SIKH HERITAGE AND ETHOS

DR. KARAMJEET SINGH

ਸਰਤਾਜ ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਪੰਜਾਬ ਸਟੇਟ ਓਪਨ ਯੂਨੀਵਰਸਿਟੀ
ਪਟਿਆਲਾ



JAGAT GURU NANAK DEV

PUNJAB STATE OPEN UNIVERSITY,

PATIALA

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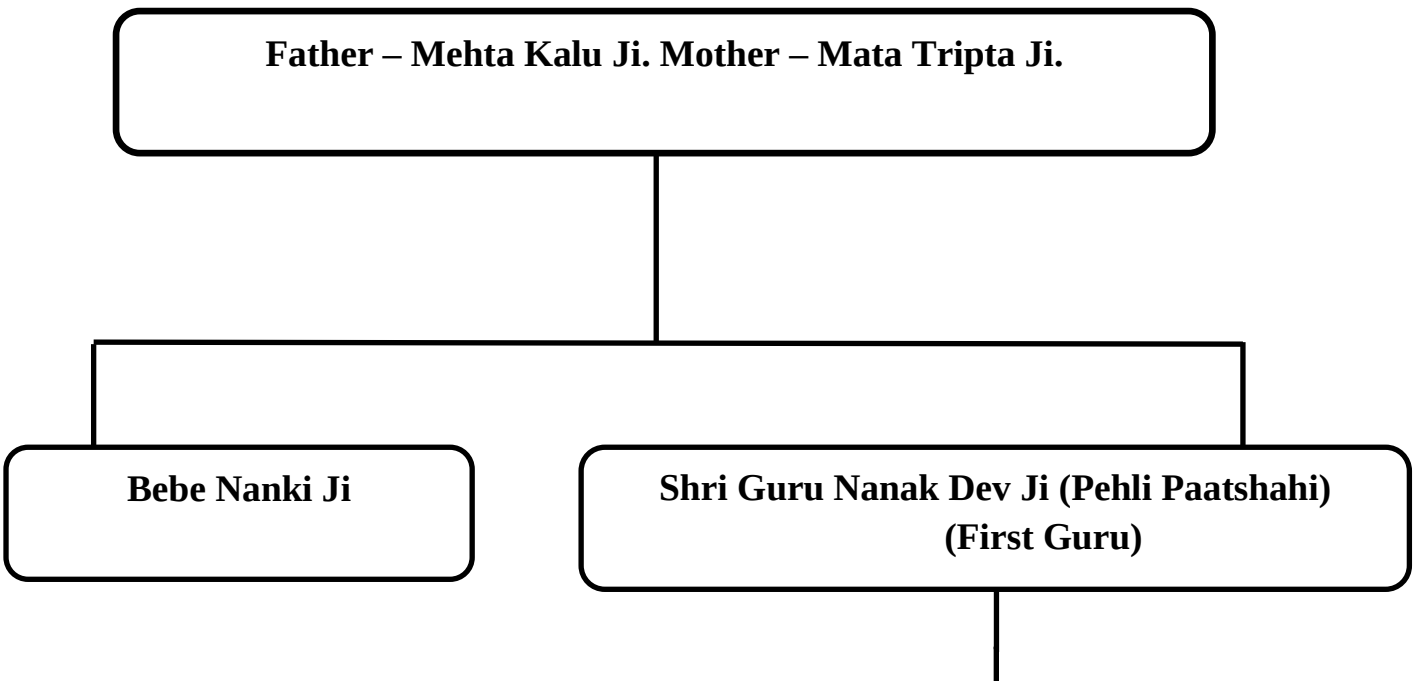
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CHAPTER - ONE

Ten Sikh Gurus: Brief Introduction.

Shri Guru Granth Sahib Ji: Brief Introduction.



Shri Guru Nanak Dev Ji



Birth

Shri Guru Nanak Dev Ji is the founder Guru of Sikh religion. He was born on April 15th, 1469 at Rai Bhoi ki Talwandi (Nankana Sahib), Dist. Shekhupura. At present, Nankana Sahib is situated in Pakistan. In his first prose (Vaar), Bhai Gurdas Ji wrote the following lines about Guru Nanak Ji's birth –

"…Satguru Nanak pargateya mitti dhundh jaagi channun hoya

Jiou kar sooraj nikliyotaare shape andheru paloaa…"

Meaning – When Satguru Nanak ji appeared, the darkness of ignorance vanquished and there was a dawn of knowledge similar to a sunrise.

Family

Guru Nanak Dev Ji's father, Mehta Kalu Ji (First name – Kalyan Das) was a Patwari (record keeper of land deeds) by profession and resided in Talwandi because of his work. Guru Ji's native village was in Pattevind, Dist. Amritsar. His mother's maternal home was in village Chahal in Dist. Lahore. Bebe Nanki was Guru Nanak Dev Ji's only sister, who was also five years elder to him.

Education

Guru Nanak Dev Ji spent most of his childhood in Talwandi. Since childhood, he was not at all similar to ordinary kids. He had a very intellectual mind and even in childhood he used to eat and sleep very less and remained engrossed in self reflection. Guru Nanak Dev Ji was sent to study Hindi from Gopal Pandit, Sanskrit from Brajlal Pandit and Faarsi from Maulvi Qutubdeen but he was never an ordinary child, indeed he was an incarnation of the Almighty. He surprised his teachers with his unmatched capability of reasoning and insights. There are many stories related to his wisdom, the most important one being the introduction of Thirty Five (35) new letters in front of his teachers. Guru Ji not only excelled in education but also had profound knowledge about spiritual life. Guru Ji's sister Bebe Nanki was the first one to comprehend his divine persona.

Janeyu (Sacred Thread) Ceremony

In almost every religion, a human being is considered to be born twice (Physical birth and Spiritual birth). A person is born physically through a mother and in order to attain 'Spirituality', one has to acquire religious deference. According to family rituals and traditions, all relatives and brethrens were invited to participate in the pious Janeyu Ceremony when Guru Ji turned nine. A thread is wound thrice and made into a Janeyu (sacred thread) which is worn in the neck from the left shoulder and then hung towards the right side of the waist. Only after this ceremony, a child is considered to be connected to his forefathers. As per traditions, Pandit Hardayal Ji was called to perform the Janeyu ceremony

for Guru Nanak dev Ji. All the other ceremonies were performed with great fervor and gaiety, but as Pandit Hardayal was about to put the Janeyu on Guruji's neck, he refused to wear the same. He said that although this ceremony is considered holy but in actual you are disrespecting the Almighty's creation by discriminating on the basis of caste. He said that no one should be allowed to discriminate because during those times a Brahmin used to wear a threefold Janeyu, a Kshatriya used to wear a twofold Janeyu, a single thread Janeyu was used for the Vaishya clan and in fact the Shudras were completely forbidden from wearing a Janeyu. All the relatives and guests stood at their places dumb founded. A smiling Guru Nanak Ji reasoned with the pandit saying that the Janeyu is made from cotton thread and it is bound to get soiled and eventually break. Pandit ji put in a lot of efforts to persuade him. Guru Ji's father tried to convince him with love as well as anger but Guruji kept repeating that he does not need any spiritual Janeyu to attain his spiritual birth –

"…Daiya kapah santokhu sootu jatu gandi satu vatu!

Ehu janeyu jia ka hai ta paade dhatu!

Na ehu toote na manu lage na ehu jale na jayee!!..."

Guruji meant that if Pandit ji has such a Janeyu that will never get spoiled neither it will break, then he will definitely wear one. All guests, relatives and Pandit Hardayal returned to their homes murmuring in dismay. This was a nine year old's (Guru Nanak Dev Ji) first piercing strike against this centuries old mythical tradition. This was his first victory in his efforts towards cleansing the society.

Taking cattle for grazing fields

Guruji's father owned some land but he was more inclined towards his job as a Patwari (record keeper of land deeds). Managing land records of ten villages of

Rai Bular came under his scope of work. Poor farmers used to do most of the work in his fields. Guru Ji also frequently visited the farms. One day he took the cattle for grazing and upon reaching the fields, he got engrossed in chanting. He fell asleep while sitting in the cool shade of a tree. The buffaloes were fed up of grazing from the same pasture on a daily basis and ventured into nearby lush green fields of some farmer. The farmer went to take a round of his fields and found that the cattle were destroying his crops. He caught hold of Guru Ji and took him to Rai Bular. While walking, Guruji looked at the fields with adoring eyes and a miracle happened. On the farmer's behest, Rai Bular sent someone to access the damage done, but surprisingly the fields and the crops were found to be unharmed.

Engagement and Wedding

In the year 1485 and at the age of 16, Guru Nanak Dev Ji got engaged and after two years at the age of 18 in the year 1487, he got married to Sulakhni, daughter of Batala resident Mool Chand. The marriage ceremony was solemnized with great pomp and show. Bhai Jai Ram played the role of a mediator in this marriage. Bhai Jai Ram was Bebe Nanki's husband and frequently visited the town of Batala for his department's work related affairs. Even after his marriage, Guru Ji remained engrossed and devoted towards spirituality.

Bhai Mardana

Guru Ji's home was frequently visited by Mardana since childhood. Mardana's father was the village Marasi (traditional singers and dancers usually from the lower caste) and often visited Guru Ji's father. Mardana also accompanied his father and gradually Guru Ji's association and friendship with him grew stronger. Mardana used to play Rubab (traditional musical instrument similar to a guitar) while Guru Nanak Ji used to recite hymns and prayers. Mardana

accompanied Guru Ji to every journey he embarked upon. Guru Nanak Dev Ji rejected the caste system by always keeping Bhai Mardana by his side.

Sacchha Sauda

After deep discussions with family members, Mehta Kalu Ji thought that Nanak Ji might embrace the worldly ways if he was introduced to the business and trading field. Guru Ji's father gave him twenty rupees and asked him to start doing some business activity. Chuhadkana, Saidpur and Lahore were three big towns situated near Talwandi. In the year 1503, the country was affected by a severe famine. Accompanied by Bhai Mardana, Guru Nanak Dev Ji saw a few hungry saints in the town of Chuhadkana. Guru Ji used the money given by his father to feed the hungry saints and bought some clothes for them. He called this Sacchha Sauda (Guru Ji considered helping the needy as a true business activity) and returned home. On reaching home, Guru Ji's father got annoyed but Rai Bular, the village headman didn't approve of Mehta Kalu's behavior and got upset. While handing over the twenty rupees spent by Nanak, Rai Bular ordered Mehta Kalu not to scold this divine child ever again. He said only because of Nanak Ji, the town of Talwandi is flourishing otherwise it would have been ruined long time back. One day, child Guru Nanak was roaming in the fields when suddenly Rai Bular came there with his servants. As he saw Lord Nanak, he climbed down from his horse, removed his shoes and paid obeisance. He went towards the child Guru bare foot and bowed down and said, "Please accept my prayers". Child Guru smiled and replied, "Prayers accepted brother". It is often believed that after this "Prayer accepted brother", Rai Bular was blessed with a baby boy. On being bestowed with a son as blessings, Rai Bular gifted half of his land to his son and the other half was given to child Guru Nanak Ji.

Sultanpur Modikhana (Grocery/Food supplies store)

On seeing her parents in worry and anxiety, Bebe Nanki asked Nanak ji to come and live with her in Sultanpur. Bhai Jai Ram used to work in the Nawaab's office. He requested the Nawaab and Guru Nanak Ji got the job at the local Modikhana (food supply store). This job was considered to be very prestigious during those times. Guru Nanak Dev Ji was very efficient at weighing the supplies. He never indulged in any malpractice or deceitfulness and was very humble and polite to everyone. Guru Ji used to donate all his income to the poor and the needy. He used to stop the weighing at thirteen and distributed the entire sack of supplies while chanting ***"Terah Terah Terah"*** meaning yours, yours and only yours. The news of Nanak's deeds reached the store owner in the form of complaints and he became very angry. He thought that Nanak would donate the entire store and decided to call for an enquiry committee. On Questionsing and interrogation, all the accounts were found to be clear of any sort of discrepancy. Those who had complained felt really embarrassed and the store owner also repented for his mistake.

Entering the Veyi River

As per his daily routine, one day Guru Nanak Dev Ji went for a bath in the Veyi river but this time he didn't come out. All others except Bebe Nanki thought that Nanak ji had drowned in the river but she recalled that he who has the will and power to do welfare for the entire world can never drown. She thought that Nanaj Ji must be doing some sort of a miracle. The news of this accident reached Nanak Ji's parents. Muslims and Hindus, all were teary eyed and went into mourning. All of a sudden someone informed that Nanak Ji was sitting in the cremation ground and was chanting ***"Na Hindu Na Musalman"*** (Neither Hindu nor Muslim). Entire city along with The Nawaab and Quazi (Muslim priest) went to see Guru Ji, who was continuously repeating the sermon ***"Na Hindu Na Musalman"***. Through this sermon, Guru Ji clearly specified that

being a Hindu or a Muslim does not decide the stature or significance of an individual.

Bhai Laalo and Malik Bhago

When Nanak Dev Ji started his journey from Talwandi and reached Saidpur via Chuhadkhana, he met a carpenter named Bhai Laalo who offered food and other services to Guru Ji. Saidpur's Pathaan Haakim had an assistant named Malik Bhago, who was a very corrupt man. Malik Bhago felt very bad when Guru Ji declined his invitation for having meals at his house. Guru Ji lectured Malik Bhago and taught him about the importance of rightful income. Guru Ji explained that he chose to eat at Bhai Laalo's house because his income was sourced from hardwork and efforts.

Udasiyaan (Missionary Journeys)

For the sake of human welfare, Guru Ji resigned from his job at the supplies store and left the town of Sultanpur along with Bhai Mardana in the year 1507, leaving behind his family at Bebe Nanki's place.

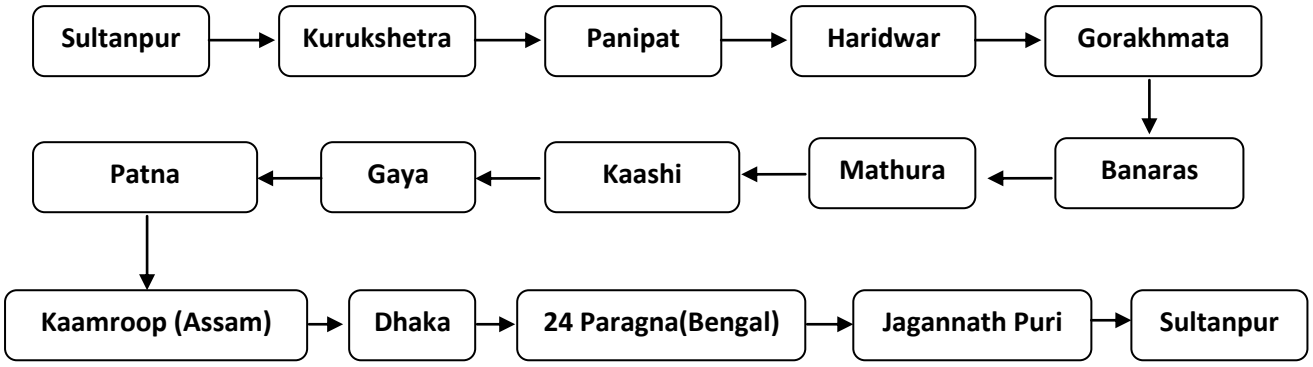
"…Chadhiya sodhni dharti lukayee…!"

For the welfare of Humanity, Guru Nanak Dev Ji held religious gatherings in all four directions i.e. East, West, North and South. These journeys have been explained in a book titled Sikh History (Part-1) published by Shiromani Gurudwara Prabandhak Committee, Amritsar and the same has been treated as the main source.

First Udasi

Shri Guru Nanak dev Ji's first journey was towards the famous Hindu pilgrimages. Here, he taught people to come out of false myths and delusions and guided them towards the path of truth. The following chart enslists the names of places visited by Guru Ji during his first journey.

Guru Nanak Dev Ji's first Udasi

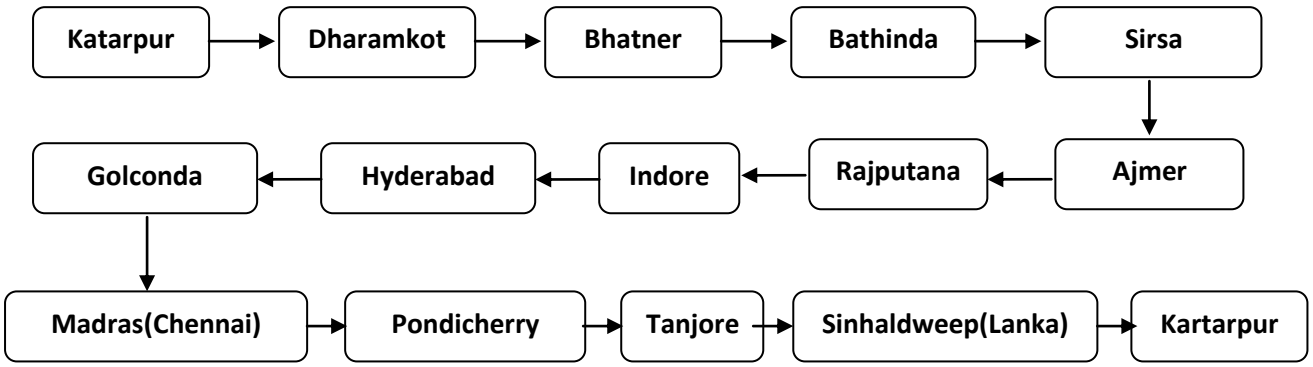


On returning from his first leg of journey, Guru Ji established a town named Kartarpur next to the banks of river Raavi in Dist. Gurdaspur. He remained occupied with the city's management for some time but soon left for his second udasi.

Second Udasi

During his second journey, Guru Ji visited the holy shrines of Muslims, Faqeers, Yogis, Bodhis and the Jains and engaged himself into conferences and discussions with them. Guru Ji guided them towards the path of Lord's true worship. The following chart enslists the names of places visited by Guru Ji during his second journey.

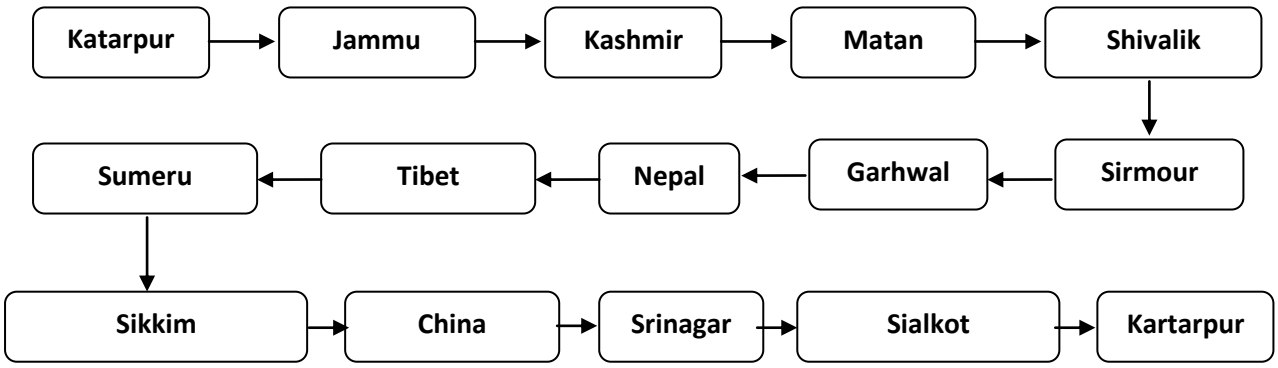
Guru Nanak Dev Ji's second Udasi



Third Udasi

In his first journey, Guru Ji tried to preach the right path of spirituality to pilgrims who came to visit their holy shrines. Similarly, in the third journey, Guru Nanak Ji urged people to follow and worship "One God" ***"Ek Onkar".*** Guru Ji and Bhai Mardana reached Mount Sumeru during the third journey and met a group of saints. Guru Ji held an assembly with the saints and explained to them that a society can be cleansed while being a part of that society and that sacrificing one's social life is not the correct path to devotion. Idol worship was quiet prevalent in Kashmir during those times and Kashmir was the central residence of many learned Hindu priests. Because of the rituals and caste division system, the people from Shudra Jaati (lower caste) were going through immense misery and suffering. Guru Nanak Dev Ji opposed and refuted these rituals as well as the discrimination being done with the Shudras. After that Guru Ji returned back to Kartarpur from Kashmir. Following is the list of places visited during the third journey.

