the poor

Droptee udari gaj grah tou ubaree

Saviour of dropadi and a morsel you lift against an elephant

Bheer rakhshun maari varee dayvun haray ho

Destroyer of armies of demons giver of victory to gods

Prahladh dukh lochan bilochan su pudreek

Prehlad was saved from pain in blink of an eye as was pudreek rishi

Poch Balmeek jaso sodh keeyo charay ho

Evil minded Balmeek was saved reciting your name and gained the four qualities

Ganka ginee hai kauon teerath paras aa-ee

Ganka a prostitute was delivered which pilgramge did she need to visit? i.e you

Jasay eh udaray taisay moh ko udaro

As you have emancipated these people so deliver me too o lord

Guru Arjun Dev was very pleased to hear his 'Swayia' in Guru-Darbar. Satguru ji blessed him spiritually and with wealth. Congregation was also pleased to listen to their kirtan and they gave a lot of money. Then Satta jiaand Balwand ji were given the title of Rai which means chief or king. As mentioned in Gurbur Parkash:-

Hoay parsan gur dhun bahu daivay, Sikh sunay bahu dhun urpayvay

listening to them Guru ji was pleased and bestowed much money. The congregation listened and donated a lot of money.

Hor bheay sabh meh pardhan, thor kaal meh bheay dhanvaan

They emerged as leaders amongst many and in a short time became rich

So many years were spent in serving the Guru. Due to the melodious kirtan, money began to accumulate. This caused a feeling of pride in their

mind that they were the best singers and congregation gathers here to listen to them only. They felt the reputation and prestige of Guru Ghar(house of guru or a temple) was due to their presence only. Such thoughts overpowered them and they forgot their previous days when they were saved from starvation. The false pride of money and people around them controlled their thinking.

Balwand ji fixed a day for the marriage of his daughter. He thought about doing the Nikkah(marriage ceremony according to Muslim religion) with lot of pomp and show. So after finding a good match both(Satta ji, Balwand ji) requested Satguru Arjun Dev ji as:-

Kahat bheay Satgur kay paas, putree biah deh dhun raas

They went and said to the Satguru to marry their daughter by blessing money and wedding items.

Jis key biah karay hum bharaa,pakhay sunay hoay su jas tumar

The daughters wedding will be big they said whoever sees or hears of it will give praise

They asked guru ji that they had fixed the marriage of their daughter and wanted this occasion to be shown to the people with great glamour and pride. So they asked for more money for the wedding.

Satguru ji heard this request and ordered," Satta jiaand Balwand ji! You can take as much wealth as you need." Both of them were happy but influenced by greed they thought that guru ji may not give enough and so why not ask for the takings for one day. They replied," Guru ji , please give us all the offerings on the day of Baisakhi." Satguru ji smiled and said," O.K. If your work can be accomplished with the offerings of Baisakhi, then you can take it."

They recited Kirtan happily and went home. They started to wait for Sangradh(First day of the month) of Baisakhi eagerly. Finally, the day of Baisakhi came. They came early that morning to Guru Darbar and started Kirtan. Just see the irony of fate, rain began to fall heavily on that day and the Congregation from far and near villages couldn't come. So due to the

small number of people, offerings were also insufficient. After the Kirtan was over, Satgur ji gave them all the offerings to them, but it was not enough according to their expectations. They threw away the bag containing the offerings before Satguru ji and said, " You have cheated us." Satguru ji gave 100 rupees(Indian currency)more and said, " Use this amount and take more if you need." But because of their pride, they talked bad about Satguru ji and went home in an angry mood: _

lay Gamnay mutmand nikait bolat bhay gurnind samait

With a foul mind they walked out. And they Spoke slanderous words about for the guru

Nahi aaj te nikat pedharay, nahi kirtan kabhay ucharay

they vowed not to come near the guru's house and never to sing Hymns again

The next morning, the congregation gathered at Guru Darbar, But Satta jiaand Balwand ji did not come to sing Kirtan. After waiting for some time, Sat Guru Arjun Dev ji sent one man to bring Satta ji and Balwand ji from their home. The person, abiding by the Guru's order, went to their house and gave them the message. Both of them were overpowered by their pride and they started maligning Guru Ji, insulting and slandering all the Guru's too. The messenger Gursikh could not tolerate it. He came back and said, " Lord! Rababis have been overpowered by pride. They spoke insulting words.

The embodiment of peace and patience, Sri Guru Arjun Dev ji Himself went to Satta jiaand Balwand's house to persuade them to come and sing kirtan for the congregation. The entire event is beautifully described by Bhai Vir Singh Ji in very touching way which is worth reading. It reads , ' Look there! Near the Dharam Saal of Bhai Salo ji, the Divine Light is standing in the door steps of Satta jiaand Balwand ji . The corpses of both the people(Satta jiaand Balwand ji) didn't even get up to pay respect to the eternal truth. Their stubbornness and false pride didn't allow them to at least be grateful and say, " Welcome !O eternal light. Great are you and

greater are your deeds. You are superb who has this high degree of peace, patience and love.”

Sri Guru Arjun Dev ji lovingly said to them, “ Why are you annoyed, O servants of divine words (Shabad)? Why didn’t you come to the Darbar today? Are you annoyed over some material things? What ever you have, try to serve your purpose with that. If you need more in the future, you will get more to meet your needs. This is a rotating cycle.”

Both of them (Satta jand Balwand ji) answered in a very angry voice, “ We have received 100 rupees from your so called main treasure. We heard about your treasury every day but never saw it. It was empty. There were millions of rupees offered and it all disappeared. Nothing stayed. Where have you buried the treasure of Guru Nanak? Now we will work with someone else who will honor and admire our tunes and earn our livelihood in this way. As long as we stayed with you, we wasted our gift of music.”

They further said, “ You have lost your memory. For so many years, no body knew Guru Nanak. When Mardana recited Kirtan, only then Guru Nanak came into existence. Lehna(Guru Angad Dev ji) couldn’t become a guru, hadn’t our ancestors helped him. He would have remained a mere son of a Khatri without our support. It was all due to our ancestral rababi singers that Lehna(Guru Angad Dev ji) achieved the heights of a guru and sons of Guru Nanak(Sri Chand ji and Lakhmi Das ji) remained without the title of Guruship. The reputations of your father and forefathers were basically created and nurtured by our family Rababis. We have made you a Guru. Now we are unhappy. We will create a new Guru and sing his praises. We will ask the congregation to stop giving you offerings. Then you will come to know whether this Guruship was bestowed on you or did we contribute this Guruship title. Until now you have not recognized our efforts. Now you will come to know when we make somebody else a Guru.”

Sri Guru Arjun Dev ji silently tolerated his own insult but he couldn't take it any more when they started making insulting remarks and slandering Sri Guru Nanak Dev ji and Sri Guru Angad Dev ji. Guru Arjun Dev ji left the place saying, "They have become too proud to the point of bursting" These words of Guru ji became a curse for the rababis. In Punjabi guru ji used the word 'Fit jana' which has two meanings. One means to become so proud as to split open. In another sense it also means to blister open with leprosy.

Sri Guru Arjun Dev ji came back to Harmander Sahib as usual in his cool temperament, stood on the terrace and the congregation gathered there. Everybody knew that Rababis had insulted Guru ji so they felt angry and annoyed . But Guru Ji told them very patiently, "dear congregation, let us sing the praise of God ourselves. He handed over the Rabab and Saranda to the Sikhs and allowed them to do the Kirtan. From that day onwards, the combination of rhythm and rhyme started in the form of divine Kirtan. Guru Arjun Dev ji blessed Sikhs with knowledge of music and started the institution of Raagis (religious singers at Gurdwaras). It is stated in Gurupur Parkash as: _

Ab te bidya Raag kee Sikhan mai aae

From then knowledge of raag came into the sikhs

Gavay sunay su preet dhar lay sabh gut pae

Singing listening with affection and attention all were delivered

Dom jaat pachhtaee hai trishna dehka-ay

The Singer caste (doom) repented and felt remorse for their greed

Lee-ay shabad ghar ghar phiray neh adar paa-ay

Going house to house singing the Shabad they did not get any respect

When Guru ji uttered the words about Satta jiaand Balwand ji that they have become too proud, their bodies started to decompose with leprosy. Every body avoided them. No body dared to recommend or tell

the plight of the bards to Guru ji because guru ji declared already that who ever makes a recommendation for anything regarding these proud singers, would be dishonored in public by having their face blackened, a garland of shoes placed around the neck and taken on a donkey ride around town.

At last both of them met with Bhai Ladha ji at Lahore in extreme pain and misery. They cried desperately before him and told him the entire episode and requested Bhai Ladha ji to propose their case and ask for forgiveness from Guru Arjun Dev ji. Bhai Ladha ji took pity on them. Bhai Ladha ji took on all the punishment upon himself by blackening his face, wearing a garland of shoes and riding a donkey in public as fixed by Satguru Arjun Dev ji. He arrived like this in Amritsar amidst a crowd jeering him along with Rababis Satta ji and Balwand ji. Bhai Santokh ji has beautifully written:-

Gur maray ko Sikh bakhshavay, Sikh maaray tis nahe kis thaay

One accursed by the guru is forgiven at the behest of the sikh. One accursed by the sikh has no other door to turn to.

Tapat rahhay te jal mil jiveh jal te hat hoy tab sus ka-ay

They keep burning until they meet water that brings them to life and quiets their agony

Ghav Soogam laagay ho-ay jivan chhal te bachay nap ran nsaa-ay

Injuries easily vanish this life is saved from falsehood life does not escape

Bhai Ladha ji reached Sri Amritsar Sahib. Sri Guru Arjun Dev ji was moved seeing Bhai Ladha ji in this condition and hearing his touching request to pardon Satta ji and Balwand ji rababis. Guru Arjun Dev ji ordered water to be brought and in front of the Sangat (congregation), washed the blackened face of Bhai Ladha ji. He then hugged him lovingly and Guru ji blessed Bhai Ladha ji as 'Bhai Ladha Parupkari (benevolent)' and thus forgave the rababis. Guru ji ordered them to praise the divine throne of Guru Nanak with the same tongue with which they had spoken all those insulting words and only then could they be forgiven

This episode clearly proved to Satta Ji and Balwand Ji how much power and capacity they really possessed. Now, the art of music of which they were so proud of, had faded away and their mind was purified with the grace of Guru. Both of them wrote a vaar in praise of guru's. The first five Pauris are written by Balwand Ji and the last three are written by Satta Ji. This vaar is entered in Sri Guru Granth Sahib Ji by Sri Guru Arjun Dev Ji on page 966 giving the singers of Guru Ghar(house) equal place and status, thus making Satta Ji and Balwand Ji immortal and respectable for ever. This is open-mindedness of Guru Ghar(guru house). After Guru Arjun Dev Ji, Satta Ji and Balwand Ji used to recite Kirtan daily and punctually in the Darbar of Guru Hargobind Sahib Ji. One day when they were reciting Aasa Di vaar in the presence of Sri Hargobind Singh Ji and the congregation, both of them took their last breath together. Sri Guru Hargobind Singh Ji performed the last rituals with his own hands and blessed them the boon of merging in the feet of Almighty.

The first five pauris written by Balwand Ji portray the praise and greatness of Sri Guru Nanak Dev Ji and Sri Guru Angad Dev Ji. He writes that Guru Nanak Dev Ji established the empire of modesty and kindness. The fort of truth was established for its safety and the foundation was laid by Sri Guru Nanak Dev Ji exceptionally firmly.

Sri Guru Nanak Dev Ji in his own life time bestowed the throne of this modesty and kindness to Sri Guru Angad Dev Ji and bowed before him. Before blessing the Guruship title, Guru Nanak Dev Ji tested his sons and disciples very thoroughly. Only Bhai Lehna Ji could pass this hard test of the complete Guru. He completely surrendered before the Guru. He ignored his own will absolutely. He always remained ready to abide by the orders of the Great Guru.

Guru Angad Dev Ji's greatness spread everywhere after he was blessed with the title of Guruship by Guru Nanak Dev Ji. As usual, the congregation gathered in large numbers with great inspiration and joy. It looked as if Guru Nanak Dev Ji had just changed his body, the Light was

the same. The way of life and tradition was the same. The same divine canopy was over the head of Guru Angad Dev ji. Who ever visited and got glimpses of Sri Guru Angad Dev ji got their consciences cleared of all the bad deeds of previous lives. Balwand ji has stated on page 966-967 as:

Nanak raaj chala*a*-i-aa sach kot sa*ta*anee neev dai.

Nanak established the kingdom; He built the true fortress on the strongest foundations.

lah*na*y Dhari-on chhat sir kar siftee amrit peev*da*i.

He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar.

ma*t* gur aa*ta*m dayv dee kharhag jor puraaku-ay jee-a dai.

The Guru implanted the almighty sword of the Teachings to illuminate his soul.

gur chaylay rahraas kee-ee Nanak salaama*t* theev*da*i.

The Guru bowed down to His disciple, while Nanak was still alive.

seh tikaa ditos jeev*da*i.

The King, while still alive, applied the ceremonial mark to his forehead.

lah*na*y dee fayraa-ee-ai naankaa dohee khatee-ai.

Nanak proclaimed Lehna's succession - he earned it.

jo*t* ohaa jugat saa-ay seh kaa-i-aa fayr paltee-ai.

They shared the One Light and the same way; the King just changed His body.

jhulai so chhat niranjanee mal takhat baithaa gur hatee-ai.

The immaculate canopy waves over Him, and He sits on the throne in the Guru's shop

hovai sif*at* khasamm dee noor arsahu kursahu jhatee-ai.

The Praises of the Master were sung, and the Divine Light descended from the heavens to the earth.

tuDh dithay sachay paatisaah mal janam janam dee katee-ai.

Gazing upon You, O True King, the filth of countless past lives is washed away.

Balwand ji not only praised the Holy qualities of Sri Guru Arjun Dev Ji he also described the great love for sangat(congregation) and extremely hard service in langar by Mata Khivi ji particularly in his vaar. At no other place in Bani of SatGuru ji, we get the details of the type of langar(community kitchen) that was served in that time period of Sat Guru ji. Balwand ji described the type of dishes served with extreme love and

affection by Guru ji himself and his wife. Both of Balwand ji and Satta ji describe all these things in their var as followed on page 967:-

Balwand kheevee nayk jan jis bahutee chhaa-o patraalee.

Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all.

langar da-ulat vandee-ai ras amrit kheer ghi-aalee.

She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia

And on page 968 it states that:-

nit raso-ee tayree-ai ghi-o maidaa khaan.

Your kitchen always has ghee and flour to eat.

In Guru ka langar (community kitchen) food was made with melted butter, flour, sugar and rice cum milk pudding daily and distributed in the congregation.

Some historians had written a false and imaginary story that in times of Guru Angad Dev ji, meat was used in the langar. This is a total lie. If meat was used in the langar then Satta ji and Balwand would have mentioned it. When meat was not cooked or used in the langar then the question of it being mentioned does not arise. Even today in all the langars at Gurdwaras (Sikh temple or house of Guru) in India or abroad, meat is neither prepared nor used in any form because it is not acceptable in the Langar of the Guru.

In the sixth pauri of his Bani, Satta ji has written "Pota" (Grandson) as regards to Sri Guru Amar Das ji, so he portrayed him as a true form of Sri Guru Nanak Dev ji. As stated on page 968 :-

so tikaa so baihnaa so-ee deebaan.

The same mark on the forehead, the same throne, and the same Royal Court.

piyoo daday jayvihaa potraa parvaan.

Just like the father and grandfather, the son is approved

In the seventh Pauri Bhai Satta ji has mentioned the Grandson of Sri Guru Ram Das ji as," O Guru Ram Das ! You are great, You are great. All the Sikhs have bowed before you, considering you as a true form of Almighty. YOU yourself are the incarnation of Guru Nanak Dev ji and Sri Guru Angad Dev ji, and Sri Guru Amar Das ji. And now in your present form of Sri Guru Ram Das ji, you are giving your glimpses in fact as a true form of Almighty to the Congregation. Who ever is blessed with your glimpses, His wandering mind has come become still. As stated on page 968:

Dhan Dhan Ramdas gur jin siri-aa tinai savaari-aa.

Blessed, blessed is Guru Raam Daas; He who created You, has also exalted You.

pooree ho-ee karaamaat aap sirjanhaarai Dhaari-aa.

Perfect is Your miracle; the Creator Lord Himself has installed You on the throne.

sikhee atai sangtee paarbarahm kar namaskaari-aa.

The Sikhs and all the Congregation recognize You as the Supreme Lord God, and bow down to You.

Nanak too lahnaa toohai gur amar too veechaari-aa.

You are Nanak, You are Angad, and You are Amar Daas; so do I recognize You.

gur dithaa taa^N man saaDhaari-aa.

When I saw the Guru, then my mind was comforted and consoled.

In the eighth Pauri Bhai Satta ji has portrayed Sri Guru Arjun Dev Ji as fifth form of Sri Guru Nanak Dev ji and is thus shown us the reality that the light of Guru Nanak Dev ji after being personified in the four Gurus has now embodied in the form of Guru Arjun Dev ji. This light now graces the throne of Sri Guru Nanak Dev ji and shows the better path to the humanity. As stated on page 968 :-

chaaray jaagay chahu jugee panchaa-in aapay ho-aa.

The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form.

aapeen^Hai aap saaji-on aapay hee thami^H khalo-aa.

He created Himself, and He Himself is the supporting pillar

doonee cha-unee karaamaat sachay kaa sachaa dho-aa.

Your miracles increase two-fold, even four-fold; this is the True Lord's true blessing.

chaaray jaagay chahu jugree panchaa-in aapay ho-aa.

The four Gurus enlightened the four ages; the Lord Himself assumed the fifth form.

Satta ji and Balwand ji had awakened us in two ways. Firstly, they have portrayed the greatness of divine light awakening the curious learners to let them know that there is no difference between Guru and God. Secondly, they have shown the people a lesson to learn from the personal life experience of Satta ji and Balwand ji. The lesson is that greed and desire for money covers the virtues of a man as pure water is covered by dust and pollen grains, so one must always be cautious to refrain from greed. As mentioned on page 967:-

lab vinaahay maansaa ji-o paanee boor.

Greed ruins mankind, like the green algae in the water.

Also Satguru Nanak Patshah orders about greed on page 419 as:-

laalach chhodahu anDhiho laalach dukh bhaaree.

So renounce greed - you are blind! Greed only brings pain.

saachou saahib munn vussay hau-may bikh maaree.

When the True Lord dwells within the mind, the poisonous ego is conquered.

Balwand ji no doubt has portrayed the evil state of mind polluted by greed in Gurbani, but Satta ji has also blessed us with the teachings of living according to Guru's Will and Grace. As reads on page 968:-

daan je satgur bhaavsee so satay daan.