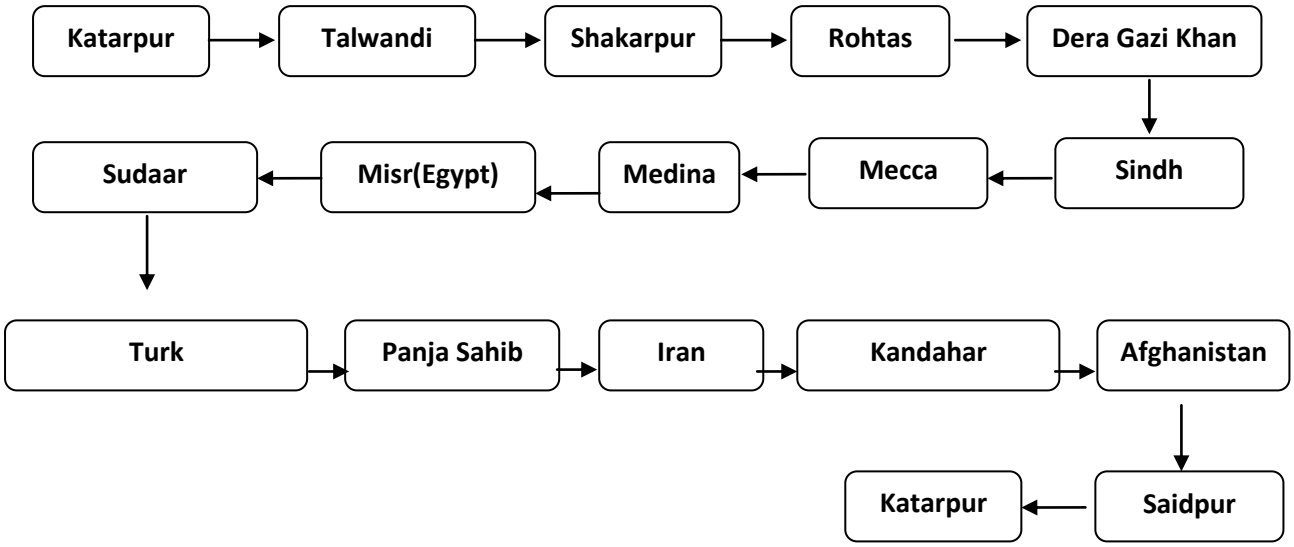
Guru Nanak Dev Ji's third Udasi



Fourth Udasi

During the fouth journey, Guru Ji visited places related to Islamic religion. He started his journey from Kartarpur and reached Mecca while visiting many important places in between. On his last night in Mecca, Guru Ji unknowingly slept with his feet facing towards the Masjid (Muslim holy shrine). A Qazi (Muslim priest) named JeeYun from Hindustan contingent saw Guru Ji sleeping in that position and shouted – "Who is this non believer sleeping with his feet facing towards the God's abode?" Guru Nanak Ji patiently replied "Turn my feet in the direction where there isn't a God's abode." All the Qazis including JeeYun were left astounded. From there Guru Ji went to Hasan Abdal (Panja Sahib). Wali Kandhari Hamza, the local priest used to create a lot of trouble for those people who didn't follow his religion. With Guru Ji's blessings, Hamza became a kindhearted man and became Guru Ji's disciple. A very magnificent Gurudwara by the name of Panja Sahib is situated in Hasan Abdal (now in Pakistan). From Hasan Abdal, Guru Ji reached Saidpur, where a Muslim ruler Babur launched an assault on the town. Guru Ji and Bhai Mardana were taken prisoners along with the common citizens of the area. Being under the gratification of Akal Purakh (The Almighty), Guru Ji and Bhai Mardana kept grinding the wheat mill. As Babur heard this news he himself came to visit Guru Ji. Guru Ji unflinchingly guided him towards the path of humanity and Babur released all the prisoners. The people did not return to Saidpur due to the fear of being attacked and imprisoned again so Guru Ji decided to go with them and stay there for a while and give courage to people living in fear and terror. Later on, Guru Nanak Ji returned to Kartarpur.

Guru Nanak Dev Ji's fourth Udasi



Multan visit

Guru Ji had been living in Kartarpur for the past nine years. That time he was sixty one (61) years old. There was a temple run by Yogis in Achal. Guru Ji visited Achal with Bhai Mardana on the auspicious day of Shivratri. The entire crowd gathered around Guru Ji leaving behind the Yogis. The Yogis also came near Guru Ji and started performing rituals and showing off their divine skills. Guru Ji described that true miracles can only be achieved through chanting God's name and keeping oneself in the company of divinity. Guru Ji engaged into deep conversations with the Yogis in this regard and later on moved to Multan along with Bhai Mardana. In Multan, the Muslims were engaged in two religious malpractices of (1) Grave Culture and (2) Considering themselves God. Guru Nanak Ji made them aware of these malpractices and showed them the true path and then returned to Kartarpur. He then engaged in agriculture and taught the concept of **'Ek Parmeshwar (one God), Ek Sansar (one world) and Ek Samaaj (one society)'**.

Bani

Guru Nanak Ji created Bani (sermons) in 19 Raagas (melodies). Some of his known sermons were Mool Mantra, Chaupde, Ashtpadiyaan, Shlokas, Pehre, Solah etc. The Raagas were enlisted as Siree, Maajh, Gauree, Aasa, Gujree, Vadhans, Sorath, Dhansri, Tilang, Suhi, Bilawal, Ramkali, Maru, Tukhari, Bhairo, Basant, Saarang, Malaar and Prabati etc. Apart from these there were some long sermons namely Japu, Pehre, Vaar, Maajh, Pathi, Vaar Aasa, Alahniyaan, Kuchji, Suchji, Thiti, Onkar, Sidh Gosit, Barahmaha and Vaar Malaar and many more.

Bhai Lehna Ji's selection as a successor of Guru Nanak Dev ji

Bhai Lehna Ji had to undergo many rigorous tests in order to gain the trust of Guru Nanak Dev Ji. At that time Guru Ji was around 70 years of age. Before choosing the successor to his throne, Guru Ji considered many people including his own Sahibzade (Sons) and other learned Sikh individuals but found Bhai Lehna Ji to be the most suitable and deserving one to fill his chair on the basis of competency. Guru Ji made a decision and Baba Buddha Ji was called for. Guru Ji placed five paise and a nariyal in front of Bhai Lehna Ji and bowed, Baba Buddha Ji applied vermillion (tilak) on Lehna Ji's forehead there by christening him as Guru Angad Dev Ji. While handing over his duties and responsibilities, Guru Ji also handed over the manuscripts in which he used to write the Bani. Bhai Lehna ji remained under the spiritual guidance of Guru Nanak Dev Ji from the years 1532 till 1539.

Jyoti-Jot samana (Leaving for the heavenly abode)

After handing over the Guru throne to Guru Angad Dev Ji, Guru Ji completed his earthly journey and left for his heavenly abode.

Guru Nanak Dev Ji's prime teachings/sermons

1. **God is One:** Guru Ji taught everyone that the Almighty is one single entity. He preached that one should be devoted to only one God and that the Almighty is present even in the smallest of molecules.

2. **Kirat Karna (working hard using God given skills and earning honestly), Naam Japna (Reciting God's name), Vand Chhakna (sharing with the community and the needy):** Guru Nanak Dev Ji's main teachings were Kirat Karna, Naam Japna and Vand Chhakna. Guru Ji explained that one should not only work hard for financial benefits but also for the progress of the society. Guru Sahib ji set a great example in this direction by working in the fields, taking cattle for grazing and also working at Modi Khana (food supplies store).

3. **Income from honest means and doing charity:** Guru Ji guided people to earn income by working hard and with honesty. He asked people to give away the path of corruption, lies and malpractices. Guru Ji also encouraged his followers to donate some part of their income for the welfare of the poor and the needy.

4. **Paanch vikaar (Five vices):** Guru Nanak Dev Ji considered Kaam (Lust), Krodh (Anger), Lobh (Greed), Moh (attachment) and Maya (delusion) as the chief enemies of a human being. As per him, all these vices make a man weak and create hurdles in the process of achieving one's aim.

5. **Sachha Aachaar (True behaviour and thoughts):** Guru Ji considered truth as the biggest trait, but the most important was the righteous path of living life.

6. **To accept Bhaana(Fate), Razaa(will) and Hukam(order):** Guru Ji taught people to have faith and believe in the Almighty's will and obey his orders. He also taught people to accept whatever good or bad happens in their life.

7. **Charhdi Kala (highly positive attitude) and Sarbat da bhala (blessings for everyone):** Guru Ji guided people to remain positive and be hopeful in every situation. He also advised everyone to always pray and ask the Almighty to keep blessing all the humanity.

8. **True purpose of education:** Guru Nanak Dev Ji gave an important message to the society that the main purpose of attaining education should be to indulge in benevolence and charity. Education should be attained in a manner which enables a person to do welfare for the society. Gurbani's principle says – ***"Vidya Vichari taan paropkari..."***

9. **Kindness and Politeness:** Guru Ji considered sweetness in speech, kindness and politeness as a human being's greatest traits and also guided people to maintain peace and brotherhood amongst themselves. Guru Ji said **"Mithat neevi Nanka changiyia tat".**

10. **Honour for women:** Guru ji said in one of his sermons – ***"...So kiyun manda aakhiye jitu jamme rajan..."*** meaning that women folk, who have given birth to great kings should never be treated below anyone. Guru Ji considered women to hold an important and prominent place in the society.

Questions and Answers

Q1. Who was the founder of Sikh religion?

(A) Guru Nanak Dev Ji (B) Guru Gobind Singh Ji

(C) Guru Harkrishan Ji (D) Guru Har Rai Ji

Q2. In which year was Guru Nanak Ji born?

(A) 1539 (B) 1469

(C) 1669 (D) 1699

Q3. Who was the mother of Guru Nanak Dev Ji?

(A) Mata Bhani Ji (B) Mata Daya Kaur Ji

(C) Mata Daani Ji (D) Mata Tripta Ji

Q4. What was the name of Guru Nanak Ji's sister?

(A) Bhaani Ji (B) Veero Ji

(C) Nanki Ji (D) Mata Tripta Ji

Q5. What was the name of Guru Nanak Ji's father?

(A) Jairam Ji (B) Mool Chand Ji

(C) Mehta Kalu Ji (D) Baba Feru Mal Ji

Q6. What was the name of Guru Nanak Dev Ji's Brother-In-Law?

(A) Jairam Ji (B) Jai Shama Ji

(C) Jai Das Ji (D) Jai Prasad Ji

Q7. Who was Shri Guru Nanak Dev Ji's wife?

(A) Mata Jeeto Ji (B) Mata Ganga Ji

(C) Mata Sundari Ji (D) Mata Sulakhni Ji

Q8. How many sons did Guru Nanak Ji have?

(A) Four (B) Three

(C) Two (D) Five

Q9. What was the name of Guru Nanak Ji's son?

(A) Baba Lakshman Das Ji (B) Baba Shri Chand Ji

(C) Baba Shri Ram Ji (D) Baba Shri Das Ji

Q10. To whom was Guru Nanak Dev Ji first sent for studies?

(A) Gopal Pandit (B) Pandit Hardayal

(C) Pandit Narayan Das (D) Pandit Trilochan Das

Q11. Whom did Mehta Kalu Ji call to perform the Janeyu ceremony?

(A) Pandit Trilochan Das (B) Gopal Pandit

(C) Pandit Hardayal (D) Pandit Tara Ram

Q12. For whom did Guru Nanak Ji's father work?

(A) Rai Bulaar (B) Jai Ram

(C) Nawaab (D) Daulat Khan

Q13. ‘Na Hindu Na Musalman’ sermon was given by Guru Nanak Ji at which place?

(A) Sultanpur (B) Talwandi

(C) Haridwar (D) Mecca

Q14. Who used to play ‘Rubab’ when Guru Nanak Dev Ji used to perform Kirtan?

(A) Bhai Lala Ji (B) Baba Buddha Ji

(C) Bhai Bala Ji (D) Bhai Mardana Ji

Q15. How much money did Guru Nanak Dev Ji receive from his father to do business?

(A) 10 Rupees (B) 20 Rupees

(C) 40 Rupees (D) 50 Rupees

Q16. Where did Guru Nanak Dev Ji live with Bebe Nanki?

(A) Sultanpur (B) Amritsar

(C) Lahore (D) Talwandi

Q17. To which place did Malik Bhaago and Bhai Laalo belong?

(A) Emanabad (B) Lahore

(C) Saidpur (D) Kartarpur

Q18. What was the profession of Bhai Laalo?

(A) Blacksmith (B) Mason

(C) Farmer (D) Carpenter

Q19. Choose the odd one.

(A) Sajjan Thug (B) Kauda Raakshas

(C) Vali Kandhari (D) Bhai Mardana

Q20. What was the travel undertaken by Guru Nanak Dev Ji in order to preach religion called?

(A) Journeys (Udasiyaan) (B) Visits

(C) Pilgrimage (D) Tourism

Q21. Bhai Mardana accompanied which Guru on Udasiyan (Spiritual Journeys)?

(A) Guru Nanak Dev Ji (B) Guru Harkrishan Ji

(C) Guru Gobind Singh Ji (D) None of the above

Q22. From where did Guru Nanak Dev Ji begin his first spiritual journey (Udasi)?

(A) Kartarpur (B) Talwandi

(C) Panja Sahib (D) Sutanpur

Q23. During the second journey, whom did Guru Nanak Ji visit?

(A) Yogis and Faqeers (B) Saadhus (Sidhs)

(C) Hindus (D) Mecca

Q24. Which Guru disappeared after entering the Veyi River?

(A) Guru Gobind Singh Ji (B) Guru Nanak Dev Ji

(C) Guru Arjun Dev Ji (D) Guru Amardas Ji

Q25. Whom did Guru Nanak Dev Ji meet on Mount Sumeru?

(A) The Sadhus(Sidhs) (B) The Yogis

(C) The Naaths (D) The Pandits

Q26. Which town did Guru Nanak Dev Ji establish?

(A) Goindwal (B) Amritsar

(C) Kartarpur (D) Tarn Taran

Q27. How many Raagas(Melodies) does Guru Nanak Dev Ji's Bani(sermons) contain?

(A) 31 (B) 19

(C) 22 (D) 21

Q28. To whom did Guru Nanak Dev Ji handed over his throne?

(A) Shri Chand Ji (B) Bhai Gurdas Ji

(C) Baba Buddha Ji (D) Bhai Lehna Ji

Q29. Where did Guru Nanak Ji engage in farming activities?

(A) Sultanpur Lodhi (B) Kartarpur Sahib

(C) Batala (D) Nanakana Sahib

Q30. In which year did Guru Nanak Ji leave for his heavenly abode?

(A) 1469 (B) 1569

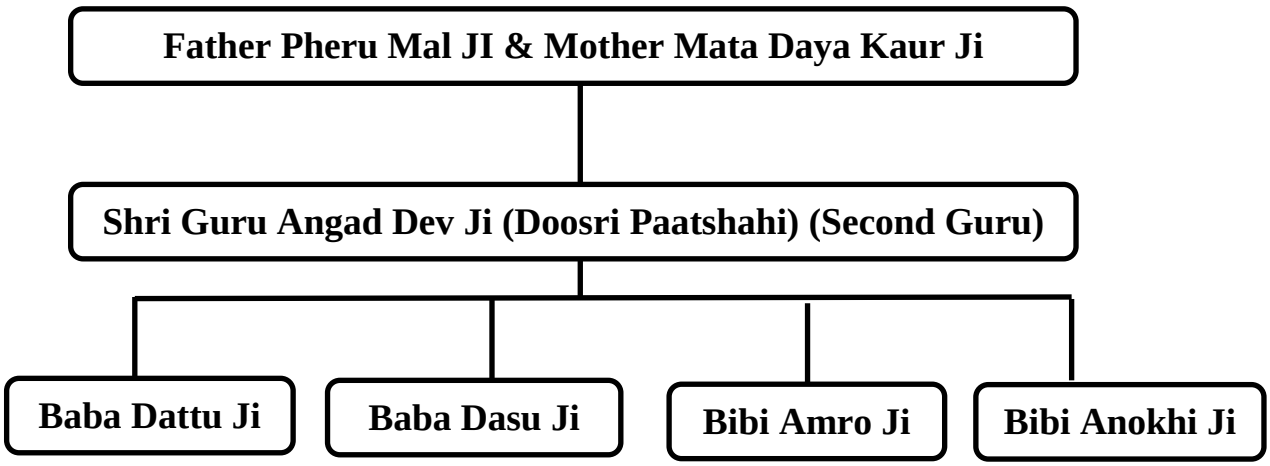
(C) 1539 (D) 1529

Answers

1.(A) **2.**(B) **3.**(D) **4.**(C) **5.**(C) **6.**(A) **7.**(D) **8.**(C) **9.**(B) **10.**(A)

11.(C) **12.**(A) **13.**(A) **14.**(D) **15.**(B) **16.**(A) **17.**(C) **18.**(D) **19.**(D) **20.**(A)

21.(A) **22.**(D) **23.**(A) **24.**(B) **25.**(A) **26.**(C) **27.**(B) **28.**(D) **29.**(B) **30.**(C)


Father Pheru Mal JI & Mother Mata Daya Kaur Ji
Shri Guru Angad Dev Ji (Doosri Paatshahi) (Second Guru)
Baba Dattu Ji
Baba Dasu Ji
Bibi Amro Ji
Bibi Anokhi Ji

Shri Guru Angad Dev Ji



Birth

Guru Angad Dev Ji was the second Guru of the Sikhs. He was born on 18th of April, 1504 in village Matte di Saran, Dist. Ferozepur.

Parents

Mata Daya Kaur and Baba Pheru Mal Ji were Guru Angad Dev Ji's parents. Guru Angad Dev Ji's birth name was 'Lehna'. His father was a shopkeeper and also used to do book keeping and accounting for Choudhary Takhtumal and Ferozepur's local Hakeem. The village Matte di Saran (Sarai Naamga) was destroyed during Babur's invasion of India thus Baba Pheru Mal with his family first moved to Harike Pattan, then Gram Sanghar and then went to Khadoor Sahib. Baba Pheru Mal was a sincere devout of 'Devi' and used to take a group

of devotees for Devi Darshan (pilgrimage) every year. His son, Bhai Lehna was also positively influenced by the holy atmosphere at his home.

Marriage

Guru Angad Dev Ji was married to Mata Khivi Ji and was blessed with two sons Baba Dasu Ji, Baba Dattu Ji and two daughters Bibi Amro and Bibi Anokhi.

Meeting Guru Nanak Dev Ji

All residents of Khadoor were devouts of Jwala Mata and frequently visited the shrine. After his father's demise, Lehna Ji used to take a group of pilgrims to Jwala Devi temple. Guru Nanak Dev Ji's Sikh brother Bhai Jodh Ji used to reside in Khadoor Sahib and had a daily routine of reciting Guru Nanak Ji's Bani. Lehna ji was extremely influenced on hearing Bani from him and decided to visit Kartarpur and pay obeisance to Guru Nanak Dev Ji. Bhai Lehna ji halted in Kartarpur while visiting Jwala Devi temple in the year 1532. He informed his fellow travellers and went on to meet Guru Nanak Ji on a horse. On the way he met a man and asked him for directions to Guru Nanak Dev Ji's Dharmshala. The man walked on foot in front of Lehna Ji's horse and took him to the destination. The man then sat on the Guru's Throne and Lehna Ji felt remorseful on realising that the man was Guru Nanak Dev Ji himself. Lehna Ji regretted on the thought of Guru Ji walking on foot and he riding comfortably on the horse's back. Guru Ji asked Lehna ji – "Bhai, what is your name?" and Lehna Ji replied, "My name is Lehna and I am on my way to Devi Darshan along with some other devotees from my village." Guru said, "Bhai Lehna, You have to receive and we have to give. We have to serve the one from whom all the deities take and forward it to others." On hearing Guru Nanak Dev Ji's sermons, Lehna ji dropped the thought of visiting the Devi Temple. He went back and

even told his fellow pilgrims that he has got what he needed and no longer feels the need to visit the Devi Temple. After that he returned to Khadoor Sahib.

Tests for the Guru's Throne

Bhai Lehna Ji was mature enough in the eyes of Guru Nanak Dev Ji but he wanted to prove to his own sons and other learned Sikhs that only Lehna was the apt candidate as his successor in terms of worthiness and eligibility. To prove his point, Nanak Ji used to devise many tests in which his sons Baba Shri Chand Ji, Baba Lakhmi Das Ji and other Sikhs used to fall behind in comparison to bright Lehna Ji.

Some of the tests taken by Guru Sahib Ji as per the Sikh scriptures are as follows:

1. Once a cat left behind a half eaten mouse on the road. Guru Nanak Ji asked his elder son Shri Chand to pick up and throw away the mouse but he refused to obey his father's command. Then Guru Ji asked his younger son Lakhmi Das to do the same but he said he will delegate this task to someone else. When Guru Ji asked Bhai Lehna to pick up and dispose off the mouse, he immediately obeyed Guru Ji's command and threw away the mouse.

2. Once, in the middle of the night, Guru Ji asked Shri Chand to wash a sheet of cloth and bring to him but Shri Chand showed his incapacity to perform the task. Lakshmi Das also refused to wash the sheet but Lehna ji without wasting any time, picked up the sheet and returned back to Guru Ji with a washed and dried sheet after some time.

3. Once during the winter season, a part of the camp's wall collapsed due to intense rainfall. Guru Ji wanted the damaged wall to be repaired immediately. Baba Shri Chand and Baba Lakhmi Das said that they will get

the wall repaired from the mason in the next morning. Neither of the other Sikhs showed will to get up and commence the repair work. Then Guru Ji asked Bhai Lehna to do the job. Lehna Ji got up, said 'Satnam' and started repairing the wall. Till morning Lehna Ji had single handedly built most of the wall but Guru Ji said that some part of the wall was not build properly. Lehna Ji dismantled that portion of the wall and started re-building it. Baba Shri Chand and Baba Lakhmi Das told Lehna Ji that he was a fool to waste his time in a useless task but Lehna Ji replied with folded hands that it is his job to obey his master's command.

4. Once while returning after having a bath, Guru Ji accidently dropped a bowl in a pit filled with mud. One by one Guru Ji asked both his sons to retrieve the bowl but both of them refused to enter the muddy pit. Then Guru Ji glanced towards Lehna Ji and he immediately went on to retrieve the bowl from the muddy pit without even worrying about his clothes.

5. Once Guru Ji pointed towards a tree and asked his sons to climb it and shake it so that sweets could fall down. Baba Shri Chand and Baba Lakhmi Das refused to obey their father's command. As soon as Guru Ji asked Lehna Ji, he climbed on the tree without any delay. Guru Ji's sons told Lehna Ji that trees don't bear sweets but Lehna Ji replied that a disciple's job is to obey commands without asking any Questionss.

6. There was one such incident, when Guru Ji dressed up in rogue clothes similar to those worn by jungle tribes. He also tied a knife on his belt, took along some dogs and went towards the jungle adorning a very terrifying look. It seemed as if Guru Ji was going on a hunt. Many Sikhs ran away after seeing Guru Ji's frightening look and rest were following Guru Ji. While walking, some people saw some currency scattered and immediately

picked it up and returned back to the camp. At a distance some people saw silver coins and returned back after picking them up. Rest of them found gold stamps and went back. Now Guru Ji was accompanied further by Lehna Ji, Baba Buddha Ji and Bhai Dooni Chand Ji. A few steps ahead they saw a dead body covered with a white cloth. Guru Ji stood next to the carcass and ordered the trio to eat it. Baba Budha Ji and Bhai Dooni Chand ji stepped back in refusal but Lehna Ji immediately asked Guru Ji whether he should start eating from the feet or from the head. Guru Ji told Lehna Ji to start eating from the middle. As Lehna Ji removed the white cloth, he saw Kadaah Prasad (sweet offering made from flour and clarified butter). Guru Ji asked Lehna Ji, "When all went back why you didn't go with them?" Lehna Ji replied, Oh Almighty, everyone has a place or another to go to, but without you, I have no place, no abode". Guru Ji felt extremely pleased on hearing this.

In this manner, Lehna Ji passed all the tests while serving and obeying Guru Ji selflessly and honestly. Lehna Ji possessed exemplary traits of politeness, selflessness and devotion, dedication towards his master/teacher. Guru Ji hugged Lehna Ji and announced that from today you are a part of me and my soul there by christening him as 'Angad Dev'.

Lesson: The message enlisted in above mentioned test stories is **'Resolution towards Guru's orders is supreme'**. This means that adhering to the commands of one's Guru is considered as a task of the highest order.

Being chosen as 'The Successor' to the Guru's throne

With complete dedication and devotion, Bhai Lehna Ji selflessly served Guru Nanak Dev Ji and the community for seven years (1532 – 1539). He became a part of Guru Nanak Ji's soul while doing noble service. Before leaving for his

heavenly abode, Guru Ji entrusted all his duties and responsibilities to Bhai Lehna Ji and made him sit on his throne by the name of Guru Angad Dev Ji.

Handing over the Guru's Throne to Amardas Ji

A resident of village Basarke, Amardas Ji was the brother of Bibi Amro's (Angad Dev Ji's daughter) father-in-law. On hearing Gurbani from Bibi Amro, he felt the urge to meet Guru Ji. When he met Guru Angad Dev Ji, Bhai Amardas ji felt as he has achieved everything. During Guru Angad Dev Ji's old age, Amardas Ji served him with complete devotion and commitment. Just like Guru Nanak Dev Ji, Guru Angad Dev Ji chose Sikh disciple Amardas Ji as his successor instead of his own sons Dattu Ji and Dasu Ji. Guru Ji said that **leadership can be attained through politeness, devotion and service** and that Amardas Ji has got the throne as a result of his continuous devotion and belief. Guru Ji ordered Guru Amardas ji to go and live in Goindwal and teach people through his sermons and lessons. By saying this Angad Dev Ji passed his throne to Guru Amardas Ji.

Jyoti-Jot samana (Leaving for the heavenly abode)

After handing over the leadership to Guru Amardas Ji, Guru Angad Dev Ji left for the heavenly abode at the age of 48 in the year 1552.

Important tasks undertaken by Guru Angad Dev Ji

Keeping in mind the principles established by Guru Nanak Dev Ji, the following important responsibilities were undertaken by Guru Angad Dev Ji.

1. **Establishing culture promotion centre at Khadoor Sahib:** To promote and educate about Sikhism, Guru Angad Dev Ji established a centre of excellence at Khadoor Sahib. While residing in Khadoor Sahib, he preserved as well as encouraged the heritage of community service, prayer recitation and moral discussions set by Guru Nanak Dev Ji. All devotees and followers were told

about Guru Nanak Dev Ji's Bani and were guided and encouraged to attain positive virtues and qualities in life. Guru Ji's wife Mata Khivi Ji used to take care of all necessities of the devotees coming to Khadoor Sahib.

2. **Working towards the promotion and use of Gurmukhi Lipi (script of Punjabi language):** Guru Angad Dev Ji put in a lot of efforts to promote the use of Gurmukhi Lipi. He arranged the 35 letters of Punjabi and helped prepare a Vaarn-Mala (alphabets/set of letters). Guru Ji gave shape to Gurmukhi, helped prepare easy scripts for children and opened Punjabi educational institutions in Khadoor Sahib. He used to spend most of his day with children.

3. **Setting up arenas:** Guru Ji established health and fitness arenas so that people could remain physically fit. As a result of this endeavour, many Sikhs turned out to become fearless warriors and weapon experts.

4. **Grouping of Bani:** Guru Angad Dev Ji took the first initiative towards compilation of Guru Granth Sahib (holy book of Sikhs) by grouping and organizing the Banis of Guru Nanak Dev Ji.

5. **Langar (Community kitchen):** Langar service was started by Guru Nanak Dev Ji by doing Sachha Sauda (true dealings) with twenty rupees. Guru Angad Dev Ji encouraged this community kitchen service and ensured that food was provided day and night. Guru Ji's wife Mata Khivi Ji undertook the supervision of this community kitchen service.

6. **Development of Bani:** The influence of Guru Nanak Dev Ji's thoughts and visions was clearly visible in Guru Angad Dev Ji's Bani. His Bani had 63

Shlokas (verses) which are enlisted in 10 out of 22 Vaars of Shri Guru Granth Sahib.

Questions and Answers

Q.1 What was the first name of Shri Guru Angad Dev Ji?

(A) Jetha (B) Lehna

(C) Gopala (D) Angad

Q.2 What was the name of Shri Guru Angad Dev Ji's mother?

(A) Mata Daya Kaur Ji (B) Bata Amar Kaur Ji

(C) Mata Krishna Kaur Ji (D) Mata Nihaal Kaur Ji

Q.3 What was the name of Shri Guru Angad Dev Ji's father?

(A) Baba Surja Mal Ji (B) Baba Pheru Mal Ji

(C) Guru Nanak Dev Ji (D) Baba Haridas Ji

Q.4 What was the name of Shri Guru Angad Dev Ji's wife?

(A) Mata Sulakhni Ji (B) Mata Daya Ji

(C) Mata Gujri Ji (D) Mata Khivi Ji

Q.5 How many children did Shri Guru Angad Dev Ji have?

(A) Six (B) Three

(C) Two (D) Four

Q.6 How many sons did Shri Guru Angad Dev Ji have?

(A) 4 (B) 3

(C) 2 (D) 5

Q.7 For which Devi's darshan did Lehna ji used to go?

(A) Naina Devi (B) Jwala Devi

(C) Sati Devi (D) Mata Ganga

Q.8 To whom did Guru Angad Dev Ji give responsibility for the Langar service?

(A) Bibi Amro Ji (B) Mata Khivi Ji

(C) Bibi Anokhi Ji (D) Bibi Bhani Ji

Q.9 Where did Guru Angad Dev Ji meet Shri Guru Nanak Dev Ji?

(A) Kartarpur Sahib (B) Amritsar Sahib

(C) Anandpur Sahib (D) Kiratpur Sahib

Q.10 How many years did Guru Angad Dev Ji serve Shri Guru Nanak Dev Ji- before acceding to the Guru's Throne.?

(A) 5 Years (B) 2 Years

(C) 7 Years (D) 25 Years

Q.11 In which city did Guru Angad Dev Ji setup up the promotion centre for Sikhism?

(A) Khadoor Sahib (B) Goindwal Sahib

(C) Tarn-Taran (D) Kartarpur Sahib

Q.12 What did Guru Angad Dev Ji develop after doing improvements in Gurumukhi Lipi?

(A) Lessons for children (B) New language

(C) New script (D) Book

Q.13 Who climbed the tree on orders of Guru Nanak Dev Ji?

(A) Baba Shri Chand Ji (B) Baba Lakhmi Das Ji

(C) Baba Buddha Ji (D) Bhai Lehna Ji

Q.14 Whom did Guru Nanak Dev Ji first ask to pick up the dead mouse?

(A) Bhai Lehna Ji (B) Baba Lakhmi Das Ji

(C) Bhai Mardana Ji (D) Baba Shri Chand Ji

Q.15 How many verses are there in Guru Angad Dev Ji's Bani?

(A) 60 (B) 40

(C) 53 (D) 63

Q.16 In which year did Guru Angad Dev Ji ascend the Guru's Throne?

(A) 1539 (B) 1704

(C) 1469 (D) 1569

Q.17 What was Guru Angad Dev Ji's age at the time of his demise?

(A) 50 years (B) 48 Years

(B) 58 Years (D) 65 Years

Q.18 Who was the second Guru of the Sikh religion?

(A) Shri Guru Harkrishan Ji (B) Shri Guru Har Rai Ji

(C) Shri Guru Angad Dev Ji (D) Shri Guru Hargobind Singh Ji

Q.19 Where did Guru Angad Dev Ji take his last breath?

(A) Kartarpur Sahib (B) Anandpur Sahib

(C) Khadoor Sahib (D) Tarn-Taran Sahib

Q.20 In which year did Guru Angad Dev Ji pass away?

(A) 1553 (B) 1551

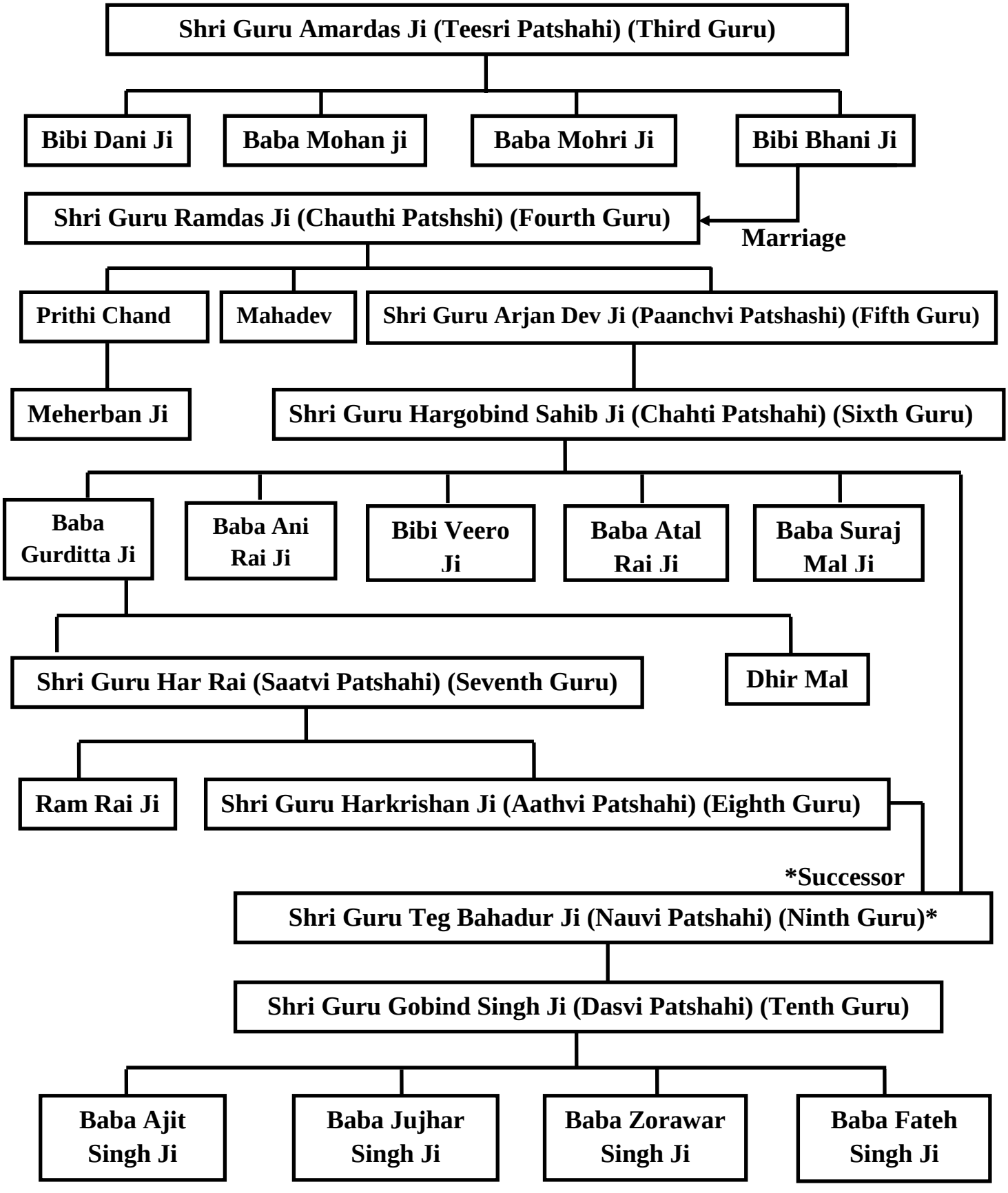
(C) 1552 (D) 1550

Answers

1.(B) **2.**(A) **3.**(B) **4.**(D) **5.**(D) **6.**(C) **7.**(B) **8.**(B) **9.**(A) **10.**(C)

11.(A) **12.**(A) **13.**(D) **14.**(D) **15.**(D) **16.**(A) **17.**(B) **18.**(C) **19.**(C) **20.**(C)

Shri Guru Amardas Ji to Shri Guru Gobind Singh Ji



Shri Guru Amardas Ji



Birth

Shri Guru Amardas Ji was the third Guru of the Sikhs. He was born on 5th May 1479 in Village Basarke of Amritsar district.

Parents

His father's name was Shri Tejbhan and mother's name was Bibi Lakshmi. Guru Ji's father was a farmer and a trader by profession.

Marriage

At the age of 24, Guru Amardas Ji got married to Bibi Ram Kaur Ji, daughter of Shri Devi Chand, resident of Village Sankhatre. They had two sons named Baba Mohan Ji and Baba Mohri Ji along with two daughters named Bibi Bhani and Bibi Dani.

Guru Amardas Ji's strong will to search and meet Guru Angad Dev Ji

Guru Ji went for bathing in the Holy Ganges regularly for twenty years but could not attain spiritual satisfaction. Guru Ji's nephew Jassu Ji was married to Bibi Amro, daughter of Guru Angad Dev Ji. Bibi Amro was an exceptionally devoted lady. One early morning, Amardas Ji heard Bibi Amro singing Bani in her melodious voice and thereafter he got very eager to meet the composer of that Bani. In his urge to meet Guru Angad Dev Ji, he reached Khadoor Sahib. As a gesture of respect, Guru Angad Dev Ji stood up to welcome his daughter's father-in-law but Amardas Ji bowed at Guru Angad Dev Ji's feet and sought his blessings. He attained internal peace and decided to stay at Khadoor Sahib. He was 62 years of age at that time.

During the day, Amardas Ji used to serve at the community kitchen and went to the forest for fetching wood for the kitchen. There were no taps in houses during those days so pitchers and pots were used to bring water from wells and rivers as per consumption requirements. During mid night, Amardas ji used to travel a few miles from Khadoor Sahib to river Beas to fetch water and to bathe Guru Angad Dev Ji in the morning with the same water. Due to Amardas Ji's age, carrying a pitcher on his head was not at all an easy task for him.

Shelter for the homeless

As per the historical records, once during a stormy winter night, Amardas ji was returning after fetching water from the river. In the dark, he stumbled upon a weaver's loom but somehow managed to save the water pitcher from falling down and breaking. Upon hearing the noise, the weaver told his wife that it seems someone has fallen in the pit. The wife replied that it must be the "Homeless Amro" (people called him by this name because he was detached from the wordly affairs and left his home to serve Guru Angad Dev Ji) who neither sleeps nor rests. Guru Amardas Ji replied that "he who has got shelter

under the Holy Guru can never be a homeless and my home is within the Guru himself.” He was 73 years old at that time.

Succession as the Third Guru

Guru Angad Dev ji came to know about the above mentioned episode. Guru Ji was already impressed and decided to choose Amardas Ji as his successor since he was hardworking, dedicated towards Guru’s guidelines, unaffected from people’s judgements and a composed individual. In the year 1552, Guru Angad Dev Ji handed over all his duties and responsibilities to Guru Amardas Ji and declared him as a support system for the homeless and the destitute.

Goindwal as a promotion centre for Sikh principles

Guru Amardas Ji took over the responsibilities of the Guru’s chair and as per the orders given by Guru Angad Dev Ji, made Goindwal as a promotional centre for Sikh ethics, culture and principles. The number of devotees kept on increasing day by day.

Revolt by Dattu Ji and Dasu Ji for Guru’s chair

Dattu Ji developed a feeling of jealousy after witnessing people’s respect and honour for Guru Amardas Ji. Altough people had considered Amardas Ji as the new Guru as per the command of Guru Angad Dev Ji, but his sons Dattu Ji and Dasu ji did not agree to the fact that a petty server had been handed over the Guruship. Mata Khivi made them understand that this would not have happened if they had not disobeyed their father’s commands. On persuasion by his mother, Dasu Ji went to Goindwal and asked for forgiveness from Guru Amardas Ji. After that Dasu Ji decided to keep his mind clear of any ill feelings.

On the other hand, Dattu Ji kept on harbouring the ambition to attain the Guru’s Throne. He, along with his few supporters came to Goindwal and started cursing Guru Amardas Ji. Guru Ji remained calm which further agitated Dattu Ji

and as a result he kicked Guru Ji in front of all devotees. Guru Ji reclaimed his posture and out of concern asked Dattu Ji if his foot had got hurt while kicking his aged and hard bones. Due to this sensitive situation, Guru Ji decided to leave Goindwal and went to Basarke. He lived in a room outside the village, not informing anyone about his arrival. Guru Amardas Ji's exit gave Dattu Ji a golden opportunity to become the Guru but the devotees refused to accept him as their leader, forcing him to return to Khadoor Sahib.

Gurudwara Sanh Sahib

The devotees were getting desperate to have a glimpse of their Guru and seek his blessings but no one had any clue about Guru Amardas Ji's whereabouts. Baba Buddha Ji along with the devotees reached Village Basarke in hopes of finding Guru Amardas Ji. Baba Buddha Ji decided to set Guruji's horse free and follow the path that the horse would take. The horse halted at the place where Guru Amardas Ji was staying. The devotees were left astounded on reading the orders written at main gate which said that – "The one who comes here and opens this door will no longer be a Sikh and I will not be a Guru to him." Everyone went blank not knowing what to do until Baba Buddha Ji decided not to open the door but punch a big hole in the back wall of the house. Buddha Ji went inside through the hole and bowed down in front of Guru Ji requesting him to come and meet the eager devotees. He asked Guru Ji for forgiveness in case he made any mistake. He told Guru Ji that his orders were not disobeyed and that the door still remained unopened. Guru Ji smiled and praised Baba Buddha Ji for his love and presence of mind. At present that place is known by the name of Gurudwara Sanh Sahib. After these series of events, the devotees brought Guru Ji back to Goindwal and there he again took charge of his responsibilities as third Guru of the Sikhs.

Construction of water reservoirs (Bauli)

People from higher castes denied Sikhs from taking water from the common wells and started breaking their pots and pitchers. In order to maintain peace and harmony, Guru Amardas Ji decided to build a separate water reservoir where everyone could get ample water for their daily consumption along with providing a serene environment for worshipping. Many Sikhs came to serve from far flung areas and participated in construction of the reservoir with great enthusiasm and zeal. Baba Buddha Ji was the first one to dig and commence the construction work. Jetha Ji also offered his services selflessly. It is believed that the 84 steps of the reservoir indicated that bathing here provides liberation to humans from 84 cycles of life of this world. The reservoir was built in the year 1559.

Social Work

Guru Amardas Ji believed that a society plagued by disbeliefs, delusions and other social evils can never progress in a positive way. Therefore, Guru Ji initiated the process to remove all social evils from the society.