Those blessings granted by the Pleasure of the True Guru - please bless Satta with those gifts.

Baba Sundar ji

Baba Sundar ji was the Great grandson of Sri Guru Arjun Dev ji and grand son of Mohri Ji and son of Baba Anand ji. He was born in the year 1560 A.D. at Goindwal Sahib. He was a contemporary of Sri Guru Arjun Dev ji and had a scholarly mind. His intelligence is clearly portrayed in the gurbani Ramkali Sudd which was written by him. In this Bani, Baba Sundar ji recorded the holy messages of Sri Guru Amar Das Ji which guru ji conveyed to the disciples and members of his family at the last stages of his life. For the guidance of the Sikh world, he recorded and handed over these messages to Sri Guru Arjun Dev ji. This Holy bani of Ramkali Sudd is considered to be equivalent to the Guru's Will executed for the guidance and advise of the Sikh world on what to do and what not to do in the last stages of one's life. In this Bani, Baba Sundar ji has mentioned the eternal truth of death which the Great Guru Amar Das ji affirmed to his disciples and members of his family. As stated on page 923:-

tusee put bhaa-ee parvaar mayraa man vaykhhu kar nirjaas jee-o.

O my children, siblings and family, look carefully in your minds, and see.

Dhur likhi-aa parvaanaa firai naahee gur jaa-ay har parabh paas jee-o.

The pre-ordained death warrant cannot be avoided; the Guru is going to be with the Lord God.

All of you, my sons, brothers, family members and Sikhs, please realize that invitation from God is imminent for all. So God has sent for me also and I am returning to him."

So as Guru Amar Das ji indicated about his time of death, he also gave instructions to his family and Sikhs not to cry after his death. Whoever disobeyed this order, would never be favored by him. As stated on page 923 :-

satgur bhaanai aapnai bahi parvaar sadaa-i-aa.

The True Guru, in His Own Sweet Will, sat up and summoned His family.

mat mai pichhai ko-ee rovsee so mai mool na bhaa-i-aa.

Let no one weep for me after I am gone. That would not please me at all.

Guru ji further said," O Friends! A sincere friend is he who is pleased when his friend is given respect, He who cries when his friend is given respect is not a friend. You should think this over very seriously. The Almighty God is bestowing honor and respect on me in his court, so you should not to cry. Rather you should be happy. As stated on page 923:-

mit paijhai mit bigasai jis mit kee paij bhaav-ay.

When a friend receives a robe of honor, then his friends are pleased with his honor.

tusee veechaar daykhho put bhaa-ee har satguru painaava-ay.

Consider this and see, O my children and siblings; the Lord has given the True Guru the robe of supreme honor.

After giving all these instructions to his family, relatives and Sikhs, Sri Guru Amar Das ji in his own life time blessed the title of Guruship to Sri Ram Das ji. The Great Guru ordered all of his Sikhs, disciples, family and relatives to bow and touch feet of Sri Guru Ram Das ji . As stated on page 923:-

satguru partakh hodai beh raaj aap tikaa-i-aa.

The True Guru Himself sat up, and appointed the successor to the Throne of Raja Yoga, the Yoga of Meditation and Success.

sabh sikh bandhap put bhaa-ee Ramdas pairee paa-i-aa.

All the Sikhs, relatives, children and siblings have fallen at the Feet of Guru Ram Das.

Sri Guru Amar Das ji addressed every body who was present there and said," After my death, you are not to perform false and baseless traditional rituals which were prevalent at the time. These rituals amongst others was to decorate funerals, to do have a discourse from Garud Puran (hindu sacred writings), lighting lamps, Offer rice balls and sweets on leaves into water, to perform austerities and rites from pundits for the salvation of the soul, pick up the remains of the dead body and throw them in the river Ganga at Hardwar etc. On the contrary, you must praise the glory of one Almighty God. The teachings of the noble awakened Gursikhs are to be heard and put to practice. Besides this, you are not to waste your time in baseless rituals and rites (Karam Kaand). As stated on page923:-

antay satgur boli-aa mai pichhai keertan kari-auh nirbaan jee-o.

Finally, the True Guru said, "When I am gone, sing Kirtan in Praise of the Lord, in

Nirvaanaa."

kayso gopaal pandiṭ saḍi-auh har har kathaa paṛheh puraaṇ jee-o.

Call in the long-haired scholarly Saints of the Lord, to read the sermon of the Lord, Har, Har.

har kathaa paṛhee-ai har naam suṇee-ai baybaaṇ har rung guṛ ḅhaav-ay.

Read the sermon of the Lord, and listen to the Lord's Name; the Guru is pleased with love for the Lord.

pind paṭaḷ kiri-aa deevaa ful har sar paav-ay.

Do not bother with offering rice-balls on leaves, lighting lamps, and other rituals like floating the body out on the Ganges; instead, let my remains be given up to the Lord's Pool.

The above mentioned teachings of Guru Amar Das ji were accepted by his disciples happily. After that, he performed the ceremony of bestowing Guruship to Guru Sri Ram Das ji and ordered everybody present there to bow to Sri Guru Ram Das ji

First of all Baba Mohri ji, son of Guru Amar Das ji obeying the order of his father bowed to Sri Guru Ram Das ji. After him the entire congregation turn by turn respectfully bowed at the holy feet of Sri Guru Ram Das ji because on the evening of bestowing Guruship, Sri Guru Amar Das ji had stated that the Divine Light had now entered in to Sri Guru Ram Das ji and from now on Sri Guru Ram Das ji is the only heir to the throne of Sri Guru Nanak Dev ji. AS stated on page 924:

saṭgur purakḥ je boli-aa gursikḥaa mun la-ee rajaa-ay jee-o.

And as the True Guru, the Primal Lord spoke, and the Gursikhs obeyed His Will.

mohree puṭ̣ sanmukḥ ho-i-aa Ramdasai pairee paa-ay jee-o.

His son Mohri turned sunmukh, and become obedient to Him; he bowed, and touched Ram Das' feet.

sabḥ pavai pairee saṭguru kayree jithai guru aap rakhi-aa.

Then, everyone bowed and touched the feet of Ram Das, into whom the Guru infused His essence.

ko-ee kar baḳheelee nivai naahee fir saṭguru aaṇ nivaa-i-aa.

And any that did not bow then because of envy - later, the True Guru brought them around to bow in humility.

har gureh bhaanaa dee-ee vadi-aa-ee Dhur likhi-aa laykh rajaa-ay jee-o.
It pleased the Guru, the Lord, to bestow glorious greatness upon Him; such was the pre-ordained destiny of the Lord's Will.

kahai sundar sunhu santaho sabh jagat pairae paa-ay jee-o.
Says Sundar, listen, O Saints: all the world fell at His feet.

The great teachings stated in Ramkali Sudd delivered by Sri Amar Das ji at the last stage of his life to his family and disciples are enshrined in Sri Guru Granth Sahib ji and all this credit is due to Baba Sundar ji. These teachings will continue giving guidance and working as a light house for the coming generations to remain away from and avoid false and baseless rituals for ever.

Baba Sundar ji breathed his last breath after reaching the age of 43 years old and merged with God Almighty. As stated on page 633:-

Nanak leen bha-i-o gobind si-o ji-o paanee sang paanee.
O Nanak, he merges with the Lord of the Universe, like water with water.

As regards to Baba Sundar Ji, the following lines of Gurbani aptly describe his life journey on page 687:-

safal safal bha-ee safal jaatraa.
My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful.
aavan jaan rahay milay saaDhaa. .
My comings and goings have ended, since I met the Holy Saint.

Brief information about Bhatts

Almighty God has made this magnificent worldly game. He has created such beings in this world that consider visible objects and things as the ultimate end, engrossing themselves in the lifelong tussle to obtain these objects of desire sacrificing everything including their life for the attainment of these visible things.

On the contrary there are some lucky people who consider these visible items as perishable and desire to see and meet the Creator who created them. They pray from within for the harmony with the invisible creator. As stated on page 701:-

ko-ee jan har si-o dayvai jor.

If only someone would unite me with the Lord!

charan gaha-o bakau subh rasnaa deejeh paraan akor.

I hold tight to His feet, and utter sweet words with my tongue; I make my breath of life an offering to Him.

Also on page757:-

ko-ee aan milaavai mayraa preetam pyaaraa hau tis peh aap vaychaa-ee.

If only someone would come, and lead me to meet my Darling Beloved; I would sell myself to him.

Seeing their internal agitation, pang of separation and keen desire to see the Creator, God Almighty reveals Himself to them by creating some sort of pretext. Then these loved ones proclaim openly, " O Lord!, Now with your grace and blessings I am able to see and feel your omnipresence. As mentioned in Raag Asa mahala 1:-

Tu Sabhni Tha-ee Jithay hau jaa-ee sachaa sirjanhaar jio

Where ever I go , I see you in all places , dear true creator I see God Almighty

In this context, in order to find out the invisible through the visible and for eternal peace and true bliss, the Bhatts (bards) came to the holy embrace of Sri Guru Arjun Dev ji. Before coming to Sri Guru Arjun Dev ji,

these Bhatts¹ traveled throughout the country to quench their thirst for spiritual fulfillment and peace. They went to different sadhus, saints, yogis, Hermits, worshippers and ascetics. They discussed with them, exchanged views and told their inner urge to meet Almighty Lord, but could not be satisfied. Instead they got disappointment after wandering for one full year. They also traveled to different places of pilgrimage but nothing seemed to quench the thirst inside for fulfillment of the desire to meet Waheguru. Finally, they came to the Holy feet of Guru Arjun Dev ji and told Him about their innermost desire.

After hearing the teachings of Sri Guru Arjun Dev ji and seeing his Holy form, the Bhatts were totally impressed. They were highly influenced to witness the traditions of Guru-Darbar(Guru's house or temple). They accepted Sri Guru Arjun Dev ji as their Guru and described his state without any hesitation in the following words of Gurbani on page 1395:-

rahi-o sant̄ hau tol saaDh̄ bauḥtayray dithay.

I have been searching for the Saints; I have seen so many Holy and spiritual people.

sanyaasi ṭapsee-ah mukhoh ay pandit̄ mithay.

The hermits, Sanyaasees, ascetics, penitents, fanatics and Pandits all speak sweetly.

baras ayk hau firi-o kinai nauh parchau laa-yo.

I wandered around lost for a year, but no one touched my soul.

1 Bhatts belonged to Brahmin caste. They were highly intelligent scholars of Vedas and Shashtras. The Bhatts of Punjab call themselves as Sarsut Brahmin. They derive their origin from koshik Rishi. The high class of Brahmins consider them as of low status. They lived on the bank of river Saraswati(River of knowledge). Previously it flowed near Pihova Distt, Karnal,India. With the passing of time, in order to earn their livelihood, some of them migrated to Jind, Sultanpur and other places. The Bhatts on one side of the river Saraswati called themselves Sarsut, while Brahmins on the other side of the river were called Gaurh Bhatt. The eleven Bhatts who came to the shelter of Sri Guru Arjun Dev ji were Sarsut Bhatts. They were

1. Bhikha 2. Kalsahar 3. Jalap 4. Kirat

5. Nalh 6. Gayand 7. Mathura 8. Ballh

9. Sallh 10. Bhallh 11. Harbhans

The author of Gur Bilas Patshahi Chhevee(6th Guru) has written about Bhattas as:-

Baras Ek jag maay phiray Sabhi panth Drista-ay

For a year they roamed and witnessed every religion and sect

Sant pradh SukhSindh Gur Kanhoo na nain paraa-ay

The giver of peace , ocean of bliss guru was not seen anywhere

Sudha Srovar maay aay phirat phirat sabh dais

Having rambled and roamed many regions they arrived at the ultimate ocean

Gur Arjun ji jabh pikhay bha-yee saant chitt lays

Witnessing the form of Guru Arjun dev ji gave peace and calmed the heart

Doharaa---

Eh Bidh ustatt kar sabhay paray charan laptaa-ay

In this manner all praised guru and fell at his feet

Daya Sindh Sri much kahaa mango bur ruch paa-ay

The ocean of mercy Sri gur ji said "ask for whatever you desire

Bhikhay Tubh us Bhain uchaaray

Bhikha ji the bard then uttered his plight to guru ji

Sabh kee echha ehi muraray

We all have this desire O lord

En sabh ko prabh Sikh Kareejay

Make all of us your sikhs

Gur dikhiya dai saant mun kareejay

Initiate us through your divine sermon and still our Minds

All Bhattas were overjoyed to be blessed by the great Guru. They enunciated 121 Swayias in praise of God and Guru. These Swayias have been preserved in Sri Guru Granth Sahib ji. According to Gur Bilas Patshahi Chhevee' s words:-

utt parsun bhe-ay kirpa nidhanaa

extremely happy was the benevolent lord

Swayiay likhay Granth munmana

They wrote eulogies in the Granth that was pleasing to the mind

Mun echhat sabh ko vur deeno

Boons were blessed fulfilling all the minds desires

Keen sikh bhrum tin ka khino

By initiating them as Sikhs all their doubts were dispelled

The internal feelings, devotional intensity, love and affection for God and the Guru's in the minds of Bhattas are clearly visible in the Swayias written by them. They have used the most sublime and subtle similes, metaphors, contrasts, parallels, symbolic and affectionate language in a very artistic and deeply devotional style. They did use difficult and compound words. If one studies and recites these Swayias with complete grammatical punctuation and pauses they produce a sense of asceticism and pleasure instantly in the mind of the reader.

The Swayias uplift the soul into areas of the highest consciousness. This is the reason when Sri Guru Granth Sahib ji is to be installed in the Holy Darbar Sahib(Golden Temple, Amritsar) before dawn, different Gursikhs recite these Swayias turn by turn, standing for fifteen minutes in a very devotional and melodious voice, daily, before the actual Hukamnama(Guru's order) is read. Every body is enthused, impressed at these moments and one feels as if indeed Guru Ji has descended from heaven to be amongst the congregation. A strange feeling of pious love

prevails there. The scene can be portrayed in the words of Baba Kabir ji as stated on page 1370:-

kahibay ka-o sobhaa nahee daykhaa hee parvaan.

I cannot describe its sublime glory; it has to be seen to be appreciated.

This has been a well- established tradition that the singing of Swayia's by Bhattas was first stated at the time of Guru Arjun Dev ji. Starting from that time period, these Bhattas used to stand up turn by turn and recite Swayias them selves. That tradition prevails till this day with the grace of Guru Arjun Dev ji.

Bhatt Kallh Sahaar ji

Kallh Sahaar ji was the chief of all the Bhattas who came to seek the shelter of Guru Arjun Dev ji and were blessed with the boon of Sikhism. Kallh ji wrote 54 Swayias in the praise of five Sat gurus which are enshrined in Sri Guru Granth Sahib ji.

He was the son of Sri Chokha ji and was the younger brother of Bhatt Bhikha ji. He was a great Scholar and very intelligent. He has used the words "Kallh' and " Tallh" as last name instead of using their own name. Before writing Swayias in the praise of Guru Nanak Dev ji, Kallh Sahaar had taken the shelter of one Creator almighty that is also the shelter of the saints. Kallh praised the omnipotent Almighty lord because he blesses everything. He wrote in the praise of Guru Nanak ji that, "O Guru Nanak Dev ji, you are the ocean of pleasures, destroyer of sins, and a store-house of patience and sobriety. You are the source of "Shabad Bani". You are worshipped by all the Yogis, Jangams, Shivji, Brahma, Vishnu, Rishis and Munis from all classes, six Shastars, Sankad, Jankaad and Sheshnaag for ever. "

" Heaven is echoing with your greatness and dear Bhagats of Kalyug like Kabir ji, Ravidas ji, Naam Dev ji, Tirlochan ji, Bhagat Beni ji, Sukhdev and Prikhat sing your praises daily. What ability do I have compare to them who sing your entire virtues? As stated on page 1389:

ik man purakh Dhi-aa-ay bardaataa.

Meditate single-mindedly on the Primal Lord God, the Bestower of blessings.

santsahaar sadaa bikhi-aataa.

He is the Helper and Support of the Saints, manifest forever.

taas charan lay ridai basaava-o.

Grasp His Feet and enshrine them in your heart.

tau param guru Nanak gun gaavo.

Then, let us sing the Glorious Praises of the most exalted Guru Nanak.

And:-

Gaaveh gambheer Dheer mat saagar jogi jangam Dhi-aan Dharay.
The beings of deep and profound understanding, oceans of wisdom, sing of Him; the Yogis and wandering hermits meditate on Him.
gaavaeh indraad bhagath prehlaadik aatam ras jin jaani-o.
Indra and devotees like Prahlada, who know the joy of the soul, sing of Him.
kab kal sujas gaavo gur Nanak raaj jog jin maani-o.
KAL the poet sings the Sublime Praises of Guru Nanak, who enjoys mastery of Raja Yoga, the Yoga of meditation and success.

And on page 1390 as:-

gun gaavai ravidaas bhagath jaidayv trilochan.
His Glorious Praises are sung by the devotees Ravidas, Jai Dayv and Trilochan.
naamaa bhagath kabeer sadaaa gaaveh sam lochan.
The devotees Naam Dayv and Kabeer praise Him continually, knowing Him to be even-eyed.
bhagath baingun ravai sehaj aatam rung maanai.
The devotee Baynee sings His Praises; He intuitively enjoys the ecstasy of the soul.

Describing the greatness of Guru Angad Dev ji, Kallh Sahar writes, " O Satguru Ji, How can I describe your greatness? Your greatness and respect extends up to seven continents because you have attained the throne of World Guru, just by the divine touch of Great Guru Nanak ji. As stated on page 1391:-

kaho keerat kal sahaar sapat deeep majhaar lehnaa jagattar gur paras muraar.

O Kal Sahaar, chant the Praises of Lehnaa throughout the seven continents; He met with the Lord, and became Guru of the World.

O Satguru ji! Nectar sprinkles from your vision. Who ever gets the blessings of your Holy Sight causes the dirt of numerous births to be cleaned away. The darkness of ignorance is removed for ever. As stated on page 1391:

jaa kee drisat amrit Dhaar kaalukh khan utaar timar agyaan jaahi daras du-aar.

The Stream of Ambrosial Nectar from His eyes washes away the slime and filth of sins; the sight of His door dispels the darkness of ignorance.

The soul is purified and the pains of birth and death vanish away by the Divine sight of Such a Guru. As stated on page 1392:-

ama drisat subh karai harai agh paap sakal mal.

When You bestow Your Ambrosial Glance of Grace, You eradicate all wickedness, sin and filth.

kaam kroDh ar lobh moh vas karai sabhai bal.

Sexual desire, anger, greed and emotional attachment - You have overcome all these powerful passions.

sadaa sukh man vasai dukh sansaarah khovai.