The community kitchen service started by Guru Nanak Dev Ji was used as an essential element for the process of social reform. Guru Amardas Ji introduced the rule of ***"Pehle Pangat Paache Sangat"*** which means before entering and praying in front of the Almighty, all people, irrespective of their position, social status, caste or gender have to sit together and consume the food being prepared in the community kitchens. Even Emperor Akbar was not given the leverage to bypass this rule. Gradually such a society came into existence where the social gap between the communities began to narrow down and an atmosphere of brotherhood began to prevail. This was the first concrete step towards the removal of untouchability and discrimination from the society. Another important step taken by Guru Amardas Ji with regards to Guru Nanak Dev Ji's

orders was to abolish the discrimination against women. Leaving aside all other rituals performed at the time of death, Guru Ji advocated the culture of reciting the Almighty's name and performing prayers.

Bhai Jetha Ji as Guru Ji's Son-In-Law

Guru Ji advocated the practice of considering an individual's merits as the basis of deciding a matrimonial alliance and put this custom into practice by marrying off his daughter Bibi Bhani ji to an orphan named Bhai Jetha. He used to sell chickpea curries in order to arrange meals for himself and his maternal grandmother. Guru Ji was already very impressed with Bhai Jetha's service and dedication.

Creation of 22 Manjis and 52 Peeris

Manji – means a 'Cot' & Peeri – means a smal stool. In the context of Sikhism, Manjis and Peeris refer to 'Seats of Authority'.

Guru Amardas Ji divided the area into 22 regions (Manjis) and 52 sub-regions (Peeris). To promote Sikhism and circulate the teachings of Guru Nanak Dev Ji, an administrative head was appointed for each Manji and Peeri. These promotional centres were also situated in far flung islands outside Hindustan. Women were appointed as chiefs of these promotional and educational centres. It was a first instance in the world history that women were given such crucial responsibilities.

Guru Ka Chakk (Guru's Village)

Bhai Jetha Ji was ordered to establish another centre to preach and promote Sikhism which was named as 'Guru Ka Chakk'. Later on, this city was renamed as Amritsar and became the central and most significant place for Sikhism.

Creation of Bani

The Bani composed by Guru Amardas Ji comprised of 172 Shabads (Hymns), 91 Ashtpadis (eight lines) and 20 Chhant (words of praise), which are enlisted in Shri Guru Granth Sahib. Apart from this, 4 Vaar (praise of wars/warriors in ballads) with 84 Paudiyaan (Paragraphs/Stanzas) are also a part of Shri Guru Granth Sahib Ji. Total Shlokas (Hymns) in these Paudis are 343. 67 Shlokas(Hymns) are enlisted in Vaar and Vadhik. Guru ji had composed other Banis also. Bani 'Patti' composed in Raag Aasa has 18 paragraphs. Alahuniyan composed in Raag Vadhans has 4 Shabad, 7 Vaar in Raag Bilawal, 2 Shabad comprising 10 Chhant each, Anand Sahib Path in Raag Ramkali and 24 Shabads in Raag Maru Solah. Guru Ji's Bani was composed in total 17 Raagas.

Handing over the Guru's Chair to Bhai Jetha Ji and leaving for the heavenly abode

On realising that his journey of life is nearing an end, Guru Amardas Ji found his son-in-law Bhai Jetha Ji (Guru Ramdas Ji) worthy enough and handed over the service of Guru's chair to him. In the year 1574 and at the age of 85, Guru ji completed his worldly journey and left for the heavenly abode.

Important works

1. Established the town of Goindwal.
2. Construction of water reservoir (bauli) under his supervision.
3. Introducing the rule of ***'Pehle Pangat Paache Sangat'*** (eating together before praying to God) in order to remove the caste and status discrimination.
4. Discouraged the practice of Sati.
5. Creation of 22 Manjis and 52 Peeris (Seats of Authorities) for promotion of religion.
6. Formation of rules related to rituals performed after death.

7. Construction of dharamshalas under his supervision.

Questions and Answers

Q.1 When was Guru Amardas Ji born?

(A) 1475 (B) 1479

(C) 1579 (D) 1570

Q.2 What was the name of Guru Amardas Ji's father?

(A) Saroop Das (B) Tej Bhan

(C) Harji Das (D) Bhajan Das

Q.3 In which river did Guru Amardas Ji go for bathing?

(A) Gomti (B) Godavari

(C) Ganga (D) Yamuna

Q.4 From whom did Guru Amardas Ji hear the Bani and develop the desire to meet Guru Angad Dev Ji?

(A) Bibi Bhani Ji (B) Bibi Amro Ji

(C) Bibi Anokhi Ji (C) Bibi Dani Ji

Q.5 At what age did Guru Amardas Ji accede to the Guru's Chair?

(A) 73 (B) 50

(C) 62 (D) 55

Q.6 Which town did Guru Amardas Ji develop?

(A) Kartarpur (B) Goindwal

(C) Khadoor Sahib (D) Fatehgarh Sahib

Q.7 How many Manji's did Guru Amardas Ji establish?

(A) 12 (B) 22

(C) 10 (D) 52

Q.8 Which Guru supervised the construction of Bauli in Goindwal Sahib?

(A) Guru Ramdas Ji (B) Guru Hargobind Ji

(C) Guru Arjan Dev Ji (D) Guru Amardas Ji

Q.9 In which year was the construction of Bauli completed?

(A) 1559 (B) 1569

(C) 1573 (D) 1560

Q.10 What changes did Guru Amardas Ji bring in the community kitchen service?

(A) Pehle Sangat Fir Langar (B) Pehle Pangat Fir Sangat

(C) Pehle Sangat Fir Pangat (D) None of the above

Q.11 Which Bani was composed by Guru Amardas Ji?

(A) Alahuniyan (B) Jap Sahib

(C) Japu Sahib (D) Sukhmani Sahib

Q.12 In how many Raagas did Guru Amardas Ji compose Bani?

(A) 18 (B) 22

(C) 20 (D) 17

Q.13 How many children did Guru Amardas Ji have?

(A) Four (B) One

(C) Two (C) Three

Q.14 Where was Guru Amardas Ji born?

(A) Kartarpur (B) Basarke

(C) Goindwal (D) Tarn-Taran

Q.15 What was the name of Guru Amardas Ji's mother?

(A) Bibi Mansa Devi (B) Bibi Dani Ji

(C) Bibi Sulakhni Ji (D) Bibi Lakshmi Ji

Q.16 What was the name of Guru Amardas Ji's wife?

(A) Daya Kaur Ji (B) Veer Kaur Ji

(C) Ram Kaur Ji (D) Charan Kaur Ji

Q.17 From which river did Guru Amardas Ji used to bring water for the purpose of bathing Guru Angad Dev Ji?

(A) Raavi (B) Satluj

(C) Jhelum (D) Beas

Q.18 Which Guru established the Manji system?

(A) Guru Nakak Dev Ji (B) Guru Arjan Dev Ji

(C) Guru Amardas Ji (D) Guru Teg Bahadar Ji

Q.19 At what age did Guru Amardas Ji breathe his last?

(A) 72 years (B) 50 Years

(C) 60 Years (D) 85 Years

Q.20 In which year did Guru Amardas Ji breathe his last?

(A) 1469 (B) 1570

(C) 1574 (D) 1608

Answers

1.(B) **2.** (B) **3.** (C) **4.** (B) **5.** (A) **6.** (B) **7.** (B) **8.** (D) **9.** (A) **10.** (B)

11.(A) **12.** (D) **13.** (A) **14.** (B) **15. (**D) **16.** (C) **17.** (D) **18.** (C) **19.** (D) **20.**(C)

Shri Guru Ramdas Ji



Birth

Guru Ramdas Ji was the Fourth Guru of the Sikhs. He was born on 24th of September 1534 in Chuna Mandi, Lahore.

Parents

His father's name was Shri Haridas Ji and he was a Sodhi Khatri by caste. Mata Daya Kaur was Guru Ramdas Ji's mother. Guru Ji's birth name was Bhai Jetha which means the 'eldest born child in the family'.

Childhood

Since his childhood, Bhai Jetha Ji was very soft spoken and had a religious bent of mind. Kindness, Politeness, Love and generosity were some chief qualities of his personality. Jetha Ji was only two years old when his mother passed away and his maternal grandfather came to Lahore from Basarke to take care of him. At the age of seven, Jetha Ji was left alone after his father's demise so his

maternal grandfather took him to Basarke where he received the blessings of Guru Amardas Ji.

Selling Ghugni (Chickpea curry)

Jetha Ji started earning from a very young age due to poor living conditions at his maternal grandparents' house. He used to make and sell chickpea curry to earn his livelihood. Due to his generous nature, Jetha Ji often used to feed the poor and the Sadhu-Faqeer for free.

Accompanying Guru Amardas Ji to Goindwal

As instructed by Guru Angad Dev Ji, the town of Goindwal was developed by Guru Amardas Ji and many people including Jetha Ji alongwith his maternal grandmother came to live in Goindwal. He was 12 years old at that time and continued his profession as a curry seller in Goindwal. Jetha Ji used to serve the devotees with utmost love and devotion. Steadily his closeness and bond with Guru Amardas Ji grew stronger.

Getting married to Bibi Bhani

One of the daughters of Guru Amardas Ji named Bibi Dani Ji was married to Shri Rama Ji. One-day Guru Amardas Ji's wife expressed her desire to find a suitable groom for their second daughter Bibi Bhani Ji. Mata Ji looked at Bhai Jetha and said that the groom for their daughter should be someone like him. On this, Guru Amardas Ji replied that there is no one as good as him. Without enquiring about Bhai Jetha Ji's caste, background etc. and ignoring his poverty, Bibi Bhani was engaged to Jetha Ji and the marriage ceremony was solemnised in the year 1553. During that time Jetha Ji's age was 19 years. He was blessed with three sons namely Prithi Chand, Mahadev and Arjan Dev Ji. Post marriage, Jetha Ji used to reside in Guru Amardas Ji's house along with the family of elder son-in-law, Rama Ji. Jetha Ji used to serve Guru Ji and the devotees with

much dedication and devotion. Although a son-in-law, Jetha Ji used to serve Guru Amardas Ji as a humble Sikh follower because he had grown past all social norms and relations. Guru Amardas Ji was very happy with Jetha Ji's service spirit and devotion and used to address him as Ramdas. Since then Jetha Ji was known by the name of Ramdas Ji.

Capability checks for the purpose of Guru's chair

Once Guru Amardas Ji asked both his sons-in-law to prepare two separate platforms so that he can sit there and observe the work being done at Bauli Sahib. This was a big test to check their faith in the religion, spirit of service and ability to obey commands. Guru Ji kept on asking both of them to dismantle and re-build the platforms. This episode continued for the next five to six days and due to his devotion, love for his Guru, faith and obedient nature, Bhai Jetha Ji (Guru Ramdas Ji) excelled in this task. As a result, Bhai Jetha Ji was blessed with the Guru's Throne at the age of 40. Baba Buddha Ji blessed Jetha Ji and crowned him as the Fourth Guru of the Sikhs.

Chakk Ramdas (Village Ramdas)

Just like Guru Amardas Ji left Khadoor Sahib to develop a new town of Goindwal, Guru Ramdas Ji was instructed by Amardas Ji to seek assistance from Baba Buddha Ji and establish a new town as a centre to promote Sikhism. As per Guru Amardas Ji's directions, the new town was situated before Village Tung, far from Gilwati and towards the west from Sultanpur. Guru Ramdas Ji identified the directions given by Guru Ji, ordered construction of a lake and laid foundation of a village near Santokhsar. This town was named as Guru Ka Chakk and was later re-christened as Ramdas Pura or Chakk Ramdas. To accomplish this task, 52 workers including Hindus, Sikhs and Muslims were engaged.

Guru Ka Mahal (Palace)

Guru Ramdas Ji got a house built which he used as his residence and later it was famously known as ‘Guru Ka Mahal’. Keeping in mind the needs of people, a market place known as ‘Guru Ka Bazaar’ was built which is famous by the same name in the present times also.

Amritsar Sahib

In the year 1577, Guru Ramdas Ji ordered digging next to the Dukh Bhanjni Beri (Indian Jujube Tree) for the purpose of building a lake. As a mark of respect, Baba Buddha Ji was asked to initiate the proceddings. This lake was later completed by the Fifth Guru Shri Arjan Dev Ji and was named ‘Amritsar’. The city of Amritsar was named on the basis of the same lake.

Masand System

A Masand was a representative of the Guru, a subordinate who was engaged in the process of collecting revenue which was to be used for the propogation of Sikhism and welfare of its devotees. Guru Ramdas Ji started this Masand system and appointed a Masand (collector) in each of the 22 Manjis established during the leadership of Guru Amardas Ji.

Bani composition

Guru Ramdas Ji’s 679 hymns composed in 30 Raagas are enlisted in Aadi Shri Guru Granth Sahib. His main compostitions were Eight (8) Vaar and Chakke Channt. Guru Ramdas Ji had composed the prayer of Chaar Laavan (four rounds) during the Guruship of Guru Amardas Ji and started the ceremony of Anand Karaj (Sikh Wedding).

Blessing Arjan Dev Ji with the Guru's Chair

One of the three sons of Guru Ramdas Ji and Bibi Bhani Ji was destined to be seated on the Guru's Throne. The eldest son Prithi Chand was extremely greedy, jealous and had a quarrelsome persona while the second son Mahadev had a playful and hermit like nature. As a result, Arjan Dev Ji was the only suitable and deserving candidate for the Guru's Chair. Once upon a time some relatives of Guru Ramdas Ji came from Lahore to invite him for a wedding and insisted Guru Ji to come to Lahore with them. Guru Ramdas Ji sent his eldest son Arjan Dev Ji to Lahore and instructed him not to return home unless he asked him to. Even after around two months post the wedding ceremony, Guru Ramdas Ji did not ask Arjan Dev Ji to return home. At last Arjan Dev Ji wrote three respectful letters to his father, which could not be read well in time because of his jealous brother Prithi Chand. Eventually, when Guru Ji did read the letters, he felt extremely proud and happy and decided that Arjan Dev Ji was the right choice as his successor to the Guru's Throne. With these events, Guru Ramdas Ji blessed his son Guru Arjan Dev Ji with the responsibility of Guru's Chair.

Jyoti-Jot samana

Prior to his final days, Guru Ramdas Ji went back to Goindwal with his family and completed his earthly journey on 1st September 1581 at the age of 47 years.

Important Works

1. Establishing and developing Guru Ka Chakk (Village Ramdas).
2. Supervised the construction of Guru Ka Mahal.
3. Supervised the construction of still famous 'Guru Ka Bazaar'.
4. Introduced the 'Masand' system.
5. Initiated the digging works for Ramsar lake.

Questions and Answers

Q.1 What was Shri Guru Ramdas Ji's position in the Sikh Guru hierarchy?

(A) Second (B) Fourth

(C) Fifth (D) Third

Q.2 What was Shri Guru Ramdas Ji's original name?

(A) Bhai Rama Ji (B) Bhai Jetha Ji

(C) Bhai Dayala Ji (D) Bhai Lehna Ji

Q.3 What did Shri Guru Ramdas Ji sell to earn livelihood during his young days?

(A) Jaggery (B) Fruits

(C) Curry (D) Sweets

Q.4 Where was Shri Guru Ramdas Ji born?

(A) Lahore (B) Amritsar

(C) Multan (D) Kartarpur Sahib

Q.5 Whom did Shri Guru Ramdas Ji got married to?

(A) Bibi Dani Ji (B) Bibi Bhani Ji

(C) Bibi Sulakhni Ji (D) Bibi Lakshmi Ji

Q.6 How many sons did Shri Guru Ramdas Ji have?

(A) Two (B) Four

(C) One (D) Three

Q.7 Which town/village did Shri Guru Ramdas Ji got built?

(A) Tarn-Taran (B) Guru Ka Chakk

(C) Kiratpur (D) Anandpur Sahib

Q.8 In which year did Shri Guru Ramdas Ji order to dig the lake?

(A) 1577 (B) 1539

(C) 1576 (D) 1546

Q.9 Which department or organization for Sikhs did Shri Guru Ramdas Ji establish?

(A) Manji (B) Sangat

(C) Masand (D) Gurudwara

Q.10 In which Guru Sahib's Bani is 'Laavan path' enlisted?

(A) Guru Ramdas Ji (B) Guru Arjan Dev Ji

(C) Guru Nanak Dev Ji (D) Guru Amardas Ji

Q.11 Who was Guru Ramdas Ji's father?

(A) Shri Ravidas Ji (B) Shri Haridas Ji

(C) Shri Amardas Ji (D) Shri Nanakdas Ji

Q.12 Who applied vermillion to Guru Ramdas Ji during his coronation ceremony?

(A) Baba Buddha Ji (B) Baba Amardas Ji

(C) Baba Nanak Ji (D) Baba Mehta Ji

Q.13 Guru Amardas Ji handed over the responsibility of 'Guru Ka Chakk' to which Guru?

(A) Guru Arjan Dev Ji (B) Guru Har Rai Ji

(C) Guru Ramdas Dev Ji (D) Guru Angad Dev Ji

Q.14 In how many Raagas is Guru Ramdas Ji's Bani composed?

(A) 20 (B) 15

(C) 40 (D) 30

Q.15 Who brought up Shri Guru Ramdas Ji when he was a child?

(A) Mother (B) Paternal Grandmother

(C) Maternal Grandmother (D) Maternal Aunt

Q.16 Who was Shri Guru Ramdas Ji's mother?

(A) Daya Kaur Ji (B) Charan Kaur Ji

(C) NIhal Kaur Ji (D) Krishna Kaur Ji

Q.17 What was Shri Guru Ramdas Ji's age when he was bestowed with the responsibility of the Guru's Throne?

(A) 45 Years (B) 50 Years

(C) 40 Years (D) 20 Years

Q.18 At what age did Shri Guru Ramdas Ji take his last breath?

(A) 47 Years (B) 50 Years

(C) 60 Years (D) 35 Years

Q.19 In which year did Shri Guru Ramdas Ji take his last breath?

(A) 1539 (B) 1581

(C) 1574 (D) 1520

Q.20 What was the place of demise of Shri Guru Ramdas Ji?

(A) Goindwal (B) Tarn-Taran

(C) Amritsar (D) Kartarpur

Answers

1. (B) **2.** (B) **3.** (C) **4.** (A) **5.** (B) **6.** (D) **7.** (B) **8.** (A) **9.** (C) **10.** (A)

11. (B) **12.** (A) **13.** (C) **14.** (D) **15.** (C) **16.** (A) **17.** (C) **18.** (A) **19.** (B) **20.** (A)

Shri Guru Arjan Dev Ji



Birth

Guru Arjan Dev Ji was the Fifth Guru of Sikhism. He was born on 15th April, 1563 at Goindwal Sahib.

Parents

His father Guru Ramdas Ji was the Fourth Guru of the Sikhs. His mother's name was Bibi Bhani Ji. Arjan Dev Ji had two elder brothers named Prithi Chand and Mahadev. Arjan Dev Ji was brought up under the supervision of his Maternal Grandfather – Guru Amardas Ji.

Education

During that time, many well read intellectuals, with expertise in different languages used to reside in nearby areas of Goindwal. Guru Amardas Ji appointed knowledgeable tutors to teach Persian, Sanskrit and Hindi along with Gurmukhi to Arjan Dev Ji. The use of all these languages can be seen in Guru

Arjan Dev Ji's Bani. He also learned Gurmukhi under the supervision of Baba Buddha Ji.

Marriage

At the age of 16, Guru Arjan Dev Ji got married to Ganga Ji, daughter of Krishan Chand Khatri, resident of Village Mau, Tehsil Phillaur, District Jalandhar. They had one son named Guru Hargobind Sahib.

Inheriting the Guru's Throne

Guru Arjan Dev Ji used to spend his daily routine under the guidelines set by Guru Ramdas Ji. After excelling in all ordeals given by his father, Arjan Dev ji was blessed with the responsibilities of Guru's chair.

Masand System

Arjan Dev Ji carried on the legacy of Masand system started by Guru Ramdas Ji and further introduced the system of Dasvandh (One tenth of income reserved for donation as per Sikh principles). The Masands used to collect donations given by devotees for the promotion of Sikhism. All Masands used to gather at Guru's Darbar on the eve of Vaisakhi in the month of April. Friends or relatives of the Masands who desired to and were capable to meet Guru Ji used to accompany their Masands on Vaisakhi. All Masands used to receive 'Siropa'(Honorary scarf) from Guru Ji while going back for their homes.

Foundation of Shri Harmandir Sahib in Amritsar Sahib

Guru Arjan Dev Ji started preaching and promoting Sikhism after inheriting the Guru's Chair and inititated proceedings to construct Shri Harmandir Sahib (Golden Temple) in Chakk Ramdaspur, now known as Shri Amritsar. The town of Amritsar was established by Guru Ramdas Ji. Guru Arjan Dev Ji got the holy lake modified by strengthening its construction and got Shri Harmandir Sahib

erected in the middle of the lake. The temple had four doors in each direction which signified that the God's abode was open for everyone irrespective of caste or community. Guru Ji gave Sai Miyan Mir the honour of laying the foundation stone of Shri Harmandir Sahib, there by spreading a message that a true and pious human being is acceptable to the Almighty irrespective of the religion or community he belongs to.

Set-up the town of Tarn-Taran

For the purpose of preaching Sikhism and engaging more and more people with Gurbani, Guru Sahib developed a town named Tarn-Taran which was located at a distance of 25 Kilometres from Shri Amritsar Sahib. A Gurudwara Sahib was constructed on the banks of a lake in Tarn-Taran and a clinic was also setup to help people get rid of their ailments.

Establishment of Kartarpur

After setting up the town of Tarn-Taran, Guru Ji travelled towards the Doaba region across the River Beas and established the town of Kartarpur near Jalandhar in order to promote and preach Sikhism.

Foundation of Hargobindpur

While Guru Ji was engaged in the preaching and promotion of Sikhism, he received elating news of being blessed with a son. On the joyous occasion of the birth of his Son Guru Hargobind Ji, Guru ji laid foundation of a new town which was named Shri Hargobindpur.

Requesting Akbar to reduce tax

There was acute food crisis in Punjab from the year 1595 to 1598. Very less rainfall during these three years resulted in food shortage thereby making life difficult for all the people. Emperor Akbar had set-up his capital in the city of

Lahore at that time. On his visit to Punjab, Akbar crossed River Beas and came to meet Guru Arjan Dev Ji. Akbar was very pleased with his interaction with Guru Ji. Guru Sahib ji explained to the emperor that the tax rate was too high and the farmers are finding it difficult to pay such heavy taxes because of the low compensation. On Guru Ji's request the Emperor ordered his officers to reduce the current tax rate of 10-12 % to the original tax rate of 1-6 %. This announcement came as a big relief for the farmer community which resulted in more people getting devoted to Guru Ji.

Construction of water wells

There was severe water shortage due to famine and draught so Guru Arjan Dev ji initiated the process of digging water wells. During his journey, Guru Ji installed 2 wheel and 4 wheel wells. On the occasion of the birth of Guru Hargobind Sahib Ji, Arjan Dev Ji installed a Six Wheel well near Wadali. In addition to above, Guru Ji got a Bauli constructed in Lahore.

Composition of Bani

Guru Arjan Dev Ji's Bani consisted of total 2218 Shabads (Hymns) composed in 30 Raagas which are enlisted in Shri Guru Granth Sahib.

Completion of Adi Granth

Under his leadership, the growth of Sikh devotees and followers grew manifold and Guru Arjan Dev Ji felt the need of assembling the contents of entire Gurbani and compile them in form of a book or a scripture. During that time there were instances where some people presented their own compositions as original Gurbani and fooled innocent devotees. Prithi Chand started using the stamp of 'NANAK' on his compositions and some Sikhs had unknowingly started reading those scriptures. This task was important in order to enable

people to differentiate between the original Bani and the Bani composed by other people.

Guru Arjan Dev Ji took a strict note of this incident and decided to compile the entire Gurbani so that the Sikhs could read the true form of Bani written by previous Guru Sahibs. On the other hand, the scriptures of other religions had undergone significant changes since they were all written after a very long time of being composed. Guru Sahib Ji said that only the handwritten compositions are eternal while the essence of verbal compositions is always lost in thin air – ***"Likhe Bajahu Surti Nahi Boli Boli Gavaiyye."***

To achieve this purpose, Guru Arjan Dev Ji initiated the compilation process in the year 1601. The compilations included 5 Banis including his and of his four predecessors, writings of 15 Bhagats (Devouts) which were in accordance to the essence of Sikhism, compositions by 11 Bhatts (Hindu Brahmins who followed Guru Nanka Dev Ji) and compositions by 4 Gursikhs and great leaders from nearby areas. Bhai Gurdas Ji offered his service for writing and the task was accomplished in the year 1604. The considerably sized scripture was introduced in Shri Harmandir Sahib and Guru Arjan Dev Ji himself bowed down in reverence to the Holy Scripture and Baba Buddha Ji was appointed as the first Granthi of Shri Harmandir Sahib (reader of scripts).

Martyrdom and its reason

Guru Arjan Dev Ji was the first Guru who sacrificed his life for the sake of religion. The number of Sikhs grew manifold under the Guruship of Arjan Dev Ji and Emperor Jahangir was not able to tolerate the same. Jahangir developed a feeling of jealousy for Guru Ji and kept looking for opportunities to eliminate him.

Helping Khusrau

Emperor Jahangir came to know that his son Khusrau had turned rebel and he had also met Guru Arjan Dev Ji. Guru Ji prayed for Khusrau, applied vermillion for his victory and also spared some money to help him in his cause. Khusrau marched ahead to win Lahore but Jahangir had also made sufficient arrangements in Durg. Khusrau had kept the fortress surrounded for nine days but could not taste success. He turned back towards River Beas in order to stop Fareed Khan and his force but before Khusrau could reach there, Fareed Khan's force had already crossed Beas and had reached Bharowal via Goindwal. A battle ensued between the two forces and sensing his defeat, Khusrau had to flee from the battle field. Now Khusrau was declared as a traitor and Jahangir's forces wanted to capture him. He met Guru Arjan Dev Ji and explained his dilemma. Khusrau's meeting with Guru Ji served as an opportunity for Jahangir, on the basis of which he could pass any order against Guru Ji. The Emperor immediately ordered his forces to sieze the house and other belongings of Guru Arjan Dev Ji.

Jyoti-Jot samana

A local named Chandu used to gossip in front of the Emperor that Guru Ji should be penalized for keeping excessive wealth. The reason for Chandu's revengeful attitude was Guru Ji's refusal to accept his daughter as a marital match for Guru Ji's son. The Emperor decided to keep Guru Ji in captivity and torture him to extremity. Guru Ji was made to sit on a hot pan and red hot sand was poured on his head. On 30th of May, 1606, Guru Arjan Dev Ji succumbed to the injuries caused by the heinous torture and left for his heavenly abode.

Important works

1. Completion of Ramdas Sarovar.
2. Organized the Masand practice.

3. Strengthening the construction of ‘Guru Ka Mahal’ built by Guru Ramdas Ji.
4. Laid the foundation of Harmandir Sahib.
5. Established the town of Tarn-Taran.
6. Developed the town of Kartarpur.
7. Developed the town of Hargobindpur.
8. Rebate in tax levied by Emperor Akbar.
9. Erection of 2-wheel, 4-wheel and 6-wheel water wells.
10. Construction of Bauli in Lahore.
11. Compilation of the Adi Granth.
12. Introduced the Dasvandh practice.

Questions and Answers

Q.1 In which year was Guru Arjan Dev Ji born?

(A) 1539 (B) 1563

(C) 1567 (D) 1560

Q.2 Who was Guru Arjan Dev Ji’s father?

(A) Guru Amardas Ji (B) Guru Angad Dev Ji

(C) Guru Ramdas Ji (D) Guru Nanak Dev Ji

Q.3 What was the name of Guru Arjan Dev Ji’s wife?

(A) Mata Ganga Ji (B) Mata Nanki Ji

(C) Mata Sulakhni Ji (D) Mata Tripta Ji

Q.4 Guru Arjan Dev Ji strengthened the construction of which Sarovar?

(A) Tarn – Taran Sarovar (B) Ramdas Sarovar

(C) Santokhsar Sarovar (D) Ramsar Sarovar

Q.5 Which Gurudwara Sahib was built by Shri Guru Arjan Dev Ji in the middle of Ramdas Sarovar?

(A) Durgiana Mandir (B) Vishnu Mandir

(C) Ram Mandir (D) Harmandir Sahib

Q.6 Who laid the foundation stone of Harmandir Sahib on the request of Guru Arjan Dev Ji?

(A) Bhai Bidhi Chand (B) Bhai Gurdas Ji

(C) Sai Miyan Mir (D) Baba Buddha Ji

Q.7 Who was the son of Guru Arjan Dev Ji?

(A) Guru Harkrishan Ji (B) Guru Har Rai Sahib

(C) Guru Hargobind Sahib (D) Guru Teg Bahadar Sahib

Q.8 Which town did Guru Arjan Dev Ji establish near Jalandhar?

(A) Phagwara (B) Phillaur

(C) Kartarpur (D) Amritsar

Q.9 From which Emperor did Guru Arjan Dev Ji request for tax exemption for farmers?

(A) Jahangir (B) Akbar

(C) Aurangzeb (D) Khusrau

Q.10 Guru Arjan Dev Ji composed and compiled which granth?

(A) Shri Guru Parkash Granth (B) Adi Granth

(C) Gurpartap Suraj Granth (D) Shri Dasham Granth

Q.11 Who wrote the Adi Granth?

(A) Guru Arjan Dev Ji (B) Bhai Gurdas Ji

(C) Baba Buddha Ji (D) Bhai Mani Singh

Q.12 Which Mughal emperor ordered the execution of Guru Arjan Dev Ji?

(A) Shahjahan (B) Babur

(C) Akbar (D) Jahangir

Q.13 What was Shri Guru Arjan Dev Ji's position in the Sikh Guru hierarchy?

(A) Thrid (B) Fourth

(C) Second (D) Fifth

Q.14 Where was Guru Arjan Dev Ji born?

(A) Amritsar (B) Goindwal

(C) Nanaksar (D) Tarn-Taran

Q.15 What was the name of Guru Arjan Dev Ji's maternal grandfather?

(A) Guru Amardas Ji (B) Guru Nanak Dev Ji

(C) Guru Teg Bahadar Ji (D) Guru Angad Dev Ji

Q.16 In which city is Shri Harmandir Sahib situated?

(A) Hazoor Sahib (B) Anandpur Sahib

(C) Amritsar (D) Talwandi Sabo

Q.17 In which year did Adi Granth Sahib's compilation conclude?

(A) 1599 (B) 1604

(C) 1469 (D) 1620

Q.18 Who was appointed as the first Granthi in Shri Harmandir Sahib?

(A) Baba Buddha Ji (B) Baba Nanak Ji

(C) Baba Amar Ji (C) Baba Ram Ji

Q.19 In how many Raagas was Guru Arjan Dev Ji's Bani composed?

(A) 20 (B) 3

(C) 40 (D) 10

Q.20 When did Guru Arjan Dev Ji complete his life's journey?

(A) 15th January 1606 (B) 20th February1606

(C) 30th May 1606 (D) 26th December 1606

Answers

1. (B) **2.** (C) **3.** (A) **4.** (B) **5.** (D) **6.** (C) **7.** (C) **8.** (C) **9.** (B) **10.** (B)

11. (B) **12.** (D) **13.** (D) **14.** (B) **15.** (A) **16.** (C) **17.** (B)**18.** (A)**19.** (B)**20.** (C)

Shri Guru Hargobind Sahib Ji



Birth

The Sixth Guru of Sikhs was Shri Guru Hargobind Sahib Ji. He was born on 19th June, 1559 at Wadali in District Amritsar. At present this place is famous by the name of 'Guru Ki Wadali'.

Parents

Shri Guru Arjan Dev Ji - the fifth Guru of Sikhs and Mata Ganga were Hargobind Sahib Ji's parents. The entire Sikh community felt ecstatic on the birth of Hargobind Sahib Ji but his Uncle Prithi Chand was not at all happy because he had hopes that his own son Meharban will get the Guruship.

Childhood

Arjan Dev Ji handed over the responsibility of upbringing of Hargobind ji to Baba Buddha Ji. Buddha Ji nurtured him in such a way that his persona had the

qualities of a Saint as well a Warrior. Hargobind Ji was just 11 years old when his father Guru Arjan Dev Ji attained martyrdom.

Attaining Gurushiip

Hargobind Ji was handed over the responsibility of Guru's chair at the age of 11. Guru Arjan Dev Ji had instructed that Hargobind Ji shall occupy the Guru's chair only after becoming a warrior. Under his Guruship, Hargobind Ji announced that from then onwards, all devotees shall donate weapons and horses etc. apart from money.

Proposal for marriage

The Brahmins told Chandu that they have fixed his daughter's marriage with Guru Arjan Dev Ji's son. Chandu considered Guru Ji of low status and said – "Chaubare ki eent naali mein laga di" means "A luxury room's brick has been mounted into a gutter". The Sikh community was deeply offended by these derogatory remarks and informed Guru Arjan Dev Ji about the same. On people's behest, Guru Ji declined the marriage alliance of Chandu's daughter with his son. Chandu became furious and harboured a feeling of animosity against Arjan Dev Ji. Guru Ji announced in front of the Sikh community that he will prefer a girl from a poor and needy family as a match for his son Hargobind Ji. On hearing this, Narayan Das requested Guru Ji to consider his daughter as a match for his son and Guru Arjan Dev Ji accepted. Another Sikh devout Harichand offered matrimonial alliance of his daughter Bebe Nanki which was also accepted by Guru Ji on being requested by other devotees. Once Guru Arjan Dev Ji was in village Madiyal of district Gujranwala in Pakistan for promotion of Sikhism. A local villager who was searching for a suitable match for his daughter, offered his daughter's hand in marriage to Hargobind Ji after consulting Bhai Jetha Ji and other Sikh community members. On the request of community members, Guru Arjan Dev Ji accepted this alliance for his son.

The above instances of Guru Hargobind Ji's marriages suggest that unlike other leaders or emperors who had the custom of having multiple wives, Guru Hargobind Ji got married thrice only to give respect and honour to the feelings of devotees and Sikh community members.

Guru Ji had five sons named Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Ani Rai Ji, Baba Atal Rai Ji and Guru Teg Bahadar Ji. Guru Ji also had a daughter named Bibi Veero Ji.

Donning of the Miri-Piri swords

While accepting the responsibility of Guru's Chair, Guru Hargobind Ji chose to keep two swords named 'Miri' and 'Piri'. The word 'Miri' was derieved from an Arabic word 'Meer' or 'Ameer' which signifies Temporal or Political Authority similar to a commander, governor or a ruler. 'Piri'was derieved from the word 'Peer' which means a saint or a holy man.

Guru Hargobind Ji said 'Piri' is being a saint and keeping oneself in a spiritual state while becoming 'Miri' was to fight like a warrior against oppression and torture. Both the swords 'Miri-Piri' were presented to Guru Ji by Baba Buddha Ji.

Foundation of Shri Akal Takht (Throne of The Timeless One)

The most significant task after attaining Guruship was the establishment of Shri Akal Takht in the year 1609. Baba Buddha Ji and Bhai Gurdas Ji undertook the responsibility of completion of Akal Takht. A high platform was constructed and was named as 'Shri Akal Takht'. Guru Hargobind Sahib Ji used to sit there and sermon the devotees. Many matters and conflicts of the Sikhs were resolved by Guru Ji while sitting on this throne. Gradually 'The Akal Takht' became supreme for the Sikh community and till date The Sikhs bow in reverence to the takht and obey all its orders (Hukum-nama). Akal Takht was built on a raised

structure in front of Shri Harmandir Sahib. From Akal Takht, one can have a glimpse of Harmandir Sahib, but from Harmandir Sahib one cannot see the Akal Takht. The idea behind this is that Akal Takht is a temporal seat and placing it at a high platform implied that whatever decision is to be taken in material world; the spiritual power of Shri Guru Granth Sahib should be kept in mind; but when we are meditatinh or reciting Gurbani, one should not be distracted by the material world.

The Fort of Gwalior and freedom of 52 Kings

Guru Hargobind Ji was always accompanied by combat ready bodyguards. On witnessing Guru Ji's popularity, Emperor Jahangir invited Guru Ji to Delhi. Upon reaching Delhi, Guru Ji was captured and sent to Gwalior Fort as a prisoner. 52 Kings from the mountain regions were held in captivity along with Guru Sahib Ji inside the Gwalior Fort. Sai Miyan Mir and other holy men tried to reason with Emperor Jahangir to not keep such pure and pious souls under captivity. The Emperor declared the release of Guru Sahib. Guru Sahib wore a cape (Shawl) which had 52 Kaliyaan (tassels) and told each of the 52 Kings to hold on to a Kali. In this manner, Guru Ji led all 52 Kings to freedom. For this feat of his, Guru Sahib was also known by the name of 'Bandi Chhor'.

Promotion of Sikhism

After Guru Nanak Dev Ji, Guru Hargobind Sahib Ji was the only Guru who promoted Sikhism through travelling. Guru Ji took Sikhism to new heights in the regions of Malwa and Kashmir.

Battles fought by Guru Hargobind Ji

Guru Ji was part of many battles in his life span.

The Battle of Amritsar

This battle of 1634 was fought between Shahjahan's military commanders Ghulam Rasool, Mukhlis Khan and The Sikhs. The reason behind this feud was taking down of the 'Royal Hawk' by the Hawk of a Sikh hunting faction. Guru Ji came out victorious in this battle. This was the first battle between Shahjahan and Guru Ji.

The Battle of Kartarpur

The second battle took place in the year 1635. Painde Khan connived with the Ruler of Jalandhar and sent a contingent of Army under the leadership of Kale Khan, Nawab of Lahore. The entire town of Kartarpur was surrounded during this battle. 14-year-old Teg Bahadar (first name Tiyag Mal) also participated in the battle along with other Sikh Warriors. Eventually Painde Khan surfaced and attacked Guru Ji several times but Guru Ji remained unharmed. Although Painde khan was injured and defeated with a single blow from Guru Hargobind Ji. Painde Khan's son-in-law Kale Khan challenged Guru Ji and attacked him with a sword. In retaliation Guru Ji swung his sword and cut open Kale Khan from the shoulder towards his waist and the wound resembled a 'Janeyu'. The Mughal forces had to flee and save their lives in this battle fought in 1635.

Battle of Phagwara

The third battle was fought near the town of Phagwara. The Emperor had ordered his forces to take Guru Hargobind Sahib Ji as a prisoner. The Mughal army was managed to catch hold of Guru Ji near Phagwara. The Mughals were defeated in this battle and had to escape the battle field. Guru Ji returned to Kartarpur.

Battle of Mahiraj

The area of Mahiraj in the Malwa belt was the site for the fourth battle. A congregation of pilgrims from Kabul had become devout followers of Guru Ji. As per instructions given by Guru Ji, two Sikhs from Kabul were bringing in horses in the form of donation to the Guru's darbar. On the way, Mir Bakshi liked the horses and snatched them from the Sikhs. The entire episode was narrated to Guru Ji and Bidhi Chand was assigned the task of bringing back the horses. Bidhi Chand cleverly brought back both the horses, an act which caused insult to the Mughal supremacy. As a result, the Mughals initiated an attack on Guru Hargobind Ji. The Sikhs of Malwa offered complete support to Guru Ji and with the know-how of area's topography as an advantage, Guru Ji defeated the Mughal forces.

Kiratpur Niwas

Guru Hargobind Sahib Ji spent his final days in Kiratpur.

Handing over Guruship to Har Rai Ji

Baba Gurditta, the eldest son of Guru Ji was a saint as well as a warrior. Baba Shri Chand Ji had appointed Baba Gurditta Ji as his heir apparent. Unfortunately, Baba Gurditta Ji passed away in the year 1638. Seeing the circumstances, Guru Ji wanted to pass on the Guruship to someone capable enough and who could induce enthusiasm amongst the Sikh community. Guru Sahib Ji assessed the qualities of his grandson Guru Har Rai Ji (Son of Baba Gurditta Ji) and announced him as the next Guru.

Jyoti-Jot Samana

Guru Ji breathed his last on 3rd March 1644. The place where Guru Ji's last rites were performed presently houses a Gurudwara named 'Patalpuri'.

Important works

1. Foundation of Shri Akal Takht.
2. Freedom of 52 Kings in captivity of Jahangir.
3. Promotion of Sikhism through travelling and pilgrimage.
4. Established the town of Kiratpur.

Questions and Answers

Q.1 Who was the Sixth Guru of the Sikhs?

(A) Guru Arjan Dev Ji (B) Guru Hargobind Sahib Ji

(C) Guru Har Rai Ji (D) Guru Amardas Ji

Q.2 What was the name of Guru Hargobind Sahib Ji's mother?

(A) Mata Nanki Ji (B) Mata Sulakhni Ji

(C) Mata Ganga Ji (D) Mata Tripta Ji

Q.3 How many swords did Guru Hargobind Sahib Ji possess?

(A) One (B) Two

(C) Three (D) None

Q.4 Which Takht was founded by Guru Hargobind Sahib Ji?

(A) Badshahi Takht (B) Bada Takht

(C) Sundar Takht (D) Akal Takht

Q.5 From whom did Guru Hargobind Sahib Ji attain his education?

(A) Bhai Gurdas Ji (B) Guru Arjan Dev Ji

(C) Baba Buddha Ji (D) Bhai Nand Lal Ji

Q.6 In which fort was Guru Hargobind Sahib Ji held captive?

(A) Lahore Fort (B) Delhi Fort

(C) Gwalior Fort (D) Ramgarh Fort

Q.7 Who were the other people in captivity along with Guru Hargobind Sahib Ji?

(A) Sufi Faqeer (B) Bhramins

(C) Kings from mountains (D) Devotees

Q.8 How many Kaliyan (Tassels) were there on the cape (Shawl) that Guru Hargobind Sahib Ji wore while being released from captivity?

(A) 53 (B) 52

(C) 54 (D) 59

Q.9 What was the name of Guru Hargobind Sahib Ji's daughter?

(A) Bibi Veero (B) Bibi Amro

(C) Bibi Anokhi (D) Bibi Bhani

Q.10 Where did Guru Hargobind Sahib Ji spend his last days?

(A) Amritsar (B) Kartarpur

(C) Kiratpur (D) Tarn-Taran

Q.11 What was the year of demise of Guru Hargobind Sahib Ji?