Your mind is filled with peace forever; You banish the sufferings of the world.

gur nav niDh daree-aa-o janam ham kaalakh Dhovai.

The Guru is the river of the nine treasures, washing off the dirt of our lives.

so kaho tal gur sayvee-ai ehinis sehaj subhaa-ay.

So speaks TAL the poet: serve the Guru, day and night, with intuitive love and affection.

darsan parsi-ai guru kai janam maran dukh jaa-ay.

Gazing upon the Blessed Vision of the Guru, the pains of death and rebirth are taken away.

While describing the soaring personality of Guru Amar Das ji, Bhatt Kallh Sahaar ji writes, " There is a sign of Lotus in the right hand of Guru Amar Das ji which is a symbol of prosperity and miracles are gracing upon Guru' s Forehead. All the rare and costly things of the world are decorating your left hand. In your heart dwells the indescribable God Almighty. You! Guru Amar Das ji have truly enjoyed the nectar of Naam." There is a sign of God's blessings on the forehead of Guru Amar Das ji. Any person who comes to Guru's shelter, gets his all desires fulfilled. As stated on page 1394:-

baarij kar daahinai siDh sanmukh mukh jovai.

On His right hand is the sign of the lotus; the Siddhis, the supernatural spiritual powers, await His Command.

riDh basai baa^Nvaa^Ng jo teen lokaantar mohai.

On His left are worldly powers, which fascinate the three worlds.

ridai basai ak-hee-o so-ay ras tin hee jaata-o.

The Inexpressible Lord abides in His Heart; He alone knows this joy.

mukhauh bhagat uchrai amar gur it rung ratau.

Guru Amar Daas utters the words of devotion, imbued with the Love of the Lord.

mastak neesaann sachau karam kal-y jorh kar Dhayaa-i-au.

On His forehead is the true insignia of the Lord's Mercy; with his palms pressed together, KALL meditates on Him.

parsi-o guru satgur tilak sarab ichh tin paa-i-au.

Whoever meets with the Guru, the certified True Guru, has all his desires fulfilled.

In the vision of Kallh Sahar ji, Sri Guru Ram Das ji had the capacity to fill empty beings to over its brims, a store house of peace, bliss and a symbol of patience. Who ever comes to his divine shelter, gains all the spiritual powers, liberation and happiness automatically. As mentioned on page 1396:-

kav kal thakur hardaas tanay gur Ramdas sar abhar bharay.

So speaks KALL the poet: Guru Raam Daas, the son of Har Daas, fills the empty pools to overflowing.

Kallh sahar ji has inspired spiritual learners to rush to Guru's divine shelter as soon as possible and abide by the rules of the Guru so that their both worlds are rectified. How lucky a person would he or she be who gets the pleasure of a Guru can be well understood from the following Swayia of Bhatt Kallh ji on page 1398 of Guru Granth Sahib ji

gur jin^H kau suparsan naam har ridai nivaasai.

The Lord's Name abides in the hearts of those who are pleasing to the Guru.

jin^H kau gur suparsan durat doorantar naasai.

Sins run far away from those who are pleasing to the Guru.

gur jin^H kau suparsan maan abhimaan nivaarai.

Those who are pleasing to the Guru eradicate pride and egotism from within.

jin^H kau gur suparsan sabad lag bhavjal tarai.

Those who are pleasing to the Guru are attached to the Shadad, the Word of God; they are carried across the terrifying world-ocean.

parcho parmaann gur paa-i-au tin sakaytho janam jag.

Those who are blessed with the wisdom of the certified Guru - blessed and fruitful is their birth into the world.

saree guru saran bhaj kal kab bhugat mukat sabh guru lag.

KALL the poet runs to the Sanctuary of the Great Guru; attached to the Guru, they are blessed with worldly enjoyments, liberation and everything.

Kallh ji also describes his experience about Sri Guru Arjun Dev ji that," Sri Guru Arjun Dev ji is capable of removing fear of any type, takes the miseries of others upon himself, gives them comfort, protector of the religious flag, is the son of emperor of Sodhis, Sri Guru Ram Das ji. His glorious reputation is spread in every corner of the world. As stated on page 1407:-

bha-y bhanjan par peer nivaaran kal sahaar tohi jas baktaa.

He is the Destroyer of fear, the Eradicator of the pains of others. Kall Sahaar the poet utters Your Praise, O Guru.

kul sodhee gur Ramdas tan Dharam Dhujaa Arjun har bhagtaa.

In the Sodhi family, is born Arjun, the son of Guru Raam Daas, the holder of the banner of Dharma and the devotee of God.

And also on page 1407:-

Dharamm Dheer gurmat gambheer par dukh bisaaran.

The Support of the Dharma, immersed in the deep and profound Teachings of the Guru, the Remover of the pains of others.

sabad saar har sam udaar aha^Nmayv nivaaran.

The Shabad is excellent and sublime, kind and generous like the Lord, the Destroyer of egotism.

Bhatt ji has described the nature and religious practices of Sri Guru Arjun Dev ji in these lines because he got a chance to live close and enjoy the company of Great Guru ji.

According to Kallh Sahar ji, the dirt of numerous births is washed away by the mere vision of Guru ji. The messengers of maya(Kaam, Krodh, Lobh, moh, hankaar which means passion, anger, greed, love, pride) depart from the soul of the person. Abiding by the teachings of the Guru, the life of a person becomes meaningful and successful. So we should also try to come into the Holy vision of Guru ji. This is possible only

if a person accepts a Guru. If one wants to have a successful spiritual life then one has to be initiated by our guru, Guru Granth Sahib ji.

Bhatt Gayand ji

Bhatt Gayand ji was the son of Bhatt Chokha ji and the younger brother of Bhatt Kallh Sahar ji. He also went to saints, peers and Pundits just like his brothers in order to get inner peace initially but was very disappointed. He wandered throughout India and finally reached Goindwal Sahib after he heard about the glory of Guru Arjun Dev ji. He was impressed with the teachings and the life style of Guru Arjun Dev ji. He decided to stay with his brother in the shelter of Guru Arjun Dev ji and become a devoted sikh. After seeing how Guru Arjun Dev ji has shaped his life in teachings of Sikhism, Gayand ji was ready to sacrifice his everything to the Great Guru. An internal thought always came to his mind that from where did Guru Arjun Dev ji acquire all these blessings? He got the answer that Guru Arjun Dev ji received it from Guru Ram Das ji and Guru Ram Das ji got it from Guru Amar Das ji. Guru Amar Das ji got this divine light from Guru Angad Dev ji. Guru Nanak Dev ji gave this light to Guru Angad Dev ji. According to Bhai Gurdas ji's var1st, pauri 45 :

jotee jot milaaai kai satgur Nanak roop vataaiaa

Guru Nanak now transformed himself.

lakh n koee sakaee aacharajay aacharaj dikhaaiaa

This mystery is incomprehensible for anybody that awe-inspiring (Nanak) accomplished a wonderful task.

kaaiaa palat saroop banaaiaa

He converted (his body) into a new form.

Also in vaar 1st pauri 46 it is stated as:-

so tikaa so chhatr siri soee sachaa takhat tikaeee

With the same mark (on the forehead), the same canopy he radiated on the Throne.

gur Nanak handee muhar hath gur Angad dee dohee firaeee

The power Guru Nanak had is now with Guru Angad was publically proclaimed all around.

ditaa chhorhi karataar puru baitdi khadooray joti jagaaee

Guru Angad left Kartarpur and scattered his light while sitting at Khadur.

janmay poorab beejiaa vich vich hoar koorhee chaturaaee

Action seeds of the previous births sprout; all other ingenuities are false.

guru baithaa amar saroop hoi gurmukhi paaee daat ilaahee

Having received the celestial gift from Guru Angad, the Guru, in the form of Amar Das is seated.

fair vasaaiiaa goindavaal acharaj khayl na lakhiaa jaaee

Guru Amar Das founded Goindval. The wondrous play was beyond sight.

daat jot khasamai vadiaaee

Gift received from the earlier Gurus further enhanced the grandeur of the Light.

The Divine light which came into existence in the physical form of Guru Nanak Dev ji. How it was passed on from one Guru to the other Guru in the form of four Gurus, how it helped to preach and spread the religious sect started by Guru Nanak Dev ji for the benefit of the entire humanity is clearly shown by Bhatt Gayand ji in his own words as stated on page 1401:—

gur Nanak nikat basai banvaaree.

Guru Nanak dwells near the Creator Lord.

tin lehnaa thaap jot jag Dhaaree.

He established Lehnaa as Guru, and enshrined His Light in the world.

Lehnai panth Dharam kaa kee-aa.

Lehnaa established the path of righteousness and Dharma,

Amardas bhalay kau dee-aa.

which He passed on to Guru Amar Daas, of the Bhalla dynasty.

tin siri Ramdas sodhee thir thapaw.

Then, He firmly established the Great Raam Daas of the Sodhi dynasty.

har kaa naam akhai niDh ap-ya-o.

He was blessed with the inexhaustible treasure of the Lord's Name.

ap-yao har naam akhai niDh chauh jug gur sayvaa kar fal lahee-a^N.

He was blessed with the treasure of the Lord's Name; throughout the four ages, it is inexhaustible. Serving the Guru, He received His reward.

bandeh jo charan saran sukh paavahi parmaanand gurmukh kahee-a^N.

Those who bow at His Feet and seek His Sanctuary, are blessed with peace; those Gurmukhs are blessed with supreme bliss.

partakh dayh paarbrahm swami aad roop pokhan bharna^N.

The Guru's Body is the Embodiment of the Supreme Lord God, our Lord and Master, the Form of the Primal Being, who nourishes and cherishes all.

satgur gur sayv alakh gat jaa kee saree Ramdas taaran tarna^N.

So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam Daas is the Boat to carry us across.

Describing the greatness of the Gurus, Bhatt Gayand ji emphasizes the point that we mortals should abide by the order of Guru so that we can pass this vast ocean of life. We must not make lame excuses guided by our clever mind. Guru ji is the ship and the sailor to help us cross the ocean of existence. No body can pass this ocean without the Guru. We get unison with God Almighty with the grace of Guru. As stated on page 1401:-

gur kay bachan sat jee-a Dhaaroh.

True are the Words of the Guru's teachings. Enshrine them in your soul.

maan-as janam dayh nistaaroh.

Emancipate your body, and redeem this human incarnation.

gur jahaaj khayvat guru gur bin tari-aa na ko-ay.

The Guru is the Boat, and the Guru is the Boatman. Without the Guru, no one can cross over.

gur parsaad prabh paa-ee-ai gur bin mukat na ho-ay.

By Guru's Grace, God is obtained. Without the Guru, no one is liberated.

In all the Swayias Bhatt Gayand ji has admired and praised the divine light as well as the Gurus, through whom this divine light kept on preaching and spreading the pure divine word.

The physical form of Guru's are worth respecting too because there is not even a bit of difference between Divine Light and the Gurus. This has been witnessed by Sri Guru Arjun Dev ji on page 262:-

gurdayv satgur paarbrahm parmaysar gurdayv Nanak har namaskaraa.
The Divine Guru is the True Guru, the Supreme Lord God, the Transcendent Lord;
Nanak bows in humble reverence to the Lord, the Divine Guru.

And on page 1142:-

Nanak soDhay simrit bayd. paarbrahm gur naahee bhayd
Nanak has studied the Simritees and the Vedas. There is no difference between the
Supreme Lord God and the Guru.

Bhatt Gayand ji has supported the order of Great Gurus and showed that the Guru is the form of the Creator God Almighty. He emphasizes the need to obey the Guru's order. As stated on page 1403:-

naam saar hee-ay Dhaar taj bikaar man ga-yand satguru satguru satgur
gobind jee-o.

Enshrine this most excellent Name within your heart, and renounce the wickedness of the mind, O Gayand the True Guru, the True Guru, the True Guru is the Lord of the Universe Himself.

We should gain benefit from the positive teachings contained in the personal experiences of these scholars so that both of our worlds(lok, parlok) can be rectified.

Bhatt Bhikha ji

Bhatt Bhikha ji was the son of Bhatt Rayia ji. He was a person of very pious thoughts from his early childhood. A human soul comes into physical existence due to its deeds in previous life. The personality of a person depends on those deeds and this personality wants to fulfill and exhibit those deeds from time to time.

As the deeds of his past life were pious and noble; Bhatt Bhikha ji instead of fluttering around the worldly kings, ministers and others, was always eager to be in unison with the Almighty by singing his praises. He was waiting for an optimal time.

Bhai Gurdas ji has written he was from Sultanpur. He has given the reference of Bhikha and Toda Bhatt in his writings and mentioned them as stated in vaar 11 pauri 21:-

kaaloo chaaroo banmeeeaa moolay no gur sabadu piaaraa

Bhai Kalu, Chau, Bammi and Bhai Mula love the Word of the Guru.

homa vichi kapaahaeaa gobindu ghayee gur nisataaraa

Along with Homa, the cotton trader, Gobindu Ghai was also taken across by the Guru.

bhikkaa todaa bhat dui dhaaroo sood mahalu tisu bhaaraa

Bhikka and Todi both were Bhatt and Dharu Sud had a large mansion.

guramukhi raamoo kohalee naali nihaaloo sayvaku saaraa

Gurmukh of Kohli caste and Ramu along with servant Nihalu are also there.

chhajoo bhala jaaneeai maaee ditaa saadhu vichaara

Chhaju was Bhalla and Mai Ditta was a poor sadhu.

tulasaa vahuraa bhagat hai daamodaru aakul balihaaraa

Devotte Tulasa is of Bohara caste and I am sacrifice unto Damodar and Akul.

bhaanaa aaval vigahamalu budho chheenbaa gur darabaaraa

Bhana, Vigah Mal and Buddho, the calicoprinter have also come to the court of the Guru.

sulataanay puri bhagati bhandaaraa

Sultanpur is the warehouse of devotion (and devotees).

It is quite possible that he may have heard the glorious reputation of the Great Guru Baba Nanak Dev ji and Guru Angad Dev ji because it is impossible to live in Sultanpur and not hear about Guru Nanak Dev ji. Khadoor Sahib is a few miles away from Sultanpur where Guru Angad Dev ji spread his divine light around the world. As stated on page 1409:-

jab lau nahee bhaag lilaar udai tab lau bhramṭay firṭay bauh Dhaa-yaw.
As long as the destiny written upon my forehead was not activated, I wandered around lost, running in all directions.

When destiny shines, only then all the cause and effects are directed to come to fruition . There is an old phrase that sometimes a person of your family, village, city or region may not impress you regardless of the abilities, skills or miraculous powers he may possess. He is thought of only as a friend, neighbor or a relative. His powers and blessings are not properly understood. Similarly Bhatt Bhikha ji and his family did not gain any benefit from Satguru ji's divine light.

At last, to quench his inner spiritual thirst, Bhikha ji left his home and went to pilgrimage. He met so many saints on his travels but was not satisfied because there was much difference between the words and actions of these saints. It was like ,” Kahtia kahti sunni rahat ko khusi na aayo”. For spiritual achievement he went to many places where Pandits, Yogis, Hermits, and seers lived, but he got only disappointment from every place. Finally, he heard of the glorious reputation of Sri Guru Amar Das ji. He reached Goindwal Sahib into the holy shelter of Guru ji and was highly impressed and pleased to see the practical yet really spiritual life style of

Guru Ji. Bhikha ji surrendered himself entirely to the Great Guru for ever. He has described his own personal life in Swayia on page 1395 as:-

Rahi-o sant ha-o tol saaDh bahuayray dithay.

I have been searching for the Saints; I have seen so many Holy and spiritual people. sannyasi tapsee-ah mukhahu ay pandit mithay.

The hermits, Sannyaasees, ascetics, penitents, fanatics and Pandits all speak sweetly. baras ayk ha-o firi-o kinai nahu parcha-o laa-ya-o.

I wandered around lost for a year, but no one touched my soul.

kehti-ah kahtee sunee rahat ko khusee na aa-ya-o.

I listened to preachers and teachers, but I could not be happy with their lifestyles.

har naam chhod doojai lagay tin^H kay gun ha-o ki-aa kaha-o.

Those who have abandoned the Lord's Name, and become attached to duality - why should I speak in praise of them?

gur da-yi milaa-ya-o bhikhi-aa jiv too rakheh tiv raha-o.

So speaks Bhikhaa: the Lord has led me to meet the Guru. As You keep me, I remain; as You protect me, I survive.

When Bhikha ji got a Holy vision of Guru Amar Das ji, he gained real bliss as per the order of Sri Guru Ram Das ji. His wandering mind came to a stand still. As stated on page 168 :-

jis mili-ai man ho-ay anand so satgur kahee-ai.

Meeting Him, the mind is filled with bliss. He is called the True Guru.

man kee dubiDhaa binas jaa-ay har param pad lahee-ai.

Double-mindedness departs, and the supreme status of the Lord is obtained.

Bhikha ji came to know that Sri Guru Amar Das ji, Himself is the true form of Almighty God. He was now repenting, why he remained thirsty for so long while sitting near a well. Sultanpur was only 15 miles away from Goindwal Sahib. But as the order of Guru Nanak ji is stated on page 722:-

vin karmaa kichh paa-ee-ai naahee jay bauhayraa Dhaavai.

Without the karma of good deeds, nothing is obtained, although she may run around frantically.

When his spiritual fortune was at its peak, he was blessed to have insight of the Guru and he proclaimed, "O The people of the world!, Guru Amar Das ji is the source of knowledge. Satguru is capable of connecting a mortal with the ultimate truth. He always remains in harmony with the eternal truth, focused in concentration. His conscience always resides in higher spheres of divinity. The five messengers of maya(Kaam, Krodh, Lobh, Moh and Hankaar) are fully under his control. Whoever comes in the holy shelter of Sri Guru Amar Das ji, changes his indecisive and unstable mind into a stable harmonious mind. In this age of Kalyug(Dark Age) Sri Guru Amar Das ji is the real form of Almighty creator."

"O the people of the world!, now I have found that Guru who himself is a Master of Stability, enables his disciples to reach this stage. " Bhikha ji has ordered himself on page 1395 as:_

gur gyaan ar Dhyaan taṭ si-o taṭ milaavai.

In deep meditation, and the spiritual wisdom of the Guru, one's essence merges with the essence of reality.

sach sach jaanee-ai ik chiteh liv laavai.

In truth, the True Lord is recognized and realized, when one is lovingly attuned to Him, with one-pointed consciousness.

kaam kroDh vas karai pavan udant na Dhaavai.

Lust and anger are brought under control, when the breath does not fly around, wandering restlessly.

nirankaar kai vasai days hukam bujh beechaar paavai.