(A) 1644 (B) 1544

(C) 1744 (D) 1725

Q.12 In which year was Guru Hargobind Sahib Ji born?

(A) 1559 (B) 1575

(C) 1558 (D) 1560

Q.13 What was the name of Guru Hargobind Sahib Ji's father?

(A) Shri Guru Ramdas Ji (B) Shri Guru Arjan Dev Ji

(C) Shri Guru Angad Dev Ji (D) Shri Guru Nanak Dev Ji

Q.14 What was Guru Hargobind Sahib Ji's age when he succeeded the Guru's Throne?

(A) 10 Years (B) 9 Years

(C) 15 Years (D) 11 Years

Q.15 In which year was the Battle of Amritsar fought?

(A) 1640 (B) 1630

(C) 1635 (D) 1634

Q.16 Where was the first battle between Guru Hargobind Sahib Ji and Shahjahan fought?

(A) Kartarpur (B) Mahiraj

(C) Amritsar (D) Phagwara

Q.17 In which year was the Battle of Kartarpur fought?

(A) 1635 (B) 1634

(C) 1640 (D) 1630

Q.18 Who presented the swords named ‘Miri-Piri’ to Guru Hargobind Sahib Ji?

(A) Bhai Gurdas Ji (B) Guru Arjan Dev Ji

(C) Baba Buddha Ji (D) Bhai Nand Lal Ji

Q.19 By what other name is Guru Hargobind Sahib Ji remembered as?

(A) Bandi Chhor (B) Sundar Takht

(C) Badhash (D) Akal Takht

Q.20 Which Gurudwara is situated at the place where Guru Hargobind Sahib Ji’s last rites were performed?

(A) Bangla Sahib (B) Patalpuri Sahib

(C) Sis Ganj Sahib (D) Rakabganj Sahib

Answers

1. (B) **2.** (C) **3.** (B) **4.** (D) **5.** (C) **6.** (C) **7.** (C) **8.** (B) **9.** (A) **10.** (C)

11. (A) **12.** (A)**13.** (B) **14.** (D) **15.** (D) **16.** (C) **17.** (A) **18.** (C)**19.** (A) **20.** (B)

Shri Guru Har Rai Sahib Ji



Birth

Guru Har Rai Ji was the seventh Guru of the Sikhs. He was born on 26th February, 1630 at Kiratpur Sahib.

Parents

Shri Guru Har Rai Ji was the grandson of Guru Hargobind Sahib Ji. Baba Gurditta Ji and Bibi Nihal Kaur (Ananti Devi) were his parents.

Education and Training

Baba Gurditta Ji breathed his last in the year 1638. Shri Guru Hargobind Sahib Ji tied Pagri (Dastar) on Har Rai ji's head as per his worldly duties and trained Har Rai Ji in the art of weaponry along with the teaching of Gurbani.

Marriage

In the year 1640 at Village Aroop, Guru Har Rai Ji got married to Bibi Krishna Kaur Ji who was the daughter of Bhai Daya Ram Ji. At present, this village is situated in District Gujranwala (Pakistan). Guru Har Rai Ji was blessed with two sons, Shri Ramrai Ji and Guru Harkrishan Ji.

Guruship

Shri Guru Hargobind Sahib Ji chose his younger grandson Shri Har Rai Ji as his successor instead of sons Baba Suraj Mal Ji, Shri Guru Teg Bahadar Ji and elder grandson Dhirmal. The coronation ceremony was held in the year 1644 and the entire community of devotees bowed in front of Guru Har Rai Ji.

Building a fortress in Kiratpur

Guru Har Rai Ji got a smal fortress constructed at Kiratpur. 2200 soldiers on horse backs always remained combat ready in this fortress. Once the construction of the fortress was complete, Guru Ji made arrangements for stables, water wells and dharamshalas as accommodation for the soldiers. Before the morning and evening Gurbani Path and Langar, drums were beaten as alarms to alert people so that they can chant Almighty's name and eat the langar. Guru Ji planted a variety of trees in Kiratpur and made the town famous by the name of 'Baagon Ka Shehar' – City of Gardens. A clinic was also setup by Guru Ji where the needy were provided with medicines and healthcare. Once, Shahjahan's elder son Dara Shikoh fell extremely ill and even the royal physician was unable to treat him. At that time, Dara was given medicine from Guru Ji's clinic. After consuming that he got completely cured and regained his health. Guru Har Rai ji continued the legacy of works started by Sixth Patshah Hazoor Sahib Ji.

Exodus from Kiratpur to Nahan

Shahjahan appointed Nizabat Khan as the military commander of Aligarh, Multan and Kangra. Raja Tara Chand was the King of Kahiloor at the time when Nizabat Khan invaded that area. Guru Har Rai Ji lived in Kiratpur which was situated in Kahiloor. Nizabat Khan imprisoned the King of Kahiloor during the invasion but Guru Har Rai Ji had to leave Kiratpur and move to Nahan after being ordered by Guru Hargobind Sahib Ji not to retaliate and engage in a battle. Guru Ji spent some time in Nahan and then later came back to Kiratpur.

Guru Ji's travel to the Majha, Malwa and Doaba regions

For the purpose of preaching and promoting Sikhism, Shri Guru Har Rai Ji travelled from Western Punjab (Pakistan) to Kashmir and reached Kiratpur Sahib via Malwa. After that he visited the villages of Lehri Kalan, Bajroor, Bhungrani, Bambeli, Sukhchainaana, Plahi and Noormahal etc. where he sermoned people to engage in Naam Simran - chanting the Almighty's name and Vand Chhako – sharing with the community and consuming together. While travelling the Malwa region, Guru Ji visited village Bhokhari and then travelled from Sialkot to Kashmir with the convoy of Makhan Shah Lubana. After visiting the pilgrimages of Srinagar and Mattan, Guru Ji visited Akhnoor, Jammu, Ramgarh and Samba to finally reach Pathankot where he met the devotees and encouraged them to follow Gurbani. At the end of year 1660, Guru Har Rai Ji reached Kiratpur.

Establishing Sikh promotional centres called Bakhshish (blessings)

During his religious travel, Guru Har Rai Ji was engaged in promotion of Sikhism and did three important tasks which were known as Bakhsish (blessings).

Following are the three Bakshishen:

Bhagat Bhagwaniey

Shri Bhagat Bhagwani listened to the sermons from Bhai Mehar Chand Ji, who was the chief of pilgrimage community. Bhagat Ji became a devout pilgrim but could not experience peace and tranquilty and as a result he went to Guru Har Rai Ji after few days. Guru Ji accepeted his prayers and strengthened his faith in the Almighty. Bhagat Bhagwani Ji was asked to teach people from the northern states of Uttar Pradesh and Bihar where he established around 360 preaching and promotion centres as Guru Ji's Bakhshish.

Sangat Sahibiey

Bhai Sangat Ji got a chance to listen to Guru's sermons during Guru Har Rai Ji's Malwa visit. After that Bhai Sangat Ji reached Kiratpur, received Guru Ji's blessings and started (Pheri) a stall along with doing service in the community kitchen. Due to his stall (Pheri) he became popularly known as 'Pheru'. Pleased with his dedication of service, Guru Ji appointed Bhai Sangat Ji as a Masand and blessed him with Gurbani, Sainchi (Phulkari Shawl), Mala (rosary of beads) and a Chola (religious scarf). Bhai Pheru Ji set-up a camp in Lahore and served the devotees through chanting and Langar service. Impressed with Bhai Pheru's spirit of service, Guru Gobind Singh Ji honored him with the title of 'Sangat Sahib'.

Suthre Shahiey

During his Kashmir tour in the year 1625, Guru Hargobind Sahib Ji heard the cries of a new born baby while crossing through a village. The baby was discarded by his parents since he was considered as inauspicious for having teeth since birth. Guru Ji looked at the child and said that he is a clean (Suthra) child. Guru Ji instructed his followers to take him along and arrange for his

upbringing. On hearing the word ‘Suthra’ from Guru Ji’s mouth, the Sikh Sangat named the boy as ‘Suthra’. Later on Guru Har Rai Ji assigned Bhai Suthra with the duties of promotion of Sikhism.

Handing over the Guruship

Aurangzeb invited Guru Har Rai Ji to Delhi as soon as Guru Ji reached Kiratpur. Guru Ji could not go but sent his son Ramrai to Delhi. The Emperor asked Ramrai that why Muslims are condemned in Shri Guru Granth Sahib. Sensing the tense situation, Ramrai averted a confrontation by changing one word in Gurbani’s line. He used the line ‘Mitti Beyimaan Ki’ (dirt from a dishonest man’s grave) instead of the original line ‘Mitti Musalman Ki’ (dirt from a Muslim’s grave). Guru Har Rai Ji felt very annoyed and unhappy when he came to know that Ramrai had changed the Gurbani’s lines in order to appease the Emperor. Guru Ji decided to disown his son Ramrai and declared that no Sikh should ever communicate with him. Ramrai was declared as unfit and undeserving for Guruship resulting in Guru Ji handing over the Guruship to Shri Guru Harkrishan Ji (younger son of Guru Har Rai Ji).

Jyoti-Jot samana

Sensing his final days, Guru Har Rai Ji handed over the Guru’s Throne to Shri Guru Harkrishan Ji as per traditions. On 6th October 1661, Guru Har Rai ji completed his earthly journey and left for his heavenly abode.

Important works

1. Opening a clinic for the benefit of common people.
2. Continued the tradition of Langar service (community kitchen).
3. Erection of a fortress in Kiratpur.
4. Made arrangements for water by constructing water wells.

5. Made arrangements for plantation of trees to maintain a healthy and green environment in Kiratpur.

Questions and Answers

Q.1 What was Shri Guru Har Rai Ji's position as per the hierarchy of Guruship?

(A) Sixth (B) Eighth

(C) Seventh (D) Tenth

Q.2 Who was the father of Shri Guru Har Rai Ji?

(A) Baba Gurditta Ji (B) Baba Ani Rai Ji

(C) Baba Suraj Mal Ji (D) Baba Shri Chand Ji

Q.3 How many Bakshish (blessings) of Shri Guru Har Rai Ji are certified in the Sikh legacy?

(A) Three (B) Two

(C) Four (D) Five

Q.4 How many battles did Shri Guru Har Rai Ji fight in his life span?

(A) Two (B) Four

(C) None (D) Five

Q.5 What was the name of Shri Guru Har Rai Ji's Wife?

(A) Daya Kaur Ji (B) Nanki Ji

(C) Krishan Kaur Ji (D) Sundari Ji

Q.6 In which year did Shri Guru Har Rai Ji attain Guruship?

(A) 1622 (B) 1644

(C) 1640 (D) 1660

Q.7 How many horse riding soldiers had Shri Guru Har Rai Ji arranged to prevent an attack?

(A) 1200 (B) 2200

(C) 2300 (D) 2500

Q.8 What had Shri Guru Har Rai Ji opened for the health and welfare of his devotees?

(A) Modikhana (Ration shop) (B) Dawakhana (Clinic)

(C) Anathalaya (Orphanage) (D) Nanak Hatti (Shop)

Q.9 In which year was Shri Guru Har Rai Ji born?

(A) 1640 (B) 1620

(C) 1630 (D) 1610

Q.10 In which year did Shri Guru Har Rai Ji breathe his last?

(A) 1622 (B) 1661

(C) 1663 (D) 1660

Q.11 What was the birth place of Shri Guru Har Rai Ji?

(A) Amritsar Sahib (B) Kiratpur Sahib

(C) Kartarpur Sahib (D) Anandpur Sahib

Q.12 How were Shri Guru Har Rai Ji and Guru Hargobind Sahib Ji related?

(A) Grandson (daughter's son) (B) Nephew

(C) Son (D) Grandson (Son's son)

Q.13 What was the name of Shri Guru Har Rai Ji's Mother?

(A) Mata Tripta Devi Ji (B) Mata Anandi Devi Ji

(C) Mata Sulakhni Ji (D) Mata Nanki Ji

Q.14 What was the name of Shri Guru Har Rai Ji's elder brother?

(A) Baba Dhir Mal Ji (B) Baba Shri Chand Ji

(C) Baba Suraj Mal Ji (D) Baba Ani Rai Ji

Q.15 In which town did Shri Guru Har Rai Ji get a fortress constructed?

(A) Makhowal (B) Aligarh

(C) Kiratpur (D) Multan

Q.16 In which year did Nizabat Khan attack Kahiloor?

(A) 1640 (B) 1641

(C) 1650 (D) 1645

Q.17 What was the name of Shahjahan's eldest son?

(A) Dara Shikoh (B) Dhir Mal

(C) Surjamal (D) Nizabat Khan

Q.18 Who was Shri Guru Har Rai Ji's successor to the Guru's Throne?

(A) Shri Guru Gobind Singh Ji (B) Shri Guru Teg Bahadar Ji

(C) Shri Guru Harkrishan Ji (D) Shri Guru Arjan Dev Ji

Q.19 During the Guruship of Shri Guru Har Rai Ji, what was the name of the child who had teeth since his birth?

(A) Bhai Suthra (B) Bhai Ramrai

(C) Bhai Daya Singh (D) Bhai Pheru

Q.20 Who invited Shri Guru Har Rai Ji to Delhi?

(A) Akbar (B) Babur

(C) Aurangzeb (D) Nizabat Khan

Answers

1. (C) **2.** (A) **3.** (A) **4.** (C) **5.** (C) **6.** (B) **7.** (B) **8.** (B) **9.** (C) **10.** (B)

11. (B)**12.** (D)**13.** (B) **14.** (A) **15.** (C) **16.** (D) **17.** (A) **18.** (C) **19.** (A) **20.** (C)

Shri Guru Harkrishan Ji



Birth

The Eighth Guru in Sikhism, Shri Guru Harkrishan Ji was born on 7th July, 1656 at Kiratpur.

Parents

Shri Guru Har Rai and Mata Krishan Kaur were the parents of Shri Guru Harkrishan Ji. In Sikh history, Mata Krishan Kaur Ji is also remembered by the names Kot Kalyani and Sulakhni. There is a palace situated at the place where Guru Hargobind Sahib Ji spent his final days. The palace is presently known by the name of Gurudwara Sheesh Mahal. Guru Harkrishan Ji and his father Guru Har Rai Ji were born in the same palace. Guru Harkrishan Ji was the younger son of Guru Har Rai Ji. His elder brother Bhai Ramrai Ji was ten years senior to Harkrishan Ji.

Childhood

On his birth, father Guru Har Rai ji announced that this child will do such wonders that no other person will be able to do. Physically, Shri Guru Harkrishan was very beautiful as a child. Sensibility, patience and politeness were key attributes of Guru Ji's persona. His father Shri Guru Har Rai Ji's positive influence was clearly visible in Harkrishan Ji's personality. Similar to his father, Harkrishan Ji used to serve the devotees who visited the Guru's darbar. Guru Harkrishan Ji attained verbal skills under the supervision of his father at a very young age.

Dawakhana (Clinic)

Whether a labourer or an Emperor, all were considered equal by Shri Guru Har Rai Ji and were given fair treatment in the clinic. The same tradition and legacy was carried forward by Shri Guru Harkrishan Ji. On a daily basis, Guru Sahib Ji visited the clinic and treated patients with medicines and blessings. In this manner, Guru Ji used to share the distress of patients, help the needy and also distributed free medicines.

Dhir Mal

Taking advantage of the political situations, Dhir Mal, the elder brother of Shri Guru Har Rai Ji asked for Aurangzeb's help to fulfil his greed for the Guru's throne. Dhir Mal also gossiped about his brother helping Dara Shikoh. Aurangzeb invited Guru Har Rai Ji to Delhi but after deep discussion with other Sikh members, Guru Ji declined this invitation. Aurangzeb got annoyed but on request of his close aide Raja Jai Singh, wrote a polite letter to Shri Guru Har Rai Ji. On receiving the letter, Guru Ji again discussed with fellow Sikhs and decided to send his elder Son, Baba Ramrai to Delhi. Ramrai Ji was 11 years old at that time and was accompanied by 14 horse riding soldiers to Delhi.

Guru's chair and its responsibilities

On sensing that his final days were near, Guru Har Rai Ji got up from his seat, made Guru Harkrishan Ji sit on his seat and in front of a large crowd of devotees and other Sikhs, announced that from now on Guru Harkrishan Sahib Ji will be the next Guru. Guru Har Rai Ji passed away on 6th October, 1661 and Guru Harkrishan Ji took responsibility of the Guru's Chair at a meagre age of just 5 years and 3 months. This was a very testing time for the Sikh community. Guru Harkrishan Ji was very young at age and had many challenges in front of him. Dhir Mal, Ramrai and a few others had turned enemies while selfish Masands became greedy for money. Keeping his ancestral legacy in mind, Guru Harkrishan Ji flawlessly handled all the responsibilities while leading the Sikh community and proved the old proverb of 'Young age but great minds' as true. Similar to earlier times, Chandoa with fringes (decorated sheet of cloth hung above Shri Guru Granth Sahib Ji) was decorated, Diwans (single wooden beds) were laid, the sound of Kirtan echoed, Gurbani was read and Langar was served. The 2200 soldiers on horses used to protect and guard the Guru's Darbar (Darbar). Guru Harkrishan Ji was very soft spoken and kind hearted just like his father. He was extremely compassionate towards animals and birds, shared the grief of the poor and needy, kept an unbiased vision while treating everyone equally with love and kindness.

Visiting Delhi

The Guru's elder brother Ram Rai complained to Emperor Aurangzeb in Delhi that he had been discriminated against because of his loyalty to the Emperor and had not recived his due share of the property of his fathet Guru Har Rai Ji. Ram Rai knew that before his death, Guru Har Rai Ji had instructed Guru Harkrihan Ji to never meet Aurangzeb who was a bigot and a tyrant. Ram Rai hoped if Guru Harkrishan Ji met the Emperor, he would be going against his father's

wihses and the Sikhs would be displeased with their Guru. On the other hand, if Guru Harkrishan Ji refused to come to Delhi, then he would be attacked by the Emperor's forces. With this plan, Ram Rai prevailed upon Aurangzeb to summon Guru Harkrishan Ji to Delhi. Aurangzeb sent Raja Jai Singh, a high court official known for his devotion to Gurus, to escort the Guru to Delhi. Raja Jai Singh assured the Guru that he would not have to meet the Emperor personally while in Delhi and that there were a large number of devotees who were anxious to see and hear their Guru. Agreeing to the request, Guru Harkrishan Sahib Ji along with his mother and a group of devotees set out for a long journey to Delhi. On the way at Panjokhra village, near Ambala (Haryana) there lived a Brahmin called krishan Lal or Lal Ji, who was very proud of his learnings. Seeing the young Guru, he sarcastically remarked that the boy who bore the name of Krihsna could not even read Krishna's Bhagwad Gita. Guru simply smiled at the Brahmin's impudence. Guru Ji then called a passerby, Chajju Ram- a deaf, mute and illiterate village water carrier of a low caste who was forbidden access to the Vedas and kept his baton on his head. Chajju Ram became awakened and proceeded to give a simple but profoundly moving discourse on the meaning of Bhagwad Gita. Such was the erudition of Chajju that Lal Ji Pandit bent his head in shame and became his disciple.

Meeting Raja Jai Singh

Guru Sahib reached Delhi via Panjokhra, Ambala, Shahbad, Kurukshetra, Panipat and Sonipat. A congregation of devotees welcomed Guru Ji on reaching Delhi. Raja Jai Singh stepped forward to receive Guru Ji and made arrangements for Guru Ji's stay in his Bangla- 'Mansion'. Ignoring all the women who were dressed as 'Queens', Guru Ji went and sat in the lap of the actual 'Queen'. At present the place is famous by the name of Gurudwara Bangla Sahib Ji.

Guru Ji's refusal to meet Aurangzeb

Aurangzeb was very keen to meet Shri Guru Harkrishan Ji but Guru Ji outrightly refused to meet him. The Emperor had sent his son Muajjam with many gifts to meet Guru Ji.

Meeting with Shri Guru Teg Bahadar Ji

While Guru Teg Bahadar Ji was travelling, he got the news of Guru Harkrishan Ji's stay in Delhi and immediately reached there. Teg Bahadar Ji stayed with Guru Harkrishan Ji in Raja Jai Singh's palace for three days. This was the first and last meeting between Guru Harkrishan Ji and Guru Teg Bahadar Ji.

Serving people

When Guru Harkrishan Ji reached Delhi, the deadly disease of smal pox had turned into an epidemic. Smal pox was a communicable disease and was spreading rapidly. To save people from this epidemic, Guru Harkrishan Ji had spent a considerable portion of Dasvandh (donations) for helping the affected. Medicines, clothes and ration were distributed amongst the needy. Guru Ji also made arrangements for cremating the people dying due to this outbreak. Guru Ji also used to visit the worst affected areas and consoled people who were distraught due to the fear of this disease. He went consoling and treating people from one household to another.

Final moments

By staying in continuous contact of the affected while serving them, Guru Ji caught this incurable infection at the age of almost eight years. This disease majorly affected children.

Declaration of the next Guru and leaving for the heavenly abode

During his final days, Guru Harkrishan Ji spoke to all the devotees and other Sikhs the following phrase – "Baba Bakala" – which meant that "the next great man to become the spiritual Guru is in the town of Bakala and is my Baba (Grandfather) in relation." In March 1664, Guru Ji took his final breath. The place on the banks of River Yamuna where Guru Ji was cremated, houses a Gurudwara named Gurudwara Bala Sahib.