Dwelling in the land of the Formless Lord, realizing the Hukam of His Command, His contemplative wisdom is attained.

kal maahi roop kartaa purakh so jaanai jin kichh kee-au.

In this Dark Age of Kali Yuga, the Guru is the Form of the Creator, the Primal Lord God; he alone knows, who has tried it.

gur mili-yo so-ay bhikhaa kahai sehaj rung darsan dee-au.

So speaks Bhikhaa: I have met the Guru. With love and intuitive affection, He has bestowed the Blessed Vision of His Darshan

Bhatt Bhikha ji not only enjoyed the bliss of harmony with the Great Guru himself but inspired his sons, Bhatt Kirat ji, Bhatt Mathura ji, Bhatt Jalap ji and brothers and became a source for them to enjoy the shelter of

the great guru. According to Ram Das ji's command," Aap japai avrayh naam japavay", Bhikha ji received blessings of Guru ji.

Every body should get guidance from the deep insight of Bhikha ji and try their best to attract the blessing of the true Guru. One should always be cautious from false, cheating and ambitious people in the disguise of saints who would want their own worship and praise.

Bhatt Kirat ji

Bhatt Kirat ji was the son of Bhikha ji who came to the holy shelter of Guru Arjun Dev ji with his father. A shabad recited in Raag Gauri by Bhagat Kabir ji applies to the family of Bhikha ji which is stated on page 337:-

deen dyaal bharosay tayray.

O Lord, Merciful to the meek, I have placed my faith in You;

sabh parvaar charhaa-i-aa bayrhay.

along with all my family, I have come aboard Your boat.

Since Bhatt Bhikha ji received inner peace from the holy shelter of Sri Guru Amar Das ji, he now desired to share this peace and bliss with the members of his family by bringing them into the sacred shelter of the great Guru. So with his inspiration and guidance, his three sons, Sri Kirat ji, Sri Jaalap ji, Sri Mathura ji and seven other near friends and relatives came to the shelter of Guru Arjun Dev ji. They all prayed for spiritual development, inner peace and to be one with the Almighty God. The great Guru blessed all of them with initiation into the fold of Sikhism and with his vision sanctified them.

Bhatt Kirat ji was very religious since early childhood. His great predestined karma which he inherited from his family were nurtured beautifully in the company of his father Bhikha ji. When he happened to come to the holy shelter of Guru ji, he surrendered himself completely to Guru's Will for ever in life. Even after his death, the relation of his family with Guru Ghar remained firm and stable. His son joined the army of sixth Guru Sri Hargobind Sahib ji and got martyred while fighting against the tyranny and suppression of the Mughals. After that his grandson got baptized from Sri Gobind Sahib ji and got the honor of a Singh and was called Nirbudh Singh who accompanied the Great Guru up to Nanded(Hazoor Sahib).

When Sri Guru Gobind Singh ji handed over the Guruship to Sri Guru Granth Sahib ji before his heavenly departure, Sri Nirbudh Singh was

himself present at that time and he gave a hint in his writing "Bhatt vahi". "Bhai Nirbudh Singh Bhatt was the son of Keso Singh who stood by Guru ji and remained loyal to Guru Ghar and all the activities. Thus he brought success to the fame of his forefathers and lived a successful life of a Gursikh. (Encyclopedia of Sikhism p. 353)

When Bhatt Kirat ji and his family came to the holy shelter of Guru ji, they were blessed with initiation into the fold of Sikhism by the great Guru. His mind had so many demands before coming to guru's shelter but when he got a holy glimpse of Sri Guru Amar Das ji, no demands were left within his mind. In this blissful condition he forgot all his demands or his demands became meaningless. Sri Guru Amar Das ji made him aware that God Almighty knows everything without a human being asking or speaking for it. Now what should I demand from Guru's shelter ? Impulsively he said, ' Satguru, I am yours now. Whatever you order, I will do it. Where ever you will keep me, I will be happy there. Satguru ji blessed Bhatt Kirat ji with such a great gift that Bhatt Kirat ji stated it on pge1395 as:-

chiṭ chiṭvau ardaas kaho par kahi bhi na sakau.

I consciously pray within my consciousness, but I cannot express it in words.

sarab chinṭ tujh paas saaDhsangat hau ṭakau.

I place all my worries and anxieties before You; I look to the Saadh Sangat, the Company of the Holy, for help.

ṭayray hukam pavai neesaaṇ ṭau karo saahib kee sayvaa.

By the Hukam of Your Command, I am blessed with Your Insignia; I serve my Lord and Master.

jab gur daykhai subḥ ḍisat naam karṭaa mukḥ mayvaa.

When You, O Guru, gaze at me with Your Glance of Grace, the fruit of the Naam, the Name of the Creator, is placed within my mouth.

agam alakḥ kaaraṇ purakḥ jo furmaaveh so kahau.

The Unfathomable and Unseen Primal Lord God, the Cause of causes - as He orders, so do I speak.

gur Amardas kaaraṇ karaṇ jiv ṭoo rakheḥ ṭiv raho. ||4||18||

O Guru Amar Daas, Doer of deeds, Cause of causes, as You keep me, I remain; as You

With a great vision, Bhatt Kirat ji was having glimpses of Sri Guru Amar Das ji. His words are stated on page 1395 as:_

aap naraa-in̄ kalaa Dhaar jag meh parvari-yo.

The Lord Himself wielded His Power and entered the world.

nirankaar aakaar joṭ jag mandal kari-yo.

The Formless Lord took form, and with His Light He illuminated the realms of the world.

jah kah ṭah bharpoor sabad deeṭak deeṭaa-yo.

He is All-pervading everywhere; the Lamp of the Shabad, the Word, has been lit.

jih sikhah sangarahi-o ṭaṭ har charan milaa-yo.

Whoever gathers in the essence of the teachings shall be absorbed in the Feet of the Lord.

Nanak kul nimmal avṭar-yi-o Angad lehṇay sung hua.

Lehnaa, who became Guru Angad, and Guru Amar Daas, have been reincarnated into the pure house of Guru Nanak.

gur Amardas ṭaaran ṭaran janam janam paa saran ṭua.

Guru Amar Daas is our Saving Grace, who carries us across; in lifetime after lifetime, I seek the Sanctuary of Your Feet.

Bhatt Kirat ji had great insight that God had sent Sri Guru Amar Das ji in the form of a ship so that congregation can cross the ocean of existence with his protection and whilst following his teachings. Bhatt Kirat ji himself requests ,“Guru Amar Das ji ! Being scared I have come to take shelter from you. Please protect me. Please protect me.”

When Bhatt Kirat ji came to the shelter of Satguru ji, by the grace of Guru ji, his inner self became clear of the pride of being a scholar and his mind became humble. Spontaneously he prayed,“ O God! I was entangled in false pride for nothing. Now I have come to know the reality. I am full to the brim with countless faults. I don't possess even a single quality which could help me attain harmony with God. Our condition is such that we are engrossed in drinking poison of immoral acts instead of taking the nectar of naam. We are captured by the influence of maya and that is why we are so attached to our sons and daughters. Now we have come to know that in order to get rid of messengers of death and to get eternal peace, there is only one way and that is to get your shelter and blessing. Now I pray to you, please give me your eternal shelter and blissful company. As stated on page1406:-

ham avgun bharay ayk gun naahee amrit chhaad bkhai bkh khaa-ee.
 I am overflowing with sins and demerits; I have no merits or virtues at all. I abandoned the Ambrosial Nectar, and I drank poison instead.

maa-yaa moh bharam pai bhoolay sut daaraa si-o pareet lagaa-ee.
 I am attached to Maya, and deluded by doubt; I have fallen in love with my children and spouse.

ik utam panth suni-o gur sangat teh milant jam taraas mitaa-ee.
 I have heard that the most exalted Path of all is the Sangat, the Guru's Congregation. Joining it, the fear of death is taken away.

ik ardaas bhaat keerat kee gur Ramdas raakho sarnaa-ee.
 Keerat the poet offers this one prayer: O Guru Raam Daas, save me! Take me into Your Sanctuary!

Guru should be such as well. The guru has to be a dignified personality who by His divine vision can wash away the pride from the hearts of his disciples. Such a person can not be called a guru who nourishes and develops pride. Guru is a symbol of politeness and modesty. He blesses his disciples with courtesy, modesty of mind and enriches them with spiritual wealth.

So let us learn from Bhatt Kirat ji to be humble and polite. Thus we should keep in mind holy words of Sri Guru Ram Das ji and pray from within. As stated on page 167:-

jo hamree biDh hotee mayray satiguraa saa biDh tum har jaanhu aapay.
 My condition, O my True Guru - that condition, O Lord, is known only to You.

ham rultay firtay ko-ee baat na poochh-taa gur satgur sung keeray ham thaapay.
 I was rolling around in the dirt, and no one cared for me at all. In the Company of the Guru, the True Guru, I, the worm, have been raised up and exalted.

Dhan Dhan guru Nanak jan kayraa ji mili-ai chookay sabh soag santaapay.
 Blessed, blessed is the Guru of servant Nanak; meeting Him, all my sorrows and troubles have come to an end.

When humility and courtesy enters a human mind, then it should be understood that a person's soul has attained a state of high spiritual status because the path of Gurbani teaches us that, "Nivay so Gaura hoay" (The person who is humble is the greatest).

Bhatt Mathura ji

Bhatt Mathra was the intelligent son of Bhatt Bhikha ji who came to the shelter of Sri Guru Arjun Dev ji along with his father. Bhatt Bhikha ji was so fortunate that three of his sons (Bhatt Kirat ji, Bhatt Jalap ji, Bhatt Mathura ji) turned their back from false worldly rituals in order to purchase the real wealth i.e. blissful contact of Sri Guru Arjun Dev ji. Satguru ji also bestowed his blessings generously. Guru ji bestowed the whole family with wealth of naam and all of them attained self-realization.

It is not a child's play to mention the virtues of Guru ji or to have deep insight of the Guru's heart. It is as hard as cutting an iron chain without a saw. So Bhikha ji and his whole family not only recited the virtues of Guru ji from the core of their heart but also declared to the whole world about the real naam enthusiastically. He said, "I am telling you all this fact truthfully from the core of my heart. No other thought can have any space here. What is the one abiding thought? In this age of darkness only naam of God can enable salvation from this ocean of existence. So to know the farthest limits, behold naam." As stated on page 1404 :-

mathuraa jan jaan kahee jee-a saach so a-or kachhoo na bicharan kau.
His humble servant Mathraa knows this as true, and speaks it from his soul; there is nothing else to consider.

har naam bohith badou kal mai bhav saagar paar utaaran kau.
In this Dark Age of Kali Yuga, the Lord's Name is the Great Ship, to carry us all across the terrifying world-ocean, safely to the other side.

He tells us about the eminence of Sri Guru Ram Das ji. He writes that those people are the luckiest who concentrate their minds in the recitation of naam blessed by Guru ji. These people not only get all of their desires fulfilled but also get rid of the fear of death. As stated on page 1404:-

mathuraa bhan bhaag bhalay un^H kay man ichhat hee fal paava_t hai.
So speaks Mat'huraa: those blessed with good fortune receive the fruits of their minds' desires.

rav kay suṭ ko tin^H taraas kahaa jo charann guru chit laavaṭ hai.
Those who focus their consciousness on the Guru's Feet, they do not fear the judgement of Dharamraj.

Mathura ji was overjoyed when he got glimpses of Sri Guru Arjun Dev ji. He could not help but say, " O Mortal beings! The divine light of God pervades the whole universe and constellations , and is among us in formless being meaning god is present as formless beyond comprehension. The very same divine light is evident amongst us in the form of Guru Arjun Sahib ji, to observe for ourselves the magnificence of god. There is not even a little difference, Guru Arjun Dev ji is the real and actual form of God.

Mathura ji is telling us his personal experience that until his luck did not shine, he remained abandoned. He was suffocating under water in the dreadful ocean of this Dark existence. He would have been repenting throughout his life had his luck not favored him to unite with Guru Arjun Dev ji. This repentance is unforgettable because no body was visible in this world that was capable of guiding others to the path to God Almighty. The world is caught in a web of confusion. Finally, Bhatt Mathura ji says that the real meaning of this search is that God has sent Guru Arjun Dev ji in human form as a Guru to liberate this universe. Whoever has meditated on the name of Sri Guru Arjun Dev ji will never come in the cycle of reincarnation. As stated on page 1408:-

jab lau nahee bhaag lilaar udai tab lau bhramṭay firṭay bauh Dhaa-yo.
As long as the destiny written upon my forehead was not activated, I wandered around lost, running in all
kal ghor samuḍar mai boodaṭ thay kabhoo mit hai nahee ray pachhoṭaa-yo.
I was drowning in the horrible world-ocean of this Dark Age of Kali Yuga, and my remorse would never have ended.
taṭ bichaar yahai mathuraa jag taaran kau avṭaar banaa-yo.
O Mat'huraa, consider this essential truth: to save the world, the Lord incarnated Himself.
japio jin^H Arjun dayv guru fir sankat jone garabh na aa-yo.
Whoever meditates on Guru Arjun Dayv, shall not have to pass through the painful

womb of reincarnation ever again.

Bhatt Mathura ji says that Sri Guru Arjun Dev ji is the actual form of Sri Guru Nanak Dev ji. He confides that God showed us clearly that His divine light prevails in Sri Guru Nanak Dev ji. After him, Guru Angad Dev ji came into existence. Then with his benevolence Guru Angad Dev ji blessed Guru Amar Das ji with the title of Guruship on Guru Nanak's throne. Sri Guru Amar Das ji bestowed this Guruship to Guru Ram Das ji. Guru Arjun Dev ji became the next Guru after having glimpses of Guru Ram Das ji. So everybody in this world should sanctify their eyes by having glimpses of Sri Guru Arjun Dev ji. Let us go through the most significant Swayia's of Bhatt Mathura ji. These lines he recited in the praise of Sri Guru Arjun Dev ji are entered in Sri Guru Granth Sahib ji on page 1408 as:-

joṭ roop har aap guru Nanak kahaa-yo.

The Embodiment of Light, the Lord Himself is called Guru Nanak.

ṭaa ṭay Angad bhayo ṭaṭ si-o ṭaṭ milaa-yo.

From Him, came Guru Angad; His essence was absorbed into the essence.

Angad kirpaa Dhaar amar satgur thir kee-o.

Guru Angad showed His Mercy, and established Amar Daas as the True Guru.

Amardas amraṭ chhaṭar gur raameh dee-o.

Guru Amar Daas blessed Guru Raam Daas with the umbrella of immortality.

gur Ramdas darsan paras keh mathuraa amriṭ bain.

So speaks Mat'huraa: gazing upon the Blessed Vision, the Darshan of Guru Raam Daas, His speech became as sweet as nectar.

mooraṭ panch parmaan purakh gur Arjun pikhauh nain. |

With your eyes, see the certified Primal Person, Guru Arjun, the Fifth Manifestation of the Guru. ||1||

Also on page 1409:-

partachh ridai gur Arjun kai har pooran brahm nivaas lee-o.

The Perfect Lord God has manifested Himself; He dwells in the heart of Guru Arjun.

Mathura ji has given utmost respect and devotion to Sri Guru Arjun Dev ji. We should gain benefit from Mathura ji's personal experience. As stated on page 442:-

gur govind govind guru hai Nanak bhayd na bhai.

The Guru is God, and God is the Guru, O Nanak; there is no difference between the two, O Siblings of Destiny.

Respectfully, we should try to have a vision of this divine light and seriously try our best to adopt in our own lives the words he uttered for our own benefit. Only then shall we be comfortable in both worlds(this and the next world).

Bhatt Jaalap ji

The concept of eating by sharing is very unique and special in the Sikh religion as compared to other religions of the world. God has blessed us with materialistic and spiritual things to share with the entire creation. Sri Guru Arjun Dev ji ordered in Barah Maha that, "O Seekers of the knowledge! go to the congregation, recite naam and donate money. The reward for doing all that is mentioned on page 135 as:-

janam karam mal utrai man tay jaa-ay gumaan.

In this way, the filth of lifetimes of karma shall be removed, and egotistical pride shall vanish from your mind.

Ascetics and yogis have been reciting hymns and meditating deeply but they were confined to their own personal world. They had no relationship with this materialistic world. Neither were they doing any social service nor were they having any spiritual association with people of the mundane world. So the whole system of society had decayed. Bhai Gurdas ji mentions the circumstances in his vaar 1st, pauri 29 as:_

sidh chhapi baitday parabatee kaunu jagati kau paari utaaraa

In such circumstances, when siddhs, the adepts, by (becoming repudiators) have taken refuge in the mountains, how the world could get redeemed.

Jogee giaan vihooniaa nisadini angi|agaaay chhaaraa

Yogis also bereft of knowledge and simply applying ashes to their bodies are lying down unconcerned.

baajhu guru dubaa jag saaraa

Without Guru the world is getting drowned.

Satguru Nanak Dev ji has ordained his pious Sikhs to share their materialistic and spiritual achievements with the other people.

To achieve this goal Bhikha ji brought his four sons into the shelter of Guru ji so that they may better their lives by following the teachings of

Guru ji. Now the whole world is enjoying the fruits of Bhikha ji's ultimate action because if Jaalap ji had not gone to Guru ji's shelter by the inspiration of his father, his knowledge and experience would never had reached us. While having patronage of Guru ji, Jaalap ji got insight that Guru Amar Das ji meditated on One God only, dwelt in his mind on One, worshipped only one, preached only One, perceived only One god. He remained beyond discrimination. He saw this divine light in each and every person, sang praises of only One God. He knew that there is only one Master in this world and the next one. He had dreams of only One. He believed that in reality there is also only One god.

" O Guru Amar Das ji ! you have seen the omnipresent God in every one and in all the elements, at every time. Almighty God who could not be perceived by countless persons before you, is described by you as only One. Guru Amar Das ji, my inner judgment says that you don't visualize anything but the one Lord. You believe only the One Lord is true and you love only one. As stated on page 1394 as:-

tai padhi-o ik man dhari-o ik kar ik pachhaani-o.

You read about the One Lord, and enshrine Him in Your mind; You realize the One and Only Lord.

Na-in ba-in muhi ik ik duhu thaa^N-ay na jaani-o.

With Your eyes and the words You speak, You dwell upon the One Lord; You do not know any other place of rest.

supan ik partakh ik ikas meh leenau.

You know the One Lord while dreaming, and the One Lord while awake. You are absorbed in the One.

tees ik ar panj siDh paitees na kheenau.

At the age of seventy-one, You began to march towards the Indestructible Lord.

ikah je laakh lakhauh alakh hai ik ik kar varniau.

The One Lord, who takes hundreds of thousands of forms, cannot be seen. He can only be described as One.

gur Amardas jaalap bhanai too ik lorheh ik mannio.