Sermons/Messages

Guru Harkrishan Sahib's life story presents us with his immense will to serve people. Guru Ji had set an outstanding example by helping the suffered and the grieving. Guru Harkrishan Ji did not care about his own life while he was engaged in helping the needy. Guru Harkrishan Ji was a live example of service and submission to Almighty and in this manner preached the importance of doing welfare and selfless service to entire humanity.

Questions & Answers

Q.1 Who was the father of Shri Guru Harkrishan Sahib Ji?

(A) Guru Hargobind Ji (B) Guru Har Rai Ji

(C) Baba Gurditta Ji (D) Baba Ramrai Ji

Q.2 On which King's request did Shri Guru Harkrishan Sahib Ji visit Delhi?

(A) Raja Ram Singh (B) Raja Jai Singh

(C) Raja Shivnabh (D) Raja Birbal

Q.3 Who went to the darbar of Aurangzeb?

(A) Ramrai (B) Guru Harkrishan Ji

(C) Dhir Mal (D) Ani Rai

Q.4 In which year did Shri Guru Harkrishan Sahib Ji take responsibility of the Guru's Throne?

(A) 1662 (B) 1661

(C) 1663 (D) 1660

Q.5 Which egoistic Brahmin's pride was crushed by Shri Guru Harkrishan Sahib Ji?

(A) Dooni Chand (B) Lal Chand

(C) Mohkam Chand (D) Hari Chand

Q.6 Which Gurudwara of Shri Guru Harkrishan Sahib Ji is situated in Delhi?

(A) Sis Ganj (B) Bangla Sahib

(C) Majnu Ka Teela (D) Rakab Ganj Sahib

Q.7 What kind of patients did Shri Guru Harkrishan Sahib Ji treat?

(A) Leprosy patients (B) Tuberculosis patients

(C) Smal Pox patients (D) Physically Disabled

Q.8 Shri Guru Harkrishan Sahib Ji was infected with which disease during his final days?

(A) Smal Pox (B) Tuberculosis

(C) Fever (D) None of the above

Q.9 In which year was Shri Guru Harkrishan Sahib Ji born?

(A) 1652 (B) 1660

(C) 1656 (D) 1650

Q.10 Who was turned into a knowledgeable person by Shri Guru Harkrishan Sahib Ji?

(A) Bhai Dayala Ji (B) Dargal Mal

(C) Chajju Ram (D) Suraj Mal

Q.11 In which year did the Eighth Guru Sahib Ji take his last breath?

(A) 1664 (B) 1665

(C) 1666 (D) 1660

Q.12 Which Gurudwara is situated at the site where Shri Guru Harkrishan Sahib Ji put Brahmin Lal Chand's ego in place?

(A) Bangla Sahib (B) Sis Ganj Sahib

(C) Panjokhra Sahib (D) Rakab Ganj Sahib

Q.13 On the banks of which river was the cremation of Shri Guru Harkrishan Sahib Ji held?

(A) River Ganga (B) River Saraswati

(C) River Yamuna (D) River Ravi

Q.14 In whose palace did Shri Guru Harkrishan Sahib Ji and Guru Teg Bahadar ji meet?

(A) Lal Chand (B) Suraj Mal

(C) Chajju Ram (D) Jai Singh

Q.15 What was Shri Guru Harkrishan Sahib Ji's age when he became the Eighth Guru?

(A) Four (B) Ten

(C) Five (D) Seven

Q.16 What was the name of Shri Guru Harkrishan Sahib Ji's Mother?

(A) Mata Krishan Kaur (B) Mata Sahib Kaur

(C) Mata Ganga Ji (D) Mata Daya Kaur

Q.17 What was the name of Shri Guru Harkrishan Sahib Ji's elder Brother?

(A) Ravidas (B) Har Rai

(C) Ramrai (D) Baba Gurditta Ji

Q.18 Whom did Shri Guru Harkrishan Sahib Ji refuse to meet?

(A) Chajju Ram (B) Akbar

(C) Aurangzeb (D) Jai Singh

Q.19 What was Shri Guru Harkrishan Sahib Ji's age when he breathed his last?

(A) Five Years (B) Four Years

(C) Three Years (D) Eight Years

Q.20 Which Gurudwara is situated at the place where Shri Guru Harkrishan Sahib Ji took his last breath?

(A) Bala Sahib (B) Sis Ganj

(C) Bangla Sahib (D) Rakab Ganj Sahib

Answers

1. (B) **2.** (B) **3.** (A) **4.** (B) **5.** (B) **6.** (B) **7.** (C) **8.** (A) **9.** (C) **10.** (C)

11. (A) **12.** (C) **13.** (C) **14.** (D) **15.** (C) **16.** (A) **17.** (C) **18.** (C) **19.** (D) **20.** (A)

Shri Guru Teg Bahadar Sahib Ji



Birth

Shri Guru Teg Bahadar Sahib Ji, the Ninth Guru of Sikhs was born in the year 1621 at Guru Ka Mahal, Amritsar.

Parents

Guru Hargobind Sahib Ji and Mata Nanki Ji were the parents of Guru Teg Bahadar Ji. He was the youngest son of Guru Hargobind Sahib Ji.

Attaining Education

Two great Sikhs, Baba Buddha Ji and Bhai Gurdas Ji were appointed by Guru Hargobind Ji to impart education and knowledge to Guru Teg Bahadar Ji. Bhai Gurdas Ji taught Guru Ji about the philosophy of religion and also made him proficient in languages like Persian, Sanskrit and Braj etc. Baba Buddha Ji

helped in the development of combat and military skills in Guru Teg Bahadar Ji's personality.

Becoming Teg Bahadar from Tyaag Mal

At a meagre age of 14 years, Guru Ji valiantly fought against the Mughals in the battle of Kartarpur. According to Sikh Traditions Guru Ji was re-christened as Teg Bahadar after the war. His birth name was Tyaag Mal.

Marriage

Lal Chand of village Lakhnour requested Shri Guru Hargobind Sahib Ji to consider his daughter for a matrimonial alliance with Teg Bahadar Ji. Guru Hargobind Sahib Ji accepted his humble request and the marriage ceremony of Guru Teg Bahadar Ji with Mata Gujri was solemnised in the year 1633.

Baba Bakala

Before completing his earthly journey in 1664, the Eighth Guru Shri Harkrishan Sahib Ji uttered the words "Baba Bakala" and indicated that the next Guru is in Bakala. With a coconut and five paisas as blessings, Harkrishan Ji sent his beloved Sikh, Durga Mal to Bakala. Thus by the divine words "Baba Bakala" from Guru Harkrishan Ji, the choice of Ninth Guru was made and the entire Sikh Sangat started moving towards Bakala. The Sodhi clan had already set up camps in Bakala and presented themselves as actual claimants of Guru Nanak Ji's Throne. Dhir Mal was the strongest contender and the fact that he possessed transcripts similar to the Holy 'Adi Granth', made his claim even stronger. The entire Sikh community was in a dilemma unable to decide who should be the heir apparent to the Guru's Chair. Unaffected by all this, Guru Teg Bahadar Ji sat in a cave and was engaged in deep meditation and chanting.

Makhan Shah Lubana

Makhan Shah Lubana was an affluent businessman. His business was spread across several other nations and he also owned a ship. Once he was returning to Hindustan and his ship was caught in a sea storm. On seeing very bleak chances of survival, Lubana engaged himself in Guru Sahib's meditation and prayed that if his ship survives the storm, he will donate five hundred gold coins in the Guru's darbar. He got blessed and the ship reached the port safely. Without wasting any time, Makhan Shah went to Bakala but was surprised on seeing the situation that had built up there. Atleast 22 people claiming to be Gurus were sitting in line and people were doing prayers in front of them. Makhan Shah thought that he will offer 5 coins to each Guru and the real Guru will himself ask for 500 coins but none of them asked for 500 coins. Feeling hopeless, he asked if there was any other Guru and he got directed towards a cave. In the cave, he again kept 5 coins and looked at Teg Bahadar Ji with anticipation but neither Guru Ji opened his eyes nor spoke a word. He got depressed but as he turned to move away he heard the lines, "Shah Ji, five or five hundred..." He got elated and tears started to roll down his eyes. With enthusiasm Makhan Shah climbed on the cave's roof and announced "Guru Lagho re, Guru Lagho re", "I have found the real Guru". The entire sangat ran towards the cave and there was not an inch of space left in front of the cave.

Guruship

Diwan Durga Mal, Bhai Gurditta Ji, Mata Nanki Ji, Mata Gujri Ji and the rest were very excited and Makhan Shah was still letting everyone know that he had found the real Guru. The Patshah came out of the cave, looked at Makhan Shah and said, "Come here Shah Ji, your service has been completed and accepted". On getting a go ahead from Mata Nanki Ji, Diwan Durga Mal ji stood up with a coconut and five paisas in hand and asked Bhai Gurditta Ji to do the honours.

Bhai Gurditta Ji felt extremely happy on performing his duties and thus ‘Shri Guru Teg Bahadar Ji’ became the Ninth Guru of Sikhs.

Commencement of Guru Teg Bahadar Ji’s religious promotional tours

After being blessed with Guruship, Guru Ji decided to start the promotion of Sikhism from Baba Bakala. Via Khadoor Sahib, Goindwal and Tarn-Taran, Guru Ji reached Amritsar where the relatives of Prithi Chand had taken hold of Shri Harmandir Sahib. Guru Ji was not allowed to enter the Gurudwara. From here Guru Ji moved towards Kiratpur Sahib and sowed the seeds of Sikhism at many places on the way. On reaching Kiratpur, Guru Ji took some rest.

According to the Sikh traditions, Guru Sahib had purchased two villages named Makhowal and Mathaur. These two villages were inhabited by Muslim brothers. It is said in history that these villages were purchased by Shri Guru Teg Bahadar Ji from the King of Bilaspur.

Establishing Chakk Nanki / Anandpur town

After deep self pondering, Guru Ji decided to lay the foundation of this town. This place was very near to the famous Naina Devi Temple and also 8 kilometres away from Kiratpur, where Guru Ji’s family resided. Guru Teg Bahadar Ji developed a liking for this area as it was surrounded with beautiful mountains and was located on the banks of river Satluj. He named this town as ‘Chakk Nanki’ in rememberance of his mother Mata Nanki. In a short span of time, the town was filled with hustle-bustle and radiance. Bhai Santokh Singh ji writes that one-day Guru Sahib Ji looked towards two directions of Chakk Nanki and saw a beautiful visual of a chain of mountains on one side and River Satluj on the other. The blissful view of this town made Guru Sahib Ji rename this town as ‘Anandpur’.

Religious promotional tours in the present states of Punjab and Haryana

Guru Sahib Ji started the second leg of promotion of Sikhism after establishing Anandpur Sahib. These tours were directed towards the Malwa region. According to Dr. Kirpal Singh, Guru Ji began his journey from Anandpur and went around preaching Sikhism in the villages of Ropar, Fatehgarh Sahib, Patiala, Sangrur, Barnala, Mansa and Bathinda. From Talwandi Sabo, Guru Ji reached Dhamtan Sahib (Jind). From Dhamtan Sahib, Guru Ji moved towards east while visiting Kaithal, Kurukshetra and Thanesar in between.

Religious tours of the East

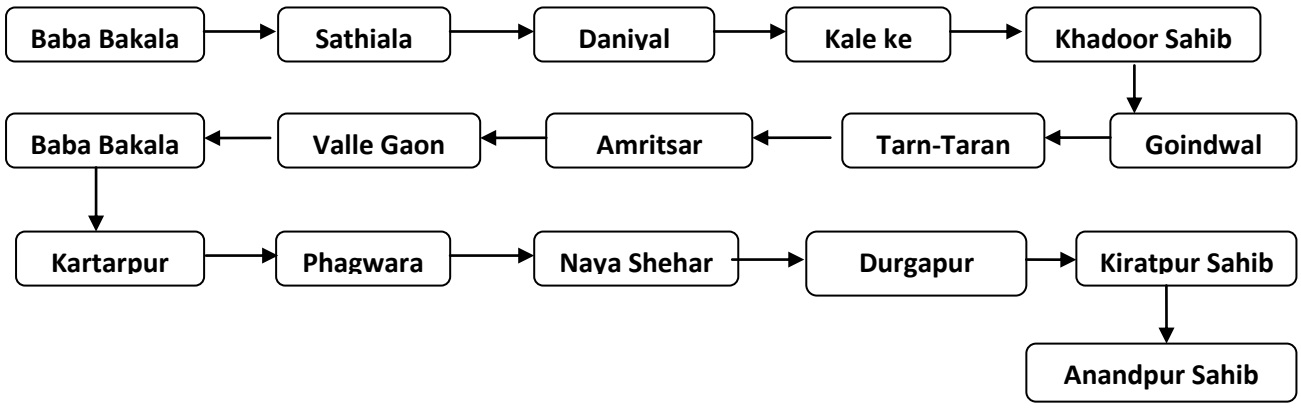
Guru Ji had the responsibility of preaching Sikhism in the Eastern states. In the beginning, Guru Ji reached Kadha Manakpur, which is now a very famous town in Uttar Pradesh. After blessing this area, Guru Ji travelled to Mathura, Ayodhya and then reached Allahabad. From there he further travelled to Prayag and Kashi (Banaras, now Varanasi). From Kashi, Guru Ji travelled to Sasaram and then to the holy Hindu Shrine of Gaya, where Guru Ji engaged into a kind of Sermon competition with the Pandits. In Gaya, Guru Teg Bahadar Ji made the people aware of superstitions and ill traditions while teaching them that chanting is the only true path to salvation. Then Guru Ji went to Patna Sahib where he stayed for two months. Guru Ji continued his journey and visited Munger, Bhagalpur and Malda to reach Dhaka. Aurangzeb sent Mir Jumla to capture the state of Assam but Mir Jumla got killed. The main reason for this defeat was the expertise of Assamese women in magic and witch-craft. To avenge this defeat, Aurangzeb ordered Raja Ram Singh to march towards Assam with his forces. Raja Ram Singh very humbly and respectfully asked Guru Teg Bahadar Ji to accompany him to Assam. Guru Ji agreed while thinking that he can promote Sikhism in Assam and he also had made up his mind to visit Dhubri. Raja Ram Singh told Aurangzeb that Guru Teg Bahadar Ji

is in Patna and that he is willing to take Guru Ji along on the Assam expedition. On reaching Assam, Guru Ji played the role of a mediator between King of Kaamroop and Raja Ram Singh, thereby leading to a truce.

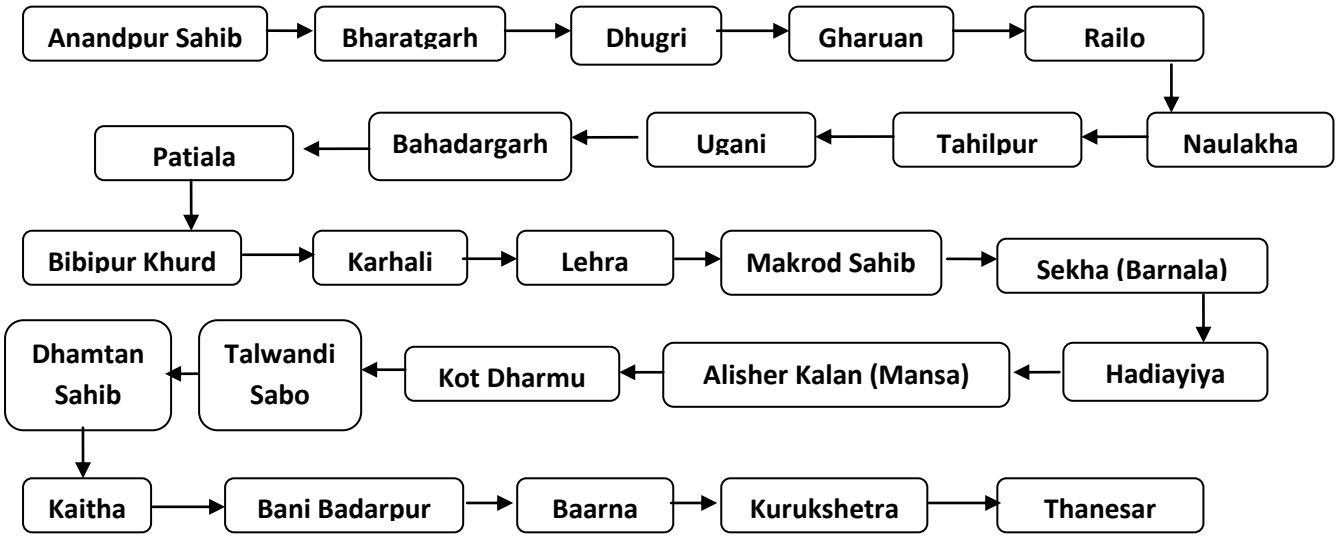
Returning to Anandpur Sahib

After this religious tour of the East, Guru Ji came back to Lakhnour from where he went to Delhi and assured Raja Ram Singh's family that he is safe and will soon return as victorious. Aurangzeb thought that Guru Teg Bahadar Ji might possess some kind of power since he managed to convince the King of Assam for a compromise. He wanted to convert Guru Ji into a Muslim and hence started monitoring Guru Ji's activities and movements. Guru Ji had reached Anandpur Sahib while his family had reached Lakhnour from Patna. Teg Bahadar Ji sent a message and arranged for his family to come back to Anandpur Sahib.

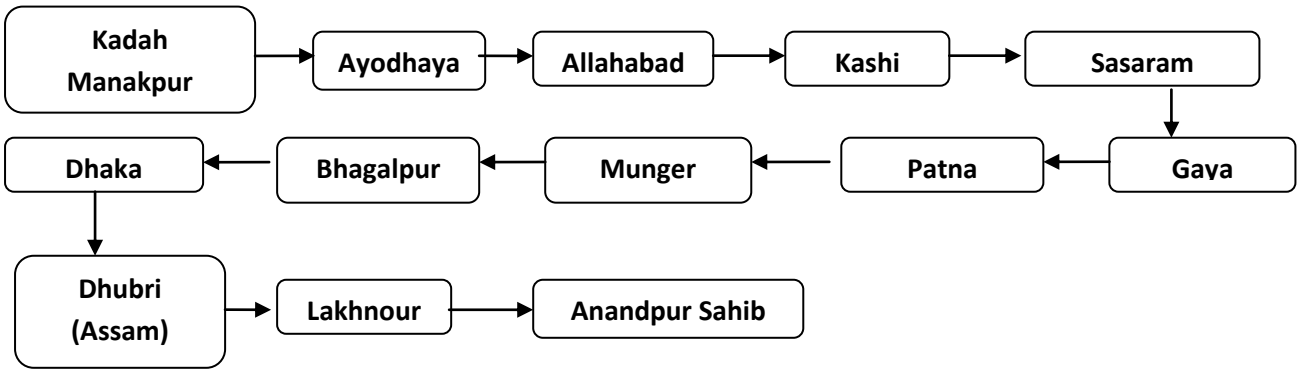
Spiritual Journeys of Shri Guru Teg Bahadar Ji (First Leg)



Spiritual Journeys of Shri Guru Teg Bahadar Ji (Second Leg)



Spiritual Journeys of Shri Guru Teg Bahadar Ji in the East



Listening to the grievances of Kashmiri Pandits

Emperor Aurangzeb was forcibly converting Hindus into Muslims. If any Hindu refused to accept Islam, he was subjected to capital punishment. Kashmiri Pandits were also summoned and were asked to convert into Muslims or face dire consequences as per the Emperor's orders. The Kashmiri Pandits were in a dilemma when someone suggested that Guru Teg Bahadar Ji is the only person who can help at this time. The pandits went to Guru Ji and asked for his help. Guru Ji thought for a while and after discussion with Gobind Rai Ji, asked the

Pandits to tell Aurangzeb that all pandits will automatically convert if Guru Teg Bahadar Ji becomes a Muslim himself.

Guruship and leaving for Delhi

Guru Teg Bahadar Ji handed over the Guruship to Gobind Rai and went to Delhi. Guru Ji was accompanied by three Sikhs Bhai Mati Das, Bhai Sati Das and Bhai Dayala. Guru Ji reached Delhi after almost 4 months of travel to various locations.

Martyrdom

In Delhi, Aurangzeb tried every possible trick to make Guru Ji accept Islam. Three Sikh brothers Bhai Mati Das, Bhai Sati Das and Bhai Dayala Ji were gruesomely tortured and martyred in front of Guru Teg Bahadar Ji. Neither Guru Ji nor any of his Sikhs showed signs of weakness. Guru Ji had accepted the Almighty's will. Due to Guru Ji's refusal to accept Islam, he was beheaded in the year 1675 at Delhi's Chandni Chowk and attained martyrdom. Today, the entire world knows Guru Ji by the name of 'Hind Ki Chadar'- 'Shield of Hindustan' and bows its head in reverence. Bhai Jaita Ji carefully brought Guru Ji's head to Anandpur. Bhai Lakhi Shah, another Sikh Devotee in Delhi took Guru Ji's headless body to his home and then set fire to his entire home for cremating Guru Ji's body.