So speaks Jaalap: O Guru Amar Daas, You long for the One Lord, and believe in the One Lord alone.

What a unique image of Sri Guru Amar Das ji has been shown by Bhatt Jaalap. May God grace us too with this benefit. As stated on page 44:-

iko disai sajno iko bhaa-ee meet.

The One appears to be my Companion; the One is my Brother and Friend.

iksai dee saamagree iksai dee hai reet.

The elements and the components are all made by the One; they are held in their order by the One.

ikas si-o man maani-aa taa ho-aa nihchal cheet.

When the mind accepts, and is satisfied with the One, then the consciousness becomes steady and stable.

sach khaanaa sach painnaa tayk Nanak sach keet.

Then, one's food is the True Name, one's garments are the True Name, and one's Support, O Nanak, is the True Name.

Bhatt Jaalap ji has illustrated the inner and outer state of mind of Sri Guru Amar Das ji. He has made a significant attempt to help us perceive the divine light of guru ji. While inspiring us in his Swayia's, he has shown us the way to destroy our sins and unite with God.

O worldly people! By having blissful contact with Sri Guru Amar Das ji, all sins are washed away. We should touch the holy feet of Sri Guru Amar Das ji because even the ascetic's and hermits desire to pay respect to him. If you pay respect you can be in tune with God. If you become his humble and devoted followers, you can get rid of cycle of birth and death. When you touch the feet of Sri Guru Amar Das ji, you can attain the fearless Lord and you become carefree and independent. When you have graceful contact with Sri Guru Amar Das ji, your discriminating nature comes to an end and you feel the omnipresence of God everywhere. When you have vision of Sri Guru Amar Das ji and listen to his teachings, you receive countless things. As stated on page 1394 as:-

gur Amardas parsee-ai puham paatik binaaseh.
Meeting with Guru Amardas, the earth is purged of its sin.
gur Amardas parsee-ai siDh saaDhik aasaaseh.
The Siddhas and seekers long to meet with Guru Amar Daas.

Gur Amardas parsee-ai Dhi-aan lahee-ai pa-o mukihi.
Meeting with Guru Amar Daas, the mortal meditates on the Lord, and his journey
comes to its end.

gur Amardas parsee-ai abha-o labhai ga-o chukihi.
Meeting with Guru Amar Daas, the Fearless Lord is obtained, and the cycle of
reincarnation is brought to an end.

We should take shelter of Guru Amar Das ji's holy feet in order to get relief from sufferings ,to contemplate God, to be liberated from the cycle of birth and death, to be self-reliant and to put an end to discrimination. We should act upon his teachings. From where can we get his teachings and how can we know where he resides? We can see and hear our guru in the form of Sri Guru Granth Sahib ji. If we bow before Sri Guru Granth Sahib with great devotion, practice his teachings with determination, only then can we say that our existence in this world is successful. If we don't take shelter in Guru's holy feet and we don't imbibe the lessons of our guru, then as Guru ji commands, we will live a meaningless life. The real purpose of being a human being will not be served and we will roam as no better than animals.

Aavan aa-ey srist may bin boojhay pus dhore

Coming to this world and not discovering our source we are like animals

Gauri 5th Guru page 251

Bhatt Sallh ji

Bhatt Sallh ji was the brother of Bhatt Kallh ji and his father Sokha was younger brother of Bhatt Bhikha ji. Bhatt Sallh ji also came with his uncle Bhikha ji to have spiritual contentment in the shelter of Sri Guru Arjun Dev ji. It will have to be admitted that the entire family of Bhatt Bhikha ji is worth praising. They all presented themselves to Guru ji's divine shelter for the attainment of spiritual contentment. They wrote about their personal experiences and about their internal feelings which they felt after having glimpses of Satguru ji in order to guide humanity. Their written experiences are preserved by Sri Guru Arjun Dev ji in Sri Guru Granth Sahib ji.

Bhatt ji writes in the praise of Guru Ram Das ji ,” You are the guru who can allow the whole world to be liberated. You yourself are Supreme God. All angels, ascetics, saints, gods and goddesses and Sikh disciples meditate your naam from the very beginning.

From time immemorial, you are eternal and ever existent. Your power is present in all three ages. You give protection in Vedas, Shashtras. You are beyond old age and death. Guru Amar Das ji has made you permanent for ever. O Emperor of Sodhi's! , Guru Ram Das ji you are free from any sort of restrictions and are capable of emancipating your disciples from this worldly ocean. Whoever comes to your holy shelter, cannot be overpowered by sins and angels of death. What wonderful power you possess. As stated on page 1406:-

too saṭgur chauhu jugee aap aapay parmaysar.

You are the True Guru, throughout the four ages; You Yourself are the Transcendent Lord.

sur nar saaDhik siDh sikh sayvant Dhurah Dhur.

The angelic beings, seekers, Siddhas and Sikhs have served You, since the very beginning of time.

aaḍ jugaad anaad kalaa Dhaaree tarihu lo-ah.

You are the Primal Lord God, from the very beginning, and throughout the ages; Your

Power supports the three worlds.

agam nigam uDhran jaraa jamihi aaro-ah.

You are Inaccessible; You are the Saving Grace of the Vedas. You have conquered old age and death.

gur Amardas thir thapi-a-o pargaamee taaran taran.

Guru Amar Daas has permanently established You; You are the Emancipator, to carry all across to the other side.

agh antak badai na sallh kav gur Ramdas tayree saran.

So speaks SALL the poet: O Guru Raam Daas, You are the Destroyer of sins; I seek Your Sanctuary.

Bhatt Sallh ji, while describing the immense power of Great Guru ji says," From ordinary people, to even the Great Rishis, Saints, and Ascetics no one could save themselves from the jaws of maya(mammon); but O Guru Ram Das ji ! instead of being affected by the base instincts, You have tied and restrained all the evil instincts of Kaam, Krodh, Lobh, Moh , Hankaar (means lust, anger, greed, attachment and pride). Birth and death are under your control standing with folded hands in service.

O Guru Ram das Ji, you have made a holy bridge of naam for your true disciples to cross the world ocean. You occupy the true divine throne by virtue of your spiritual pursuit of raj yog. A canopy of Guruship bestowed by Great Guru Nanak ji graces above your head. In the end Bhatt Sallh says," O Guru Ram Das ji!, I am narrating the truth. Your are the master of eternal and enduring kingdom and chief of an undefeatable army." What a beautiful metaphor, Bhatt Sallh ji has written in the praise of Sri Guru Ram Das ji. As stated on page 1406:-

moh mal bivas kee-o kaam geh kays pachhaarh-ya-o.

He has crushed and overpowered emotional attachment. He seized sexual desire by the hair, and threw it down.

kroDh khand parchand lobh apmaan si-o jhaarh-ya-o.

With His Power, He cut anger into pieces, and sent greed away in disgrace. janam kaal kar joh hukam jo ho-ay so mannai.

Life and death, with palms pressed together, respect and obey the Hukam of His Command.

bhav saagar banDhi-a-o sikh taaray suparsannai.

He brought the terrifying world-ocean under His Control; by His Pleasure, He carried His Sikhs across.

sir aatpat sacho takhat jog bhog sanjut bal.

He is seated upon the Throne of Truth, with the canopy above His Head; He is embellished with the powers of Yoga and the enjoyment of pleasures.

gur Ramdas sach sal-y bhan too atal raaj abhag dal.

So speaks SALL the poet: O Guru Raam Daas, Your sovereign power is eternal and unbreakable; Your army is invincible.

Bhatt Sallh ji has written about Sri Guru Amar Das ji on page 1396 as:-

pahir samaaDh sanaahu gi-aan hai aasan charhi-a-o.

Wearing the armor of Samaadhi, the Guru has mounted the saddled horse of spiritual wisdom.

Dharamm Dhanakh kar gahi-o bhagat seelah sar larhi-a-o.

Holding the bow of Dharma in His Hands, He has shot the arrows of devotion and humility.

bhai nirbha-o har atal man sabad gur nayjaa gadi-o.

He is fearless in the Fear of the Eternal Lord God; He has thrust the spear of the Word of the Guru's Shabad into the mind.

kaam kroDh lobh moh apat panch doot bikhandi-o.

He has cut down the five demons of unfulfilled sexual desire, unresolved anger, unsatisfied greed, emotional attachment and self-conceit.

bhala-o bhoohaal tayjo tanaa nript naath Nanak bar.

Guru Amar Daas, the son of Tayj Bhaan, of the noble Bhalla dynasty, blessed by Guru Nanak, is the Master of kings.

gur Amardas sach sallh bhan tai dal jita-o iv juDh kar.

SALL speaks the truth; O Guru Amar Daas, you have conquered the army of evil, fighting the battle this way.

Bhatt Sallh Ji is trying to reveal that all Satguru's are the true form of Almighty God. The maya(mammon) of the world acts on human-beings through (Kaam, Krodh, Lobh, Moh and Hankaar which means Passion, Anger, Greed, love and pride) and deviate the person from the path of the truth. But this maya couldn't affect the true Satguru even in the least. On the contrary, whoever came to the holy shelter of the Great Guru's is sheltered and protected from maya by the guru's.

The need is to leave one's ego, come to the shelter and protection of the guru and change one's life practically according to the order of the guru. Anybody who adopts this path unconditionally is blessed with the fulfillment of human life by guru ji. As stated on page 687:-

safal safal bha-ee safal jaatraa.

My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful.

aavan jaan rahay milay saaDhaa

My comings and goings have ended, since I met the Holy Saint.

Bhatt Bhalh ji

Bhatt Bhalh ji was the son of Sokha ji and brother of Bhatt Sallh ji and nephew of Bhatt Bhikha ji. He too presented himself in the holy shelter of Guru ji . He practiced Sikhism in his practical life and succeeded in it gloriously.

His only Swayia of four lines which is uttered in the praise of Sri Guru Amar Das ji is registered in Sri Guru Granth Sahib ji. The composition of this Swayia, its style of writing, its similes and metaphors are so beautifully fabricated that as we go on reading it, the greatness and glory of Sri Amar Das ji securely lodges in our hearts. It also purifies and sanctifies one's mind and he becomes eager to read it with devotion again and again. His similes are remarkable. He writes," When it rains, no body can count the number of rain drops falling on the earth from the sky and no one will be able to."

" The number of flowers that blossom in the spring season on the earth and type of vegetables can not be counted."

" How many rays are emitted from the sun and the moon can not be counted."

" The volume of sea water and the number of waves rising in the river Ganga cannot be counted because the creation of the Infinite is infinite."

"Prabh mera baunt hai, unt kinay na payee". If somebody like Shiva (Hindu God) were able to get knowledge from a Guru and concentrate at a stretch and became capable of counting all the things in this universe, wvwn then O Guru Amar Das ji!, shelter of shelter less, power of powerless, your greatness cannot be measured. Your reputation and glory is unique. So Satta ji, too has verified the statement of Bhatt Bhalh ji in his following lines when he wrote the greatness of Guru Amar Das ji. As stated on page 968 as:_

jhakharh vaa-o na dol-ee parbat mayraan.

You are not pushed or shaken by the storm and the wind; you are like the Sumayr Mountain.

jaanai birthaa jee-a kee jaanee hoo jaan.

You know the inner state of the soul; You are the Knower of knowers.

ki-aa saalaahē sachay paatīsaah jaa^N too sugharh sujaan.

How can I praise You, O True Supreme King, when You are so wise and all-knowing?

Now if we read the Swayia of Bhallh ji, our heart will be filled with devotion. His Swayia is stated on page 1396 :-

ghanhar boond baso romaaval kusam basant ganant na aavai.

The raindrops of the clouds, the plants of the earth, and the flowers of the spring cannot be counted.

rav sas kiran udar saagar ko gung tarang unṭ ko paavai.

Who can know the limits of the rays of the sun and the moon, the waves of the ocean and the Ganges?

rudr Dhyaan gyaan satgur kay kab jan bhallh uneh jo gaavai.

With Shiva's meditation and the spiritual wisdom of the True Guru, says BHALL the poet, these may be counted.

bhalay Amardas gun tayray tayree upmaa tohay ban aavai.

O Guru Amar Daas, Your Glorious Virtues are so sublime; Your Praises belong only to

As God is infinite, His reputation can not be described. So is Sat Gur, the form of God, his glory and reputation can not be written in words. Guru Arjun Dev ji orders this in Raag Aasa on page 397 as:-

gur kee mehimaa ki-aa kaha gur bibayk sat sar.

How can I chant the Glorious Praises of the Guru? The Guru is the ocean of Truth and clear understanding.

oh aad jugaadee jugeh jug pooraa parmaysar.

He is the Perfect Transcendent Lord, from the very beginning, and throughout the ages.

And on page 1078 it is stated that: _

gur kee mehmaa bayd na jaaneh.

Even the Vedas do not know the Guru's Glory.

tuchh maat sun sun vakaaneh.

They narrate only a tiny bit of what is heard.

As the Glory, extent and conduct of God are unknown; so it is with Satguru who is the visible aspect of God Almighty. Of course spiritual gain can be achieved by singing the praises and glory of great Guru. Not merely spiritual gains only but as ordered by the great Guru by remaining in the true service of Guru, through constant meditation of his name, one can mingle with Almighty God through Guru. As it is the law of nature as stated on page 223 :-

bhai rach rahai so nirbhau ho-ay.

Those who remain immersed in the Fear of God become fearless

jaisaa sayvai taiso ho-ay.

They become just like the One they serve.

When we read the shabads of Guru Arjun Dev ji mentioned in Sri Raag the power of Great Guru and his greatness can be well understood. Also the above mentioned Swayia of Bhatt Bhalh ji will be further clarified as on page 52:-

gur parmaysur poojee-ai man tan laa-ay pi-aar.

Worship the Guru, the Transcendent Lord, with your mind and body attuned to love.

satgur daataa jee-a kaa sabhsai day-ay aDhaar.

The True Guru is the Giver of the soul; He gives Support to all.

satgur bachan kamaavay sachaa ayhu veechaar.

Act according to the Instructions of the True Guru; this is the true philosophy.

bin saaDhoo sangat rati-aa maa-i-aa moh sabh chhaar.

Without being attuned to the Saadh Sangat, the Company of the Holy, all attachment to Maya is just dust.

mayray saajan har har naam samaal.

O my friend, reflect upon the Name of the Lord, Har, Har

saaDhoo sangat man vasai pooran hovai ghaal.

In the Saadh Sangat, He dwells within the mind, and one's works are brought to perfect fruition.

gur samrath apaar gur vadbhaagee darsan ho-ay.

The Guru is All-powerful, the Guru is Infinite. By great good fortune, the Blessed Vision of His Darshan is obtained.

gur agochar nirmalaa gur jayvad avar na ko-ay.

The Guru is Imperceptible, Immaculate and Pure. There is no other as great as the Guru.

gur kartāa gur karanhaar gurmukh sachee so-ay.

The Guru is the Creator, the Guru is the Doer. The Gurmukh obtains true glory.

gur tay baahar kichh nahee gur keetaa lorhay so ho-ay.

Nothing is beyond the Guru; whatever He wishes comes to pass.

gur tirath gur paarjaat gur mansaa pooranhaar.

The Guru is the Sacred Shrine of Pilgrimage, the Guru is the Wish-fulfilling Elysian Tree.

gur daataa har naam day-ay uDhrai sabh sansaar.

The Guru is the Fulfiller of the desires of the mind. The Guru is the Giver of the Name of the Lord, by which all the world is saved.

gur samrath gur nirankaar gur oochaa agam apaar.

The Guru is All-powerful, the Guru is Formless; the Guru is Lofty, Inaccessible and Infinite.

gur kee mehmaa agam hai ki-aa kathay kathanhaar.

The Praise of the Guru is so sublime-what can any speaker say?

jit-rhay fal man baachhee-ah tit-rhay satgur paas.

All the rewards which the mind desires are with the True Guru.

poorab likhay paavnay saach naam day raas.

One whose destiny is so pre-ordained, obtains the Wealth of the True Name.

satgur sarnee aa-i-aa^N baahurh nahee binaas.

Entering the Sanctuary of the True Guru, you shall never die again.

har Nanak kaday na visra-o ayhu jee-o pind tayraa saas.

Nanak: may I never forget You, Lord. This soul, body and breath are Yours.

We need to get guidance from Bhalh ji and consider Guru ji and God as One. The worship and praise of creation should be avoided. Only The creator should be praised and worshipped. The holy Shelter of Guru ji should be sought. We should then lead a practical spiritual life based on the following order of the guru as stated in mahala 1st as: _

“ Tu Sucha Sahib Sifat sualiyo, Jin kite so paar payia”

Bhatt Ballh Ji

Bhatt Bal ji was the son of Sukha and nephew of Bhai Bhikha ji. He too came into the holy shelter of Guru ji and got his blessings. He led his life successfully according to rules of Sikhism. In the praise and glory of Guru and God Almighty, he wrote the Swayias which are preserved in the Holy Guru Granth Sahib ji.

In the first Swayia he wrote the admiration of Omnipresent and omnipotent God Almighty who is present in every particle of the universe. The uniqueness of His greatest quality is stated on Page 9:

gun ayho hor naahee ko-ay. naa ko ho-aa naa ko ho-ay

This Virtue is His alone; there is no other like Him. There never has been, and there never will be.

The deities, goddesses, devils and prophet could not find the limits of self-glowing Almighty God. He is eternal, indestructible and capable of doing everything. All mortals meditate on God Almighty. Guru Ram Das ji got his prestigious position from the Supreme power the God Almighty. As stated on page 1405:-

teen bhavan bharpoor rahi-o so-ee.

He is totally pervading and permeating the three realms;

apan saras kee-a-o na jagat ko-ee.

in all the world, He has not created another like Himself.

aapun aap aap hee upaa-ya-o.

He Himself created Himself.

sur nar asur ant nahee paa-ya-o.

The angels, human beings and demons have not found His limits.

paa-ya-o nahee ant suray asureh nar gan gan Dharab khojant firay.

The angels, demons and human beings have not found His limits; the heavenly heralds and celestial singers wander around, searching for Him.

abhinaasee achal ajonee sambha-o purkhotam apaar paray.

The Eternal, Imperishable, Unmoving and Unchanging, Unborn, Self-Existent, Primal Being of the Soul, the Infinity of the Infinite,

karan kaaran samrath sadaa so-ee sarab jee-a man Dhayaa-i-yo.

the Eternal All-powerful Cause of causes - all beings meditate on Him in their minds.

saree gur Ramdas ja-yo ja-y jag meh tai har param pad paa-i-yo.
O Great and Supreme Guru Ramdas, Your Victory resounds across the universe. You have attained the supreme status of the Lord.

satgur Nanak bhagat karee ik man tan man Dhan gobind dee-o.
Nanak, the True Guru, worships God single-mindedly; He surrenders His body, mind and wealth to the Lord of the Universe.

Angad anant moorat nij Dhaaree agam ga-yaan ras ras-ya-o hee-o.
The Infinite Lord enshrined His Own Image in Guru Angad. In His heart, He delights in the spiritual wisdom of the Unfathomable Lord.

gur Amardas kartaar kee-o vas vaahu vaahu kar Dhayaa-i-yo.
Guru Amar Daas brought the Creator Lord under His control. Waaho! Waaho! Meditate on Him!

In the second Swayia Bhatt Bal ji showed all the former four Gurus(Sri Guru Nanak ji, Sri Guru Angad Dev ji, Sri Guru Amar Das ji, Sri Guru Ram Das ji) as one form and pointed toward their remarkable status in spiritualism. He writes that Sri Guru Nanak Dev ji recited God Almighty constantly with highest degree of mental concentration leaving everything up to God. Sri Guru Angad Dev ji made his heart as a house for eternal omnipresent God in such a way that it was drenched with pure emotions of love. Sri Guru Amar Das ji recited and claimed that God Almighty was the greatest and the highest. So he mingled with God. Sri Guru Ram Das ji has achieved the highest position of harmony with God and that is why he is worshipped all over the world. Bhatt Bal Ji says on page 1405:

satgur Nanak bhagat karee ik man tan man Dhan gobind dee-o.
Nanak, the True Guru, worships God single-mindedly; He surrenders His body, mind and wealth to the Lord of the Universe.

Angad anant moorat nij Dhaaree agam ga-yaan ras ras-ya-o hee-o.
The Infinite Lord enshrined His Own Image in Guru Angad. In His heart, He delights in the spiritual wisdom of the Unfathomable Lord.

gur Amardas kartaar kee-o vas vaahu vaahu kar Dhayaa-i-yo.
Guru Amar Daas brought the Creator Lord under His control. Waaho! Waaho! Meditate on Him!

siri gur Ramdas jai-o jai jag meh tai har param pad paa-i-yo.

O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord.

naarad Dhroo prahlaad sudaamaa pub bhagat har kay jo gana^N.

Naarad, Dhroo, Prahlada and Sudaamaa are accounted among the Lord's devotees of the past.

Ambreek ja-ydayv trilochan naamaa avar kabeer bhana^N.

Ambreek, Jai Dayv, Trilochan, Naam Dayv and Kabeer are also remembered.

tin kou avtaar bha-yo kal bhintar jas jagtar par chhaa-i-yo.

They were incarnated in this Dark Age of Kali Yuga; their praises have spread over all the world.

siri gur Ramdas ja-yo ja-y jag meh tai har param pad paa-i-yo.

O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord.

Bhatt Ballh Ji, in his fourth Swayia emphasizes a particular point of gurmat to all of us. If we don't stick to it very firmly, we can't get complete success in the recitation of Naam. That principle is very clearly defined in Raag Suhi by Sri Guru Arjun Dev Ji on page 760:

man bach karam prabh ayk Dhi-aa-ay.

One who meditates on the One God in thought, word and deed

sarab falaa so-ee jan paa-ay.

- that humble being receives the fruits of all rewards.

When we are meditating on the name of God, our words and actions must be directed in the same direction. A person's recitation of God's name is not accepted in the court of God when he recites the naam but does not act on those words in practical life. The tongue a person uses to recite naam, he uses the same tongue to lie, talk behind people's back and say bad and things to people. Sri Guru Nanak Ji has commanded that person on page 473:-

Nanak fikai boli-ai tan man fikaa ho-ay.

O Nanak, speaking insipid words, the body and mind become insipid.

fiko fikaa sadee-ai fikay fikee so-ay.

He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.

fikaa dargeh satee-ai muh thukaa fikay paa-ay.

The insipid person is discarded in the Court of the Lord, and the insipid one's face is spat upon.

fikaa moorakh aakhee-ai paanaa lahai sajaa-ay.

The insipid one is called a fool; he is beaten with shoes in punishment.

Baba Farid ji has cautioned us too. He says that if we desire to meet God then first of all we should avoid using bad language because every body's mind is precious. God dwells in people so we should not hurt them. As stated on page 1384:

ik fikaa na gaalaa-ay sabhnaa mai sachaa Dhane.

Do not utter even a single harsh word; your True Lord and Master abides in all.

hi-aa-o na kaihee thaahi maanak sabh amolvay.

Do not break anyone's heart; these are all priceless jewels.

sabhnaa man maanik thaahan mool machaa^Ngvaa.

The minds of all are like precious jewels; to harm them is not good at all.

jay ta-o piree-aa dee sik hi-aa-o na thaahay kahee daa.

If you desire your Beloved, then do not break anyone's

If a person recites the name of God with his tongue, is polite and humble too but he indulges in actions that are contrary to Guru Ji's principle then naam recited by such a person also does not bear fruit because it is the clear order of Sri Guru Ram Das Ji that a person who goes against the principles of the Guru infact is spat upon and receives insults. This order is expressed on page 836:

kahai prabh avar avar kichh keejai sabh baad seegaar fokat fokta-ee-aa.

If God says one thing, and the soul-bride does something else, then all her decorations are useless and false.

kee-o seegaar milan kai taa-ee prabh lee-o suhaagan thook mukh pa-ee-

aa.

She may adorn herself to meet her Husband Lord, but still, only the virtuous soul-bride meets God, and the other's face is spat upon.

Even if a person is polite and humble and does not do bad deeds, he can't get complete success if he does not recite naam with devotional concentration. For complete success, we should keep the order of Sri Guru Amar das Ji in mind:

ay man har jee Dhi-aa-ay too ik man ik chit bhaa-ay.

O mind, meditate on the Dear Lord, with single-minded conscious concentration.

har kee-aa sadaa sadaa vadi-aa-ee-aa day-ay na pachhotaa-ay.

The glorious greatness of the Lord shall last forever and ever; He never regrets what He gives.

So Bhatt Ballh has inspired us to recite the name of Sri Guru Ram Das Ji based upon the principles mentioned above. Such recited naam becomes fruitful as stated on page 1405:

mansaa kar simrant tujhai nar kaam kroDh miti-a-o jo tina^N.

Those who meditate in remembrance on You within their minds - their sexual desire and anger are taken away.

baachaa kar simrant tujhai tin^H dukh daridar miti-ya-o jo khina^N.

Those who remember You in meditation with their words, are rid of their poverty and pain in an instant.

karam kar t-a daras paras paaras sar bal-y bhat jas gaa-i-yo.

Those who obtain the Blessed Vision of Your Darshan, by the karma of their good deeds, touch the Philosopher's Stone, and like BALL the poet, sing Your Praises.

siri gur Ramdas ja-yo ja-y jag meh tai har param pad paa-i-yo.

O Great and Supreme Guru Raam Daas, Your Victory resounds across the universe. You have attained the supreme status of the Lord.

In his last Swayia, Bhatt Ballh Ji writes, that remembering such a guru who eliminates ignorance and illusions of a person, attaches one to naam and ultimately to God, vanishes the agonies of a human soul, and achieves miraculous powers as " Dhan(Great)Guru Ram Das ji, Dhan Guru Ram Das ji." We should also read his loving statement and join in reciting "Dhan Guru Ram Das ji as stated on page 1405:-

jih satgur simranṯ na-yan kay ṯimar miteh khin.

Those who meditate in remembrance on the True Guru - the darkness of their eyes is removed in an instant.

jih satgur simranth riṯai har naam dino din.

Those who meditate in remembrance on the True Guru within their hearts, are blessed with the Lord's Name, day by day.

jih satgur simranth jee-a kee ṯapaṯ mitaavai.

Those who meditate in remembrance on the True Guru within their souls - the fire of desire is extinguished for them.

jih satgur simranth riDh siDh nav niDh paavai.

Those who meditate in remembrance on the True Guru, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures.

so-ee Ramdaas gur bal bhan mil sangat Dhan Dhan karauh.

So speaks BALL the poet: Blessed is Guru Raam Daas; joining the Sangat, the Congregation, call Him blessed and great.

jih satgur lag parabh paa-ee-ai so satgur simrauh narauh.

Meditate on the True Guru, O men, through Whom the Lord is obtained. ||5||54||

Dhan Guru Ram Das Sodhi Sultan | | Dhan Guru Ram Das Sodhi Sultan

Dhan Guru Ram Das Sodhi Sultan | | Dhan Guru Ram Das Sodhi Sultan

Bhatt Harbans ji

Bhatt Harbans ji was the nephew of Bhatt Bhikha ji and the son of Bhatt Gokha ji. He too had intense desire to meet God. He couldn't get satisfaction from worldly pleasures so he wanted to get deeper spiritual insight. He came to the holy shelter of Sri Guru Arjun Dev ji for eternal peace along with other members of his family. He got patience, contentment, and peace when he was blessed with holy glimpses of Sri Guru Arjun Dev ji. The impact of these Holy glimpses of the Guru were so great that Bhatt Harbans ji went in to an ascetic inner state and uttered , " O people of this world! the path of peace for which you and I were wandering through Vedas, Shastras and Puranas; Brahma ji (Hindu God) along with countless saints and seers utter these Vedas and Shastras every time in praise of Guru in his Darbar(Guru's court). As the Holy Ganges river flows for ever, similarly the constant flow of Naam of Almighty flows in the sacred court of the great Guru. It never stops at any time. The Divine canopy is blessing the head of Sri Guru Arjun Dev ji and the great Guru always utters the spiritual divine name of God Almighty from his mouth. God Himself has blessed Guru ji with the dignity of a Holy Canopy.

As the great Guru Nanak Dev ji gave the title of Guruship to Guru Angad Dev ji and left for his heavenly abode, Guru Angad Dev ji did the same thing to Guru Amar Das ji. Guru Amar Das ji resided spiritually in the soul of Guru Ram Das ji. The same tradition was carried on and Guru Ram Das ji established His spiritual light in Sri Guru Arjun Dev ji and left for His heavenly abode. Now Sri Guru Arjun Dev ji is noticeably giving sermons and blessings to the congregation. As stated on page 1409:-

ajai gang jal atal sikh sangat sabh naavai.

The stream of the Lord's Name flows like the Ganges, invincible and unstoppable. The Sikhs of the Sangat all bathe in it.

niṯ puraan baachee-ah bayd brahmaa mukh gaavai.

It appears as if the holy texts like the Puraanaas are being recited there and Brahma himself sings the Vedas.

ajai chavar sir dhulai naam amrit mukh lee-au.

The invincible chauri, the fly-brush, waves over His head; with His mouth, He drinks in the Ambrosial Nectar of the Naam.

gur Arjun sir chhatar aap parmaysar dee-au.

The Transcendent Lord Himself has placed the royal canopy over the head of Guru Arjun.

mil Nanak Angad amar gur gur Ramdas har peh ga-yau.

Guru Nanak, Guru Angad, Guru Amar Daas and Guru Raam Daas met together before the Lord.

harbans jagat jas sanchar-ya-o so kavan kahai saree gur mu-yau.

So speaks HARBANS: Their Praises echo and resound all over the world; who can possibly say that the Great Gurus are dead?

Bhatt Harbans came to the holy shelter of Guru Arjun Dev ji a short time after Sri Guru Ram Das ji had left for his heavenly abode. Bhatt Harbans ji had heard words like, "The great Guru is no more!". He replied right there and then, "O Those people have gone astray! those who say that Guru is no more." Those people turned around and asked Bhatt Harbans ji, "Where is Guru Ram Das ji then?" Bhatt Harbans ji answered, "Don't you see him? Guru Ram Das ji is sitting on a beautiful throne with the Almighty. This throne was blessed by God Himself. All the deities are praising and admiring him and paying their respect to him. Guru Ram Das ji has handed over the Guruship throne of Sri Guru Nanak Dev ji to Sri Guru Arjun Dev ji. Whoever has taken the holy shelter of Guru Ram Das ji (Sodhi Sultan) is cleared from his sins.

Let us read the most polite, devotional and emotional words of Bhatt Harbans ji about Sri Guru Ram Das ji stated on page 1409:-

dayv puree meh ga-yo aap parmaysvar bhaa-yo.

When it was the Will of the Transcendent Lord Himself, Guru Raam Daas went to the City of God.

har singhaasan dee-a-o siree gur teh bathaa-yo.

The Lord offered Him His Royal Throne, and seated the Guru upon it.

rahas kee-a-o sur dayv tohi jas ja-y ja-y jampeh.

The angels and gods were delighted; they proclaimed and celebrated Your victory, O Guru.

asur ga-ay tay bhaag paap tin^H bheetar kampeh.

The demons ran away; their sins made them shake and tremble inside.

kaatay so paap tin^H narauh kay gur Ramdas jin^H paa-i-yo.
Those people who found Guru Raam Daas were rid of their sins.
chhatar singhaasan prithamee gur Arjun ka-o day aa-i-yo.
He gave the Royal Canopy and Throne to Guru Arjun, and came home.

Bhatt Harbans ji had intense love for Satguru ji. Satguru ji had blessed him such a high status and insight that with that insight he was able to see Sri Guru Ram Das ji sitting on the throne with the Almighty God and at the same time he was clearly seeing Sri Guru Ram Das ji in the form of Sri Guru Arjun Dev ji.

According to the orders of the tenth Guru, Sri Guru Gobind Singh ji , these people who are blessed with this sort of insight win the spiritual game of life. On the contrary those who see and visualize the light of Guruship pass through into different life forms and become the victims of duality, they loose the game of life. It is more clarified in the Chaupai(four lines verse) written by Guru Gobind Singh ji in Bachitar Natak as:_

Sri Nanak Angad Kar maana

Sri guru Nanak became Angad

Amar Das Angad Pahchaana

Gur Amar Das ji was recognized by Angad

Amar Das Ram Das K-ha-yo

Amar das ji then was called Ram Das ji

Sadhn lakha moor neh paa-yo

Saints know this truth the foolish do not obtain this gift

Bhin Bhin Roop Sabhhoo kar janaa

All see the gurus as different individuals

Ek Roop Kinhoo pahchaana

Rare are those who recognize one soul in all the guru's

Jin Jaana Tin he Sidh paa-ee

He who knows them as one receive power to materialise their words

Bin Samjay Sidh hathh na aa-ee

Without understanding one cannot get this boon

So great are those blessed ones who see unity in diversity and visualize the same divine light in different forms. Such was Bhatt Harbans ji who pronounced :-

Harbans Jagat jus sanchro

Su kawan k-hay Sri Gur mu-yo | |

Bhatt Nalh ji

Not much information is available about Bhatt Nalh ji, but one thing is certain that he too along with his family came to the holy shelter of Sri Guru Arjun Dev ji for his inner spiritual satisfaction shortly after the heavenly departure of fourth Guru Ram Das ji. The whole atmosphere was charged with the greatness and reputation of fourth Guru Ram Das ji. Every where the following words were echoing, "Dhan Guru Ram Das, Dhan Guru Ram Das". Bhatt ji learned from the congregation about how the fourth Guru handed over the Divine throne to Sri Guru Arjun Dev ji considering Him as the apparent light figure of Guru Ram Das ji. Bhatt Nalh ji describes his state of mind in the form of prayer as, "O Guru Ram Das ji!, I have come to your holy shelter. Please rescue me. It is your nature from the beginning that whoever came to your shelter was given shelter and protection. Please give it to me too."

As you saved Bhagat Prahlaadh and killed Harnakhsh; You saved Daropadi when she was about to be exposed without clothes by the Kauravs in the royal court, Sudhama's poverty was vanished by you, Ganka's life was changed, me bhatt Nalh requests that you to save me and give me shelter." As stated on page 1400:-

ab raakho daas bhaat kee laaj.

Now, please preserve the honor of Your humble slave.

jaisee raakhee laaj bhagat pre-hlaad kee harnaakhas faaray kar aaj.

God saved the honor of the devotee Prahlaad, when Harnaakhash tore him apart with his claws.

fun droptee laaj rakhee har prabh jee chheenat bastar deen bauh saaj.

And the Dear Lord God saved the honor of Dropadi; when her clothes were stripped from her, she was blessed with even more.

sodaamaa apdaa tay raakhi-aa ganikaa parh^Hat pooray tih kaaj.

Sudaamaa was saved from misfortune; and Ganikaa the prostitute - when she chanted Your Name, her affairs were perfectly resolved.

siri satgur suprasan kaljug ho-ay raakho daas bhaat kee laaj.

O Great True Guru, if it pleases You, please save the honor of Your slave in this Dark Age of kal Yuga.

The pleasure and bliss which he got after having the glimpses of the Great Guru is described by him in his swayias. He tells us about his previous wandering mind and present peaceful immovability of mind. As stated on page 1400 :-

guru mukh daykh guru sukh paa-yo.

Gazing upon the Face of the Guru, I find peace.

hutee jo pi-aas pi-oos pivann kee banchhat siDh ka-o biDh milaa-yo.

I was thirsty, yearning to drink in the Nectar; to fulfill that wish, the Guru laid out the way.

pooran bhau man thaur baso ras baasan si-o jo daha^N dis Dhaa-yo.

My mind has become perfect; it dwells in the Lord's Place; it had been wandering in all directions, in its desire for tastes and pleasures.

gobind vaal gobind puree sam jal-yan teer bipaas banaa-yo.

Goindwal is the City of God, built on the bank of the Beas River.

ga-yo dukh door barkhan ko so guru mukh daykh guru sukh paa-yo.

The pains of so many years have been taken away; gazing upon the Face of the Guru, I find peace.

The drastic change which he experienced after coming to the shelter of the Great Guru is narrated by him unhesitatingly for the benefit of the entire public in the form of swayias. His past and present conditions are beautifully compared and contrasted as to how he was transformed from a worthless glass sheet to a mine of Gold when he listened to the words of the Guru by coming to his shelter.

He further says that his life was filled with the poison of passion, anger, greed, love and pride. But when he prayed and recited this blessed naam with his tongue, his life was sweetened with the taste of naam.

He says, " My life was as heavy as iron with the weight of desires and bad deeds, but when I started reciting and dwelling on God Almighty's name, my life became as valuable as diamond."

Bhatt ji says when he was lacking knowledge of the Guru, " my life was like a stone, as I was a burden on this earth. When I achieved the light of knowledge from the Guru and I changed my life according to that knowledge, then my life became priceless just like those priceless pearls."

He claims that his life was like a usual piece of wood until he was blessed by the merciful sight of Guru ji. When he followed the path shown by Guru ji, his life became Chandan (fragrant wood). All of my sorrows, worries and other miseries have been vanished by great Satguru ji. Finally, Nalh ji explains that who ever came to Guru's shelter and was blessed by him, his life was changed from having the intellect of animal to the wisdom of sublime men and angels or deities. When we read about the experience of Nalh ji with passion and concentration, we will learn about the greatness and power of God Almighty. As stated on page 1399:-

kachauh kanchan bha-yo sabad gur sarvaneh suni-o.

Glass is transformed into gold, listening to the Word of the Guru's Shabad.

bikh tay amrit hu-yo naam satgur mukh bhani-o.

Poison is transformed into ambrosial nectar, speaking the Name of the True Guru.

lohau ho-yo laal nadar satgur jad Dhaarai.

Iron is transformed into jewels, when the True Guru bestows His Glance of Grace.

paahan maanak karai gyaan gur kahi-au beechaarai.

Stones are transformed into emeralds, when the mortal chants and contemplates the spiritual wisdom of the Guru.

Kaathauh sirikhand satgur kee-au dukh daridar tin kay ga-i-a.

The True Guru transforms ordinary wood into sandalwood, eradicating the pains of poverty.

satguru charan jin^H parsi-aa say pas prayt sur nar bha-i-a.

Whoever touches the Feet of the True Guru, is transformed from a beast and a ghost into an angelic being. ||2||6||

In the next Swayia, Bhatt Nalh ji describes the greatness of Guru and inspires the devotee to be Guru Walla and come to Guru's shelter. The person who is protected and sheltered by Guru ji is never proud of wealth; no force can do him any harm. When Guru ji blesses some body and is on his side, then that person doesn't need any body else to teach him how to meditate and gain spiritual knowledge. That person who is blessed by God, his heart is enlightened with Guru's word and the soul is stable in the true Guru's shelter. The person who recites Guru Guru day and night,

concentrates his mind and becomes one with God is liberated from the cycle of life and death. As stated on page 1399:-

jaam guru ho-ay val dhaneh ki-aa gaarav dij-ay.

One who has the Guru on his side - how could he be proud of his wealth?

jaam guru ho-ay val lakh baahay ki-aa kij-ay.

One who has the Guru on his side - what would hundreds of thousands of supporters do for him?

jaam guru ho-ay val gyaan ar Dhi-aan anan par.

One who has the Guru on his side, does not depend on anyone else for spiritual wisdom and meditation.

jaam guru ho-ay val sabad saakhee so sachah ghar.

One who has the Guru on his side contemplates the Shabad and the Teachings, and abides in the Home of Truth.

jo guru guru ahinis japai daas bhat baynat kahai.

The Lord's humble slave and poet utters this prayer: whoever chants to the Guru night and day,

jo guru naam rid meh Dharai so janam maran duh thay rahai.

whoever enshrines the Name of the Guru within his heart, is rid of both birth and death.

Bhatt Nalh ji tells us about the essence of his personal life and emphasizes the role of Guru in one's life. The true guru is a real guide, true teacher, true liberator. So His naam, words and actions should be followed otherwise life is worthless. As stated on page 1399:-

gur bin ghor anDhaar guru bin samajh na aavai.

Without the Guru, there is utter darkness; without the Guru, understanding does not come.

gur bin surat na siDh guru bin mukat na paavai.

Without the Guru, there is no intuitive awareness or success; without the Guru, there is no liberation.

gur kar sach beechaar guru kar ray man mayray.

So make Him your Guru, and contemplate the Truth; make Him your Guru, O my mind.

gur kar sabad sapunn aghan kateh sabh tayray.

Make Him your Guru, who is embellished and exalted in the Word of the Shabad; all your sins shall be washed away.

gur na-yan ba-yan gur gur karoh guru sat kav nallh keh.

So speaks NALL the poet: with your eyes, make Him your Guru; with the words you speak, make Him your Guru, your True Guru.

jin guru na daykhi-o nauh kee-o tay akyath sansaar meh.

Those who have not seen the Guru, who have not made Him their Guru, are useless in this world.

Bhatt Nal ji inspires us to come to Guru's shelter and recite the naam blessed by the Great Guru because of its greatest importance and benefit in life. The numerous gains which a person gets by recitation of naam are beautifully narrated by Bhatt Nal ji.

The person who concentrates their mind in deep meditation of God given naam and reading Guru's Bani(prayer) attains to inner poise and quietness - a state when no thought occurs. His or her soul crosses the ocean of existence smoothly. A person receives liberation from all their miseries. God blesses such a person with all the comforts of life. Guru is always present with those people who constantly keep Him in their heart, mind and soul. God is always omnipresent in the heart of Satguru. That is why who ever gets a glimpse of Satguru ji, all of their sins vanish.

"O My mind!, if you want spiritual knowledge, or get all the miraculous powers, then you should get rid of your evil intelligence and recite Guru Guru all the time, only then will you gain every thing from this world". As stated on page1400:-

guru guru gur kar man mayray.
Dwell upon the Guru, the Guru, the Guru, O my mind.

taaran taran samrath kalijug sunat samaaDh sabad jis kayray.
The All-powerful Guru is the Boat to carry us across in this Dark Age of Kali Yuga. Hearing the Word of His Shabad, we are transported into Samaadhi.

fun dukhan naas sukh-daa-yak soorau jo Dharat Dhyaan basat tih nayray.
He is the Spiritual Hero who destroys pain and brings peace. Whoever meditates on Him, dwells near Him.

poorau purakh ridai har simrat mukh daykhat agh jaahi parayray.
He is the Perfect Primal Being, who meditates in remembrance on the Lord within his heart; seeing His Face, sins run away.

jau har buDh riDh siDh chaahat guru guru gur kar man mayray.
If you long for wisdom, wealth, spiritual perfection and prosperity, O my mind, dwell upon the Guru, the Guru, the Guru.

If we take inspiration from Bhatt Nallh's ji's personal life activities and achievements and God willing leave our own intellect. If we then surrender

unconditionally to Guru's intellect and have his shelter and protection, only then can our life become successful. As stated on page 687:-

safal safal bha-ee safal jaatraa.

My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful.

aavan jaan rahay milay saaDhaa.

My comings and goings have ended, since I met the Holy Saint.

Present, Living, Satguru: Sri Guru Granth Sahib ji

It is a firm belief of Sikhism that Sri Guru Granth Sahib ji is the observable, manifest and perceptible living present guru. Any Gursikh who has devotion and wants to have guidance from the Shabad-Guru, can get direction from guru ji, at any time, any place on every aspect perfectly. Shabad Guru gives perfect, true and complete guidance and shields us. If we observe carefully since its inception to the time of enthroning Sri Guru Granth Sahib ji and right until now, when ever the Sikh nation experienced a crisis or it needed guidance, Shabad Guru provided guidance, gave fortitude and encouragement which proved to be true word for word.

Principal Satbir Singh ji gathered some of the orders(Hukam-Naamas) under the title "Waak Bishvaas" and showed that Sri Guru Granth Sahib ji guides Gursikhs with a clear message and language. The need is to listen and act upon the words of the Guru with pious devotion.

We see in our daily lives that a Gursikh either alone or in the form of congregation prays before the Great Guru or asks for the benefits of this world and the next. At the same time we also ask shabad guru that we be given guidance in the form of a Hukamnama so that we can act upon it and get success in life.

Cunningham(a famous Historian) has also written that Sikhs don't need a worldly leader because they have a Living Divine Guru in the form of Sri Guru Granth Sahib ji.

When ever the Sikh nation was caught in crisis of either doing something or not, and it didn't have a leader and stood at the cross-roads to decide in which way to go, then Shabad Guru gave guidance and brought the nation out of chaotic, confusing times and saved it. The author of "Pracheen Panth Parkash" writes about the belief of Sikhs that they

listen to the inner voice of Guru Granth Sahib and all of their tasks are accomplished. As stated :_

Da-yee Guru Granth Awaaz , So-oo keraygo hamaray kaaj

Called out to the guru Granth ,They will conduct our affairs

Sri Guru Granth Sahib ji was enthroned for the first time at holy Harmandar Sahib on August 14, 1604(Bhadoon Soodi Ekam 1661 Bikram era). Satguru Sri Guru Arjun Dev ji addressed Baba Buddha ji," Baba ji! Let the congregation hear the voice of Shabad Guru." Baba Buddha ji followed the order. As stated on page 783-784 as:-

santaa kay kaaraj aap khalo-i-aa har kamm karaavan aa-i-aa raam.

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

Dharat suhaavee taal suhaavaa vich amrit jal chhaa-i-aa raam.

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

amrit jal chhaa-i-aa pooran saaj karaa-i-aa sagal manorath pooray.

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

jai jai kaar bha-i-aa jag antar laathay sagal visooray.

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

pooran purakh achut abhinaasee jas vayd puraanee gaa-i-aa.

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

apnaa birad rakhi-aa parmaysar Nanak naam Dhi-aa-i-aa.

The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on the Naam, the Name of the Lord.

nav niDh siDh riDh deenay kartay tot na aavai kaa-ee raam.

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

khaat kharchat bilchhat sukh paa-i-aa kartay kee daat savaa-ee raam.

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

daat savaa-ee nikhut na jaa-ee antarjaamee paa-i-aa.

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

kot bighan saglay uth naathay dookh na nayrhai aa-i-aa.

Millions of obstacles have all been removed, and pain does not even approach me.
saa^Nt sahj aanand ghanayray binsee bhookh sabaa-ee.
Tranquility, peace, poise and bliss in abundance prevail, and all my hunger is satisfied.
Nanak gun gaaveh swami kay achraj jis vadi-aa-ee raam.

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

jis kaa kaaraj tin hee kee-aa maanas ki-aa vaychaaraa raam.

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

bhagat sohan har kay gun gaaveh sadaa karahi jaikaaraa raam.

The devotees are adorned, singing the Glorious Praises of the Lord; they proclaim His eternal victory.

gun gaa-ay gobind anad upjay saaDhsangat sung banee.

Singing the Glorious Praises of the Lord of the Universe, bliss wells up, and we are friends with the Saadh Sangat, the Company of the Holy.

jिन udam kee-aa taal kayraa tis kee upmaa ki-aa ganee.

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

athsath tirath punn kiri-aa mahaa nirmal chaaraa.

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

patit paavan birad su-aamee Nanak sabad aDhaaraa. |

It is the natural way of the Lord and Master to purify sinners; Nanak takes the Support of the Word of the Shabad.

gun niDhaan mayraa prabh kartaa usat kaun kareejai raam.

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

santaa kee baynantee swami naam mahaa ras deejai raam.

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

naam deejai daan keejai bisar naahee ik khino.

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

gun gopaal uchar rasnaa sadaa gaa-ee-ai andino.

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

jis pareet laagee naam saytee man tan amrit bheejai.

One who enshrines love for the Naam, the Name of the Lord, his mind and body are drenched with Ambrosial Nectar.

binvant Nanak ichh punnee paykh darsan jeejai.

Prays Nanak, my desires have been fulfilled; gazing upon the Blessed Vision of the Lord, I live.

When congregation was listening to the order of Shabad Guru, they felt that they were receiving the treasure of miraculous powers of Shabad Guru through Guru ji. This rare treasure, even when used will not end, rather it will keep on increasing without end. When we surrender to Shabad Guru, all our sins and evils are washed away and peace, stability and pleasure prevails within us. . All our mistakes are forgiven and contentment pervades in us. As stated :-

Kot bhighan saglay uthh nathhay dookh na naray ayaa

Saant sahaj anand ghanaray binsi bhookh sathha-ee

Millions of obstacles all are lifted and removed sorrow does not come near

Peace effortless deep bliss is obtained, all desire is dispelled

Where body and mind will be totally satisfied and divine glimpses can be sought as on page 784. When the tenth Guru, Guru Gobind Singh ji accomplished compiling Sri Guru Granth Sahib ji at Damdama Sahib(Talwandi Sahbo, Bhatinda, Punjab) and was ready to go to Nanded Sahib, at time the order of Guru Granth Sahib ji was as stated on page 713:-

satgur aa-i-o saran tuhaaree.

O True Guru, I have come to Your Sanctuary.

milai sookh naam har sobhaa chinta laahi hamaaree.

Grant me the peace and glory of the Lord's Name, and remove my anxiety.

avar na soojhai dooje thaahar haar pari-o tau du-aaree.

I cannot see any other place of shelter; I have grown weary, and collapsed at Your door.

laykhaa chhod alaykhai chhootah ham nirgun layho ubaaree.

Please ignore my account; only then may I be saved. I am worthless - please, save me!

sadh bakhsindh sadaa miharvaanaa sabhnaa day-ay aDhaaree.

You are always forgiving, and always merciful; You give support to all.

Nanak daas santh paachhai pari-o raakh layho ih baaree.

Slave Nanak follows the Path of the Saints; save him, O Lord, this time.

Sri Guru Gobind Singh ji reached Nanded and carried out some astonishing feats and got ready to return to his heavenly abode. Congregation was gathered, Sri Guru Granth Sahib ji was enthroned and then Guru Gobind Singh placed five paisas (five pennies), a coconut around the sacred Guru Granth Sahib ji and paid his deepest, devotional respect to it. Guru Gobind Singh ji passed on the title of Guruship to Sri Guru Granth Sahib ji and ordered as followed:-

Mayree jugaa Granth sahib ko jaan-na

Consider Granth Sahib in place of me

Jo sikh jaanayga tis ki ghaal tha-ey paey-gee

Any Sikh who will acknowledge this order will be greatly rewarded.

The entire congregation was in a very sad mood. People had so many doubts about Guru ji's absence in their mind. The main concern the Sikhs had was who would guide them now. Then the order of the Guru (Hukamnama) came after Sri Guru Granth Sahib ji was enthroned. This is the hukamnama that came from guru ji on page 1000:-

khuli-aa karam kirpaa bha-ee thaakur keertan har har gaa-ee.

Good karma has dawned for me - my Lord and Master has become merciful. I sing the Kirtan of the Praises of the Lord, Har, Har.

saram thaakaa paa-ay bisraamaa mit ga-ee saglee Dhaa-ee.

My struggle is ended; I have found peace and tranquility. All my wanderings have ceased.

ab mohi jeevan padvee paa-ee.

Now, I have obtained the state of eternal life.

cheet aa-i-o man purakh biDhaataa santan kee sarna-ee.

The Primal Lord, the Architect of Destiny, has come into my conscious mind; I seek the Sanctuary of the Saints.

kaam kroDh lobh moh nivaaray nivray sagal bairaa-ee.

Sexual desire, anger, greed and emotional attachment are eradicated; all my enemies are

sad hajoor haajar hai naajar kateh na bha-i-o dooraa-ee.

He is always ever-present, here and now, watching over me; He is never far away.

sukh seetal sarDhaa sabh pooree ho-ay sant sahaa-ee.

In peace and cool tranquility, my faith has been totally fulfilled; the Saints are my Helpers and Support.

paavan patit kee-ay khin bheetar mahimaa kathan na jaa-ee.

He has purified the sinners in an instant; I cannot express His Glorious Praises.

nirbha-o bha-ay sagal bhai kho-ay gobind charan oataa-ee.

I have become fearless; all fear has departed. The feet of the Lord of the Universe are my only Shelter.

Nanak jas gaavai thaakur kaa rain dinas liv laa-ee.

Nanak sings the Praises of his Lord and Master; night and day, he is lovingly focused on Him.

Now every Sikh was reassured and satisfied because Shabad Guru was echoing with the words that the Great Guru himself would never leave his Gursikhs alone. He is omnipresent and would never go away. There is a need to see and listen to the orders of our Guru with devotion and admiration. Only devoted people will feel the presence of the great Guru and get guidance from the Shabad Guru.

During the time of Sikh Missals, on April 10, 1763 when the chief of Misals Sardar Hari Singh Bhangi was sitting with Sardar Jassa Singh Ahluwalia and other warriors in AkalBunga Amritsar when suddenly a Pandit(Brahmin) came with folded hands and requested," Khalsa ji, the ruler of "Kasoor" doesn't leave any married woman alone. He has abducted my wife by force and kept her in his palace. There is no body to help me in this world. I have come to you for shelter and help. Please help and save me." His words were as: _

Yeh Darbar chhodd aur katt jaaoo, Disay na thh-or jeh adalat jaaoo

Leaving this court where else can I Go, I see no other place where I can get justice

The Sikh Sardars were listening to the request of the Pandit and began to think over the idea as what to do and what not to do because the ruler of Kasoor had thousands of troops and twelve established forts for his safety. The Sikhs were only a few in numbers. They thought it was better to wait for sardar Kapoor Singh because he had enough army. They

thought to wait until Kapoor Singh arrived and then together attack the ruler of Kasoor.

Only problem was that Hari Singh Bhangi wanted to attack immediately without waiting for more army of Kapoor Singh. Sardar Jassa Singh Ahluwalia said, "Your enthusiasm is appreciated but we should check our capacity before the attack. " When they could not reach a conclusion, it was decided to take guidance from Sri Guru Granth Sahib ji and act accordingly. The Sikh Sardars reached Darbar Sahib with Deg(sacred parsad made of sugar, flour and butter) in their hands and prayed. Bhai Ratan Singh Bhangu has written in Sri Guru Panth Parkash as followed:-

Tu Guru Granth Sachee hai Deh

You are the true guru in the body of guru Granth

Sikh Sangat ko sach waak dai tu

You give true guidance to the sikh congregation

Chook patray tab Granth ko dekha

Lifting the pages of the guru Granth they looked

Basant vaar ko abo lekha

The pages had the Basant Ki vaar displayed as the order

The hukamnama from Sri Guru Granth Sahib ji is stated on page 1193 as:-

har kaa naam Dhi-aa-ay kai hohu hari-aa bhaa-ee.

Meditate on the Lord's Name, and blossom forth in green abundance.

karam likhantai paa-ee-ai ih rut suhaa-ee.

By your high destiny, you have been blessed with this wondrous spring of the soul.

van tarin taribhavan ma-oli-aa amritfal paa-ee.

See all the three worlds in bloom, and obtain the Fruit of Ambrosial Nectar

mil saaDhoo sukhoopjai lathee sabh chhaa-ee.

Meeting with the Holy Saints, peace wells up, and all sins are erased.

Nanak simrai ayk naam fir bauhurh na Dhaa-ee.

O Nanak, remember in meditation the One Name, and you shall never again be consigned to the womb of reincarnation.

panjay baDhay mahaabalee kar sachaa dho-aa.

The five powerful desires are bound down, when you lean on the True Lord.

aapnay charan japaa-i-an vich da-yu kharho-aa.

The Lord Himself leads us to dwell at His Feet. He stands right in our midst.

rog sog sabh mit ga-ay nit navaa niro-aa.

All sorrows and sicknesses are eradicated, and you become ever-fresh and rejuvenated.

The sixth line of Guru's order clarified that the Gursikhs were the true warriors and the ruler of Kasoor couldn't stop them. So all the Sikhs bowed to Guru's order and attacked the ruler of Kasoor. Pundit's wife was freed without any harm from imprisonment under Usmaan Khan and the Khalsa forces returned to the AkalBunga with a great and spectacular victory to show. The Sikhs thus saw the miraculous power of Sri Guru Granth Sahib ji.

Then on October 12th 1920, under the leadership of some chief Sikhs, other new converted Sikhs who belonged to low caste went to Sri Harmandar Sahib with Deg(Sacred parsad) with great love and devotion. The priests of the place stood up in anger and said," Neither the Deg of these low caste people can be accepted in Harmandar Sahib nor their prayers can be made here ."

The feelings of the newly converted Sikhs were deeply hurt, thinking that they are still considered low caste people even after the initiation ceremony of Sikh baptism. Finally, it was decided that it should be asked from the Guru about who should accept the Deg and Ardas(prayer) from these people and whether these people are able to pray and offer deg. Bhai Gurbachan Singh was sitting in the service of the Great Guru Granth Sahib ji when Romala Sahib(delicate piece of cloth used to cover the Sri Guru Granth Sahib ji) was picked up and Guru's order was taken. It is stated on page 638 of Guru Granth Sahib ji as:_

niguni-aa no aapay bakhas la-ay bhaa-ee satgur kee sayvaa laa-ay.

He Himself forgives the worthless, O Siblings of Destiny; He commits them to the service of the True Guru.s

Satgur kee sayvaa ootam hai bhaa-ee raam naam chit laa-ay.
Service to the True Guru is sublime, O Siblings of Destiny; through it, one's
consciousness is attached to the Lord's Name.

har jee-o aapay bakhas milaa-ay.
The Dear Lord forgives, and unites with Himself.

gunheen ham apraaDhee bhaa-ee poorai satgur la-ay rala-ay.
I am a sinner, totally without virtue, O Siblings of Destiny; the Perfect True Guru has
blended me.

ka-un ka-un apraaDhee bakhsi-an pi-aaray saachai sabad veechaar.
So many, so many sinners have been forgiven, O beloved one, by contemplating the
True Word of the Shabad.

bha-ojal paar utaari-an bhaa-ee satgur bayrhai chaarh.
They got on board the boat of the True Guru, who carried them across the terrifying
world-ocean, O Siblings of Destiny.

manoorai tay kanchan bha-ay bhaa-ee gur paaras mayl milaa-ay.
I have been transformed from rusty iron into gold, O Siblings of Destiny, united in
Union with the Guru, the Philosopher's Stone.

aap chhod naa-o man vasi-aa bhaa-ee jotee jot milaa-ay.
Eliminating my self-conceit, the Name has come to dwell within my mind, O Siblings of
Destiny; my light has merged in the Light.

ha-o vaaree ha-o vaarnai bhaa-ee satgur ka-o sad balihaarai jaa-o.
I am a sacrifice, I am a sacrifice, O Siblings of Destiny, I am forever a sacrifice to my
True Guru.

naam niDhaan jin di^{ta}aa bhaa-ee gurmat sahj samaa-o.
He has given me the treasure of the Naam; O Siblings of Destiny, through the Guru's
Teachings, I am absorbed in celestial bliss.

gur bin sahj na oopjai bhaa-ee poochhahu gi-aanee-aa jaa-ay.
Without the Guru, celestial peace is not produced, O Siblings of Destiny; go and ask the
spiritual teachers about this.

satgur kee sayvaa sadaa kar bhaa-ee vichahu aap gavaa-ay.
Serve the True Guru forever, O Siblings of Destiny, and eradicate self-conceit from
within.

gurmatee bha-o oopjai bhaa-ee bha-o karnee sach saar.
Under Guru's Instruction, the Fear of God is produced, O Siblings of Destiny; true and
excellent are the deeds done in the Fear of God.

paraym padaarath paa-ee-ai bhaa-ee sach naam aaDhaar.
Then, one is blessed with the treasure of the Lord's Love, O Siblings of Destiny, and the
Support of the True Name.

jo satgur sayveh aapnaa bhaa-ee tin kai ha-o laaga-o paa-ay.
I fall at the feet of those who serve their True Guru, O Siblings of Destiny.

janam savaaree aapnaa bhaa-ee kul bhee la-ee bakhsaa-ay.

I have fulfilled my life, O Siblings of Destiny, and my family has been saved as well.
sach banee sach sabad hai bhaa-ee gur kirpaa tay ho-ay.
The True Word of the Guru's Bani, and the True Word of the Shabad, O Siblings of
Destiny, are obtained only by Guru's Grace.

Nanak naam har man vasai bhaa-ee tis bighan na laagai ko-ay.
O Nanak, with the Name of the Lord abiding in one's mind, no obstacles stand in one's
way, O Siblings of Destiny.

The hearts of priests and the Gursikhs melted after listening to the order of Sri Guru Granth Sahib ji. Everyone's eyes were filled with tears. All felt that Satguru ji is clearly speaking and guiding as, "O Good people! even dangerous criminals are forgiven in the court of Almighty and these people have not been treated with respect only because they have taken birth in low caste family." All the priests abandoned their misconceptions and discrimination of caste system and did Ardas(prayer). After that, Deg(sacred parsad) was distributed amongst the congregation.

Mahant Narayan Das had taken forcibly taken possession of Nankana Sahib, birth place of Guru Nanak Dev ji. He was misusing the money of Guru-Ghar, doing all manner of evil deeds in the place. He had hired thugs to protect him as he used to molest and insult the women who used to go to the pilgrimage. Khalsa Panth took the decision to take possession from Mahant Narayan Das and stop all the evil activities occurring there.

A group of martyrs under the leadership of Jathedar Bhai Lachhman Singh of village Dharowali, District Gurdaspur got ready to go to Sri Nankana Sahib. They prayed before the Great Guru for their success and a Hukamnama of the guru was taken. It is stated on page 757:-

ko-ee aan milaavai mayraa preetam pi-aaraa ha-o tis peh aap vaychaa-ee.
If only someone would come, and lead me to meet my Darling Beloved; I would sell myself to him.

darsan har daykhan kai taa-ee.

I long for the Blessed Vision of the Lord's Darshan.

kirpaa karahi taa satgur mayleh har har naam Dhi-aa-ee.

When the Lord shows Mercy unto me, then I meet the True Guru; I meditate on the Name of the Lord, Har, Har.

jay sukh deh ta tujheh araaDhee dukh bhee tujhai Dhi-aa-ee.

If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You.

jay bhukh deh ta it hee raajaa dukh vich sookh manaa-ee.

Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow.

tan man kaat kaat sabh arpee vich agnee aap jalaa-ee.

I would cut my mind and body apart into pieces, and offer them all to You; I would burn myself in fire.

A Jatha(Group of people) started from Dharowali and reached Nazampur at Gurdwara Bhai Dewa Singh and rested for the night there. They got up early in the morning, took a bath and recited their Nitnem (daily prayers- five in number) and prayed to Shabad Guru that, "O! True Lord, today we want to kiss the dust of your holy place, Nankana Sahib. Please bless us with success in this task."

Bhai Ishar Singh Bohru took the order(Hukamnama) from the Shabad Guru. It was exactly the same Hukamnama which they got when they started from their village. It is stated on page 757 as:-

ko-ee aan milaavai mayraa pareetam pi-aaraa ha-o tis peh aap vaychaa-ee.

If only someone would come, and lead me to meet my Darling Beloved; I would sell myself to him.

tan man kaat kaat sabh arpee vich agnee aap jalaa-ee.

I would cut my mind and body apart into pieces, and offer them all to You; I would burn myself in fire.

When that group of people reached Nankana Sahib, Bhai Lachhman Singh was sat behind the Sri Guru Granth Sahib ji holding and waving a whisk over it. The thugs hired by Mahant Narayan Das ji attacked the Sikhs with sharp edged weapons like swords, spears, long knives and cut the bodies of the Sikhs into pieces. Bhai Lachhman Singh ji was hanged upside down from the tree of a "Jand" inside the Gurdwara and was burnt alive. Bhai Dalip Singh was severely beaten and then thrown into a burning

furnace. The words of the Shabad Guru proved to be true word for word and everything happened exactly the same way described in the Hukamnama. Gurdwara Sahib was freed but with great loss of life and a very high sacrifice.

Then on February 23, many Sikhs chiefs gathered under the leadership of Jathedar Kartar Singh Jhabbar and started for Nankana Sahib. The different pieces of bodies of the Sikhs were collected and put into funeral pyres in masses. A prayer was performed in the holy feet of the guru for the departed souls. After the Ardas(prayer) Bhai Hira Singh ji took the Hukamnama which is stated on page 578 as:-

jo lorheeday raam sayvak say-ee kaa^Ndhi-aa.

Those who long for the Lord, are said to be His servants.

Nanak jaanay sat saa^N-ee sant na baahraa.

Nanak knows this Truth, that the Lord is not different from His Saint.

mil jal jaleh khataanaa raam. sang jotee jot milaanaa raam

As water mixes and blends with water,so does one's light mix and blend with the Lord's Light.

sammaa-ay pooran purakh kartay aap aapeh jaanee-ai.

Merging with the perfect, all-powerful Creator, one comes to know his own self.

tah sunn sahj samaaDh laagee ayk ayk vakhaanee-ai.

Then, he enters the celestial state of absolute Samaadhi, and speaks of the One and Only Lord.

aap guptaa aap muktaa aap aap vakhaanaa.

He Himself is unmanifest, and He Himself is liberated; He Himself speaks of Himself.

Nanak bharam bhai gun binaasay mil jal jaleh khataanaa.

O Nanak, doubt, fear and the limitations of the three qualities are dispelled, as one merges into the Lord, like water blending with water.

Hearing the Hukamnama, the congregation felt that the martyrdom of the Sikhs in the previous day was as water mingles with water and takes its form. Similarly, the Gursikhs who sacrifice their lives for the guru merge their souls with the Almighty and become One with him. There remains no

difference between God and them and they attain the stage of harmony with God.

Then came the dreadful time of June 1984. The tanks and canons of Indian army destroyed Sri Akaal Takhat into ruins. Bullets were fired on Sri Harmandar Sahib. All of Punjab began to creep under the shadow of death and even the daily schedule of Harmandar Sahib was disrupted. It was several days before the Maryada(Traditional routine of Sikhism) of Sri Harmandar Sahib was restored. So hukamnama from Guru Granth Sahib ji was taken and it is stated on page 608 as:-

kis hau jaachee kis aaraa Dhee jaa sabh ko keetaa hosee.

Who should I ask? Who should I worship? All were created by Him.

jo jo deesai vadaa vadayraa so so khaakoo ralsee.

Whoever appears to be the greatest of the great, shall ultimately be mixed with the dust.

nirbhau nirankaar bhav khandan sabh sukh nav niDh daysee.

The Fearless, Formless Lord, the Destroyer of Fear bestows all comforts, and the nine treasures.

har jee-o tayree daatee raajaa.

O Dear Lord, Your gifts alone satisfy me.

maanas bapurhaa ki-aa saalaahee ki-aa tis kaa muhtajaa.

Why should I praise the poor helpless man? Why should I feel subservient to him?

It was felt after listening to the hukamnama that Shabad Guru was consoling the Sikhs, giving hints about the future and directing them to take the shelter of the great Guru. They were to believe in One Almighty God who has created this world. Those people who have forgotten the existence of God under the influence of maya(wealth) would become part dust one day.

The time passed by. Indira Gandhi, Prime minister of India who had ordered the army to destroy Akaal Takhat was assassinated. On that day the Hukamnama from Sri Guru Granth Sahib at Harmandar Sahib is stated on page 627:-

bhagtaa dee sadaa too rakh-daa har jee-o Dhur too rakh-daa aa-i-aa.
You always preserve the honor of Your devotees, O Dear Lord; You have protected them from the very beginning of time.

par-hilaad jan tuDh raakh la-ay har jee-o harnaakhas maar pachaa-i-aa.
You protected Your servant Prahlad, O Dear Lord, and annihilated Harnaakhash.
gurmukhaa no parteet hai har jee-o manmukh bharam bhulaa-i-aa.
The Gurmukhs place their faith in the Dear Lord, but the self-willed manmukhs are deluded by doubt.

har jee ayh tayree vadi-aa-ee.
O Dear Lord, this is Your Glory.

bhagtaa kee paij rakh too su-aamee bhagat tayree sarnaaa-ee. rahaa-o.
You preserve the honor of Your devotees, O Lord Master; Your devotees seek Your Sanctuary. ||Pause||

The words of shabad Guru proved to be true within six months. After the murder of Indira Gandhi, so many innocent Sikhs who were traveling, sitting in the houses, walking on side walks or simply doing their house jobs were badly beaten, tortured, fired at, buried alive and killed. Their stores and businesses were robbed. Their women were raped and assaulted. No body gave them shelter and stood by them. One's own country seemed to be a foreign aggressor. It was a very critical time. Even at that time, the voice of Shabad guru (Hukamnaama from Harmandar sahib) was as stated on page 793:-

jo din aavahi so din jaahee.
That day which comes, that day shall go.
karnaaa kooch rahan thir naahee.
You must march on; nothing remains stable.
sang chalat hai ham bhee chalnaa.
Our companions are leaving, and we must leave as well.
door gavan sir oopar marnaa.
We must go far away. Death is hovering over our head

ki-aa too so-i-aa jaag i-aanaa.
Why are you asleep? Wake up, you ignorant fool!
tai jeevan jag sach kar jaanaa.
You believe that your life in the world is true.
jin jee-o dee-aa so rijak ambraavai.
The One who gave you life shall also provide you with nourishment.

sabh ghat bheetar haat chalaavai.

In each and every heart, He runs His shop.

kar bandigee chhaad mai mayraa.

Meditate on the Lord, and renounce your egotism and self-conceit.

hirdai naam sam^Haar savayraa.

Within your heart, contemplate the Naam, the Name of the Lord, sometime.

janam siraano panth na savaaraa.

Your life has passed away, but you have not arranged your path.

saa^Njh paree dah dis anDhi-aaraa.

Evening has set in, and soon there will be darkness on all sides.

kahi ravidas nidaan divaanay.

Says Ravidas, O ignorant mad-man,

chaytas naahee dune-aa fan khaanay.

don't you realize, that this world is the house of death?!

Shabad guru was narrating the truth and giving comfort too; as every body who came to this world must die one day. So many have died and one day we will die too when our turn comes. Some people are caught in worldly pleasures to such an extent that they have forgotten about their death. They do not clear the path of life through which they have to pass through. This would not happen if they kept the words of Guru Nanak Dev ji in their mind. As stated on page 1264 as:-

satgur day-o partakh har moorat jo amrit bachan sunaavai.

The Divine True Guru is the Embodiment, the Image of the Lord; He utters the Ambrosial Word.

According to the principles of Guru ji, "A body (physical form) can never be a guru. It is only a method or a path. A path or a method never remains eternal in life but Guru is eternal. As stated on page 759:-

satgur mayraa sadaa sadaa naa aavai na jaa-ay.

My True Guru, forever and ever, does not come and go.

oh abhinaasee purakh hai sabh meh rahi-aa samaa-ay.

He is the Imperishable Creator Lord; He is permeating and pervading among all.

Guru Kalgidhar ji also commands as:-

Gian Guru Atam updaiso dhian bebhoot lagaay

Let knowledge be the Guru teach your soul, let concentration be the ashes you put on your body

Knowledge is achieved through Shabad. Shabad and Satguru are alike. Bhai Gurdas ji by giving three examples has written a Swayia. In the first example he says that a tree is grown from a fruit seed and the fruit comes from the tree. Look at this amazing creation .

Just like the fragrance is hidden in the Chandan wood and the importance of chandan is because of the fragrance. They are both alike and no body can find out the difference of this amazing game. Also, as every piece of wood contains fire and fire is produced through wood. Similarly Shabad contains Guru and Guru contains the shabad. This mystery can be understood by guru only. There is not even a little bit difference between shabad and Guru. As stated in Bhai Gurdas ji's vaar Swayia:_

Jasay Phal te bhirakh, Bhirakh te hoy phal

As fruit comes from a tree and the tree comes from the fruit

Adbhut Raat kuchh kahat na avay ji

This wonderous act cannot be described how it unfolds

Jasay shash bawan mai, Bawan mai shash

As the scent is in sandal wood and the wood is inseparable from the scent

Bisam chritar ko-oo maram na pavay ji

Astounding characteristic cannot be fathomed by anyone

Kasat mai agan, Agan may kasat jaisay

As fire is contained within wood and the wood inseparable from fire

Ut usrar meyai koutak kahavay ji

This wonder is extremely mysterious

Satgur meh Shabad, Shabad meh Satgur

The true guru is within the word and the word is inseparable from the true guru

Nigun Sagun gian Dhian samjhavay ji

Guru gives concentration and knowledge to those without merit

That is why Satguru Ram Das ji has commanded in Kanra Raag that the shabad(word) of Guru is the real form of Guru who guides the person in both worlds. As stated on page 1309:-

satgur bachan bachan hai satgur paaDhar mukaṭ janaavaigo. ||5||
The True Guru is the Word, and the Word is the True Guru, who teaches the Path of Liberation.

One must abandon all other aid and seek refuge of Guru Granth Sahib ji ...

Kahoo ko bharosay hai jameen ko jamanay beech

Some people have faith in the people of the land and their country

Kahoo ko bharosay jor Chaakree jahaj hai

Some people have faith on the strength of their profession as a ferry

Kahoo ko bharosay shah patshah bharee meet

Some people have faith in their formidable king or emperor as a friend

Kahoo ko bharosay kutamb karay kaaj pai

Some have faith that their family and clan will settle their affairs

Kahoo ko bharosay dev bani ar parsi ko

Some have faith in their understanding of divine language of the gods or prophesy

Kahoo ko bharosay santgeeree ki mijaaj pai

Some have faith in the grace of saintly actions

Kahoo ko bharosay Chaar chaatree chalakee chokh

Some have faith in their cleverness and astute actions or ability to astonish

Mo ko to bharosay ek guru Granth maharaj pai.

I have faith only on one guru Granth the true emperor.

Every Gursikh should remember those words of shabad Guru, which were uttered when Sri Guru Gobind Singh ji gave title of Guruship to Sri Guru Granth Sahib ji. These words were as:-

Sad hazoor Hazaar hai, Naazar kat-hai na bhay-o dooraee

Honorable Guru is always present and apparent, never is my sight far from you

May God bless us with the realization that ,” Guru meray Sang Sadha hai naalay’(God Almighty is always with me) because then even the greatest obstacle will not be in the way of Gursikh as Satguru ji says:-

Sad Hazoor Haazar hai Naazar kat-hai na bhay-o dooraee

Satguru ji always protects us and will always protect us.

Waheguru ji ka Khalsa

Waheguru ji ke Fateh