Bani composition and messages

Guru Teg Bahadar's Ji towering spiritual personality is exhibited through the events of his life, his religious works and his Bani. Guru Ji's Bani is listed in Shri Guru Granth Sahib in the form of 59 Shabads and 57 Shlokas composed in 15 Raagas. The following facts have been compiled in relation to Guru Ji's Bani:

1. The main essence of Guru Ji's Bani is to attach all human beings with the Almighty's name. The Bani explains that humans who have been engulfed by greed and attachment must be aware that all materialistic things and relations are destructible and only God's name is immortal.
2. Guru Ji's Bani is focussed towards detachment from materialistic things but it also explains about monopoly of a single entity, Humans, world, chanting, salvation, misconceptions, ill-practices, vices and discarding ego. After carefully studying and understanding the entire Bani, we get presented by the fact that Guru Ji's Bani is mainly focussed to transform selfish humans into ideal and principled human beings.
3. Guru Ji through his Bani says that a true knowledgeable person is one who is free from vices like greed, attachment, delusions etc, one who treats pleasure and pain as equal, one who does not pay attention to terms like Heaven or Hell – Elixir or Poison – Appreciation or Criticism and the one who is able to treat everyone equally. As per Guru Teg Bahadar Ji, all these traits represent an ideal human being.

Questions and Answers

Q.1 Which Guru Patshah as per hierarchy was the father of Shri Guru Teg Bahadar Ji?

(A) Seventh (B) Sixth

(C) Fifth (D) Second

Q.2 What was Shri Guru Teg Bahadar Ji's birth name?

(A) Jetha Ji (B) Tyaag Mal Ji

(C) Gurditta (D) Bahadar Sahib

Q.3 In which battle did Shri Guru Teg Bahadar Ji fight bravely with the Mughals?

(A) Kiratpur (B) Amritsar

(C) Kartarpur (D) Anandpur Sahib

Q.4 What was the name of Shri Guru Teg Bahadar Ji's Wife?

(A) Nanki Ji (B) Gujri Ji

(C) Bhago Ji (D) Dani Ji

Q.5 Which Sikh prayed to Shri Guru Teg Bahadar Ji for saving his sinking ship?

(A) Bhai Lakhi Shah (B) Bhai Jaita Ji

(C) Bhai Makhan Shah (D) Bhai Mati Das

Q.6 Which town was established by Shri Guru Teg Bahadar Ji?

(A) Kahiloor (B) Chakk Nanki

(C) Ropar (D) Tarn-Taran

Q.7 Which eastern state did Shri Guru Teg Bahadar Ji visit during his tours?

(A) Arunachal Pradesh (B) Assam

(C) Myanmar (D) Lanka

Q.8 To which Guru Did Kashmiri Pandits come with their grievances?

(A) Guru Gibind Singh Ji (B) Guru Arjan Dev Ji

(C) Guru Teg Bahadar Ji (D) Guru Nanak Dev Ji

Q.9 Which Mughal Emperor killed Shri Guru Teg Bahadar Ji?

(A) Shahjahan (B) Aurangzeb

(C) Bahadarshah (D) Jahangir

Q.10 At which place did Shri Guru Teg Bahadar Ji attain martyrdom?

(A) Lahore (B) Chandni Chowk, Delhi

(C) Sirhind (D) Fatehgarh Sahib

Q.11 Where was Shri Guru Teg Bahadar Ji born?

(A) Kartarpur (B) Kiratpur

(C) Amritsar (D) Tarn-Taran

Q.12 In which year was Shri Guru Teg Bahadar Ji born?

(A) 1621 (B) 1630

(C) 1645 (D) 1605

Q.13 What was the name of Shri Guru Teg Bahadar Ji's Mother?

(A) Mata Gujri Ji (B) Mata Nanki Ji

(C) Mata Dani Ji (D) Mata Bhani Ji

Q.14 From whom did Shri Guru Teg Bahadar Ji attain military and warfare skills?

(A) Bhai Gurdas Ji (B) Bhai Matidas Ji

(C) Bhai Jaita Ji (D) Baba Buddha Ji

Q.15 Which Guru Sahib is also known as 'Hind Ki Chadar'?

(A) Shri Guru Teg Bahadar Ji (B) Shri Guru Arjan Dev Ji

(C) Shri Guru Gobind Singh Ji (D) Shri Guru Nanak Dev Ji

Q.16 In which year was Shri Guru Teg Bahadar Ji martyred?

(A) 1670 (B) 1607

(C) 1675 (D) 1672

Q.17 Who brought Shri Guru Teg Bahadar Ji's severed head from Delhi to Anandpur Sahib?

(A) Bhai Lakhi Shah (B) Bhai Mati Das

(C) Bhai Jaita Ji (D) Bhai Makhan Shah

Q.18 Who went to Shri Guru Teg Bahadar Ji with their grievances?

(A) Pandits (B) Sikhs

(C) Muslims (D) Christians

Q.19 What was the name of Shri Guru Teg Bahadar Ji's Son?

(A) Shri Guru Angad Dev Ji (B) Shri Guru Gobind Singh Ji

(C) Shri Guru Arjan Dev Ji (D) Shri Guru Hargobind Sahib Ji

Q.20 How Many Sikhs accompanied Shri Guru Teg Bahadar Ji to Delhi?

(A) One (B) Three

(C) Two (D) Four

Answers

1. (B) **2.** (B) **3.** (C) **4.** (B) **5.** (C) **6.** (B) **7.** (B) **8.** (C) **9.** (B) **10.** (B)

11. (C) **12.** (A) **13.** (B) **14.** (D) **15.** (A) **16.** (C) **17.** (A) **18.** (A) **19.** (B) **20.** (B)

Shri Guru Gobind Singh Ji



Birth

Shri Guru Gobind Singh Ji was the Tenth Guru of Sikhs. He was born on 22nd December, 1666 at Patna Sahib (Bihar).

Parents

Shri Guru Teg Bahadar Ji, Ninth Guru of Sikhs was the father of Shri Guru Gobind Singh Ji. His mother's name was Mata Gujri. At the time of Guru Gobind Singh Ji's birth, his father Guru Teg Bahadar Ji was in Dhaka (Bengal).

Childhood

Guru Gobind Singh Ji spent first five years of his childhood in Patna Sahib. He was learning horse riding, use of bow and arrows and other weaponry skills. Apart from battle skills, Guru Ji was also being imparted knowledge of Gurmukhi and Gurbani. Guru Ji used to divide his friends into two groups and

made them fight with each other. He used to teach them battle tactics and formats.

Coming to Anandpur Sahib

While returning from Assam, Shri Guru Teg Bahadar Ji sent a message to his family, asking them to come to Punjab. Mata Gujri along with the entire family set forward towards her journey to Punjab. In the year 1672, they stayed in Lakhnour for some time and then reached Anandpur Sahib. During their journey they visited places and pilgrimages in Danapur, Baksar, Aara, Chota, Mirzapur, Banaras, Parag, Lucknow, Mathura, Thanesar and Saharanpur.

Education

Academies were arranged for Gobind Rai Ji in order to impart the knowledge of Sanskrit and Persian to him. The Sanskrit lessons were headed by Munshi Sahib Chand and Pir Mohammad Sahib used to take care of Persian lessons. Guru Ji had already learned Gurmukhi and Gurbani from his mother. Munshi Sahib also provided knowledge regarding Gurbani. Pandit Kripa Ram Ji also assisted in teaching Sanskrit to Guru Ji. Qazi Pir Mohammad used to give lessons regarding Quran Shareef (Holy book of Muslims) to Gobind Rai Ji. In addition to education, Guru Ji learned art of weaponry and horse riding.

GuruShip

When Kashmiri Pandits sought help from Guru Teg Bahadar Ji then Guru Gobind Singh Ji told his father that besides you, there is no other person capable enough to protect the Hindu religion. Before leaving Anandpur, Teg Bahadar Ji announced that Gobind Rai Ji will take responsibility of the Guru’s Throne after him. Guru Gobind Singh Ji was 9 years old at that time.

Marriages

In the year 1677, Guru Ji got married to Jeeto Ji, Daughter of Lahore resident Harijas. The marriage was solemnised at 'Guru Ka Lahore' sitauated in the north of Anandpur. Mata Jeeto gave birth to Jujhar Singh, Baba Zorawar Singh and Baba Fateh Singh. Guru Ji got married again in the year 1684 to Mata Sundari, daughter of Lahore resident Shri Ramsharan. She gave birth to Sahibzada Ajit Singh, the eldest son of Guru Gobind Singh Ji. Guru Gobind Singh Ji's third marriage was solemnised in the year 1700 to Mata Sahib Devan, daughter of Ramu Bassi Khatri, a resident of Jhelum. After the Amrit Sanskar ceremony (Baptism by drinking holy water/nectar), she was called Mata Sahib Kaur and Guru Ji honoured her with the title 'Khalsa Ki Mata' – 'Mother of Khalsa'.

Formation of Khalsa Panth

The main objective of Guru Gobind Singh Ji's life was to make the common man capable enough to face and fight the tyrants and the oppressers. To achieve this objective, there was a need to train and create a faction of fearless people who could challenge the tyrants. For the same, Guru Sahib Ji announced the foundation of 'Khalsa Panth' at Kesgarh Sahib (Shri Anandpur Sahib) on the eve of Vaisakhi in the year 1699. In front of a huge crowd of devotees at Kesgarh, Guru Ji took out a sword and demanded a head of a Sikh. Lahore resident Daya Ram (Khatri) offered himself in respect of Guru Ji's order. Guru Ji took him inside a tent. Post that, Guru Ji demanded four more heads one after another. After Bhai Daya Ram, Hastinapur resident Bhai Dharam Das (Jaat), Bhai Himmat Rai (Jhiur/Water-bearer) from Jagannath Puri, Bhai Mohkam Chand (Chimba/Tailor) from Dwarka, and Bhai Sahib Chand (Nayee/Barber) from Bidar offered their heads to Guru Gobind Singh Ji. After some time, Guru Ji emerged from the tent hand in hand with all five Sikhs who were wearing

beautiful clothes. Some water was poured into an iron bowl and Guru Ji started preparing ‘Amrut’- Holy Water by mixing the water using a sword while reciting verses from five Banis (Japu Ji, Jaapu Sahib, Tavprasadi Saveye, Chaupayi Sahib and Anand Sahib). Some patashe (sugar candy) were added to sweeten the water and all five Sikhs were asked to drink from the same bowl. The word ‘Singh’ was suffixed to their names (Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Mohkam Singh, and Bhai Sahib Singh) and Guru Ji honoured them with the title ‘Panj Pyare’ – meaning five lovable ones of The Almighty. By doing so, Guru Ji blessed them and thus removed the social vices of discrimination based on caste and creed. Guru Gobind Singh Ji preached that everyone should be bound by the principles of ‘Khalsa’, forget about the caste sytem and get attached to the ‘Almighty’, adopt the five K’s in routine life and to be always engaged in chanting ‘The Almighty’s’ name. Guru Ji also ordered that a Sikh should prohibit himself from four sins i.e insulting one’s hair, eating left over food, adultery and the use of intoxicants. After serving ‘Amrut’ to five Sikhs, Guru Ji requested the ‘Panj Pyare’ for some ‘Amrut’ for himself thereby setting a remarkable example of ‘Aape Guru Aape Chela’ – ‘He is the Guru and the disciple’. This way he became Guru Gobind Singh from Guru Gobind Rai and became an integral part of the ‘Khalsa Panth’.

Battles fought by Guru Gobind Singh Ji

Guru Ji engaged in and won many battles during his life span. All these battles were fought for the rights of Dalits (backward class), helpless and the oppressed and to eliminate the threat of foreign forces.

The Battle of Bhangani

The very first battle that Guru Ji fought was the Battle of Bhangani in the year 1688. Raja Bhim Chand Kahluriya, Kripal Chand Katochiya, Hari Chand Jaswalia, Sukhdiyal Jasrotiya, Kesri Chand Handuriya, Prithi Chand Dadhwalia

and Fateh Chand Gadhwalia were Guru Ji's adversaries in this battle. The five sons of Guru Ji's aunt Bibi Veero were accompanying Guru Ji. Guru Gobind Singh Ji had an army of around five thousand soldiers including maternal uncle Kripal, Nand Chand (Diwan), Sahib Chand, Purohit Daya Ram etc. where as the 'Pahadi Kings' army was much larger in numbers. This battle took place near the banks of rivers Yamuna and Giri. At last, Guru Gobind Singh Ji killed Raja Hari Chand making the other kings flee the battle field along with their armies. Two sons each of Bibi Veero and Pir Budh Shah were martyred in this battle. As a gesture of respect, Guru Ji honoured the Pir with Turban, Comb, sword and a Hukamnama. Guru Ji then returned to Anandpur and on his way, the Pathaans of Kotla served him with dedication. Guru Gobind Singh Ji gave them his sword as a blessing. On reaching Anandpur Sahib, Guru Ji continued with his preparations for future battles and built four forts namely Anandgarh, Lohgarh, Fatehgarh and Kesgarh for the protection of Anandpur City.

The Battle of Nadaun

Aurangzeb sent Mian Khan Faujdaar to collect tax from the Kings of mountain regions. Mian Khan further delegated the task to his nephew Alaf Khan. The Kings turned to Guru Gobind Singh Ji for help. Forgiving them for their past mistakes, Guru Gobind Singh Ji agreed to help the Kings and defeated the Mughals in this battle.

The Battle of Guler

Bhim Chand Kahluriya, Kripal Chand Katochiya and few other kings formed an alliance with Hussaini. Guler was the first town to be attacked by them. The locals of Guler requested Guru Ji for help and he immediately sent a group of soldiers led by Bhai Sangatiye Ji. Some mountain leaders, Hussaini and Kripal Chand Katochiya were killed in this battle and Raja Bhim Chand fled in order to save his life. Guru Ji was victorious in this battle and there was peace and cease

fire for atleast next five years. During these times, Guru Gobind Singh Ji undertook many tasks for the foundation of Khalsa Panth and for developing Sikhism. He achieved the task of creating Khalsa Panth and armed the entire Sikh community.

The Battle of Anandpur

The Kings of Mountain regions panicked after the creation of Khalsa Panth. Guru Ji's increasing popularity amongst the Sikhs and his military activities were a matter of grave concern for the Kings. The principles of Khalsa were also against the religion of the Kings. In the year 1701, Raja Bhim Chand and other armed forces surrounded Anandpur Sahib from all four sides and blocked all routes of food-water supply to the main fort. Despite having very few soldiers, Guru Sahib Ji fiercely fought the enemies from within the fort. Sahibzada Ajit Singh, who was merely 14 or 15 years in age fought with bravey and caused immense damage to the enemy's army. The battle continued for many days and sensing no chance of a victory the mountain kings eventually decided for a cease fire in order to reach a compromise with Guru Ji's forces. After the battle Guru Ji went to a village named Nirmoh situated around 2 kilometers from Kiratpur.

The Battle of Nirmoh

In the early 1702, Nirmoh was attacked by forces of Raja Bhim Chand from one side and by the Mughal army from another side. Guru Gobind Singh Ji and his Sikhs were ever ready for the battle. The enemy was also supported by Gujjars from nearby areas but despite being outnumbered, The Sikhs courageously fought with the enemy. The battle continued for one day and one night eventually leading to a disastrous defeat of the enemy forces. After that battle, Guru Ji decided to leave Nirmoh and move to Basoli.

The Battle of Basoli

Guru Sahib and his Sikhs crossed the river Satluj and went to Basoli. It is said that the King of Basoli had invited Guru Ji to his kingdom. Raja Bhim Chand sent his soldiers in pursuit of Guru Ji but they were defeated by the Sikh warriors. After winning the battle, The Sikhs started attacking the areas governed by Bhim Chand and later came back close to Anandpur after capturing the Fort of Kalmot. In Anandpur, Guru Ji inititated the task of strengthening and re-structuring the Anandpur Fort to increase his military strength.

The second Battle of Anandpur Sahib

Out of sheer jealousy, the Mountain Kings formed an alliance against Guru Ji and asked him to leave Anandpur Sahib. Guru Sahib did not reply but started engaging in security arrangements in Anandpur Sahib. The Mountain Kings initiated an attack on Anandpur Sahib but were once again defeated and forced to flee the battle field by Guru Gobind Singh Ji and his army of fearless Sikhs. Bhim Chand and other Kings now decided to ask the Mughal regime for help. A large division of Mughal army lead by Sirhind's army commander Wazir Khan was sent to fight from the camp of Mountain Kings. The Gujjars and the Ranghara, who were already against The Sikhs, also joined the battle in support of the Mountain Kings. This huge and powerful coalition of armies now began their attack on Anandpur. The Sikhs defended their front from within the fort and failed the first attack initiated by the Mughals. The enemy had now surrounded Anandpur from all directions and blocked all entry-exit points of the fort. It was not possible for The Sikhs to fight for a long time due to shortage of food supplies and water in the fort. At last, on request of Mata Gujri, Guru Ji decided to leave Anandpur. On a cold and rainy night of December 1704, Guru Ji left Anandpur taking along 1500 Sikhs and their families.

The Battle of Sirsa

Guru Gobind Singh Ji and his comrades had reached the River Sirsa when they got the news of being pursued by the enemy forces, who were inching closer to them. Guru Sahib Ji ordered Sikh recruit Bhai Jaita and 100 other Sikhs to stop the enemy movement. These 100 Sikhs lead by Bhai Jaita bravely fought and caused ample damage to the enemy camp but eventually all 100 Sikhs laid down their lifes in the battle. The Sirsa River was flooded at that time and Guru Sahib along with hundreds of Sikhs and horses jumped in the river. The entire Sikh literature was also swept away in the river. In this sudden turmoil many Sikhs and Guru Sahib Ji got separated from their families.

Martyrdom of the Younger Sahibzades

While crossing the Sirsa River, Guru Sahib Ji got separated from Mata Gujri and two younger sons, Zorawar Singh and Fateh Singh. Mata Gujri along with the sahibzades went to a village named Saheri. The trio was betrayed by their helper Gangu, who handed them over to the commander in Morinda. The commander sent them to Sirhind where Faujdar Wazir Khan forcibly asked the two kids to accept Islam as their religion. The two kids, who were just nine years and seven years old refused the orders given by Wazir Khan and were ruthlessly sealed alive in a brick wall. Mata Gujri also died in grief of losing her grandsons.

The Battle of Chamkaur Sahib

After crossing the River Sirsa, Guru Sahib Ji reached Kotla Nihang Khan along with few Sikhs and elder sons Ajit Singh and Jujhar Singh. They stayed in the house of a devotee named Nihang Khan, who was the chief landlord. From Kotla, Guru Ji marched towards the Fort of Chamkaur. After some time, the enemy forces had also reached Chamkaur Sahib. Guru Gobind Singh Ji had only 40 Sikh warriors but still they fought valiantly with the enemy, who was

thousand in number. Guru Ji himself battled courageously and killed a royal commander named Nahar Khan while injuring another leader named Khaja Mohammad. Both the elder sons of Guru Ji, Ajit Singh and Jujhar Singh were martyred in this battle but not before slaughtering several Mughal soldiers. Three out of the Five Pyares were also martyred in this battle. At the end only five out of the 40 Sikhs were able to survive. Those five Sikhs asked Guru Ji to abandon the fort.

Abandoning the fort of Chamkaur

Guru Ji bowed his head in front of the five remaining Sikhs and left the fort respectfully while clapping his hands. The three Pyares- Bhai Daya Singh, Bhai Dharam Singh and Bhai Maan Singh accompanied Guru Ji but got separated from him in darkness of the night.

The forest of Machiwara

Guru Ji reached Machiwara in the darkness of night. Being extremely exhausted, Guru Ji lied down to rest in the jungle of Machiwara with his arms tucked under his head. He continued to thank the ‘Almighty’ even under such harsh circumstances. Bhai Daya Singh and Bhai Dharam Singh found Guru Sahib Ji and they all continued their journey forward.

Uchh Ka Peer

Two real brothers from Machiwara, Gani Khan and Nabi Khan had worked for Guru Sahib Ji for some time. Both were dedicated devouts and requested Guru Ji to give them a chance to serve him. Guru Sahib Ji accepted their request and disguised himself as a ‘Peer’ (Saint) by wearing a blue robe. Gani Khan, Nabi Khan, Bhai Dharam Singh and Bhai Maan Singh picked Guru Sahib Ji on their shoulders and started following the lead of Bhai Daya Singh. If someone

enquired on the way, they used to say that he is the ‘Uchh Ka Peer’ (Divine Saint).

Uprooting the Mughal Dynasty

Guru Sahib Ji reached Jaatpura where he was visited by Muslim head Rai Kallah, who was the Chief of that area. He honoured Guru Ji and cursed the oppressors on learning about the hardships faced by Guru Ji. A shepherd named Noora sent by Rai Kallah brought the news of young sahibzades being sealed alive in a brick wall. On hearing this agonizing news, Guru Ji pulled out a plant from soil along with its roots and announced that the Mughal Dynasty will also be uprooted in a similar manner.

Zafarnama (Letter of Victory)

Guru Ji then went to Deena Kangar where Sikhs in huge numbers came to pay a visit to Guru Ji. He stayed there for quite a long time and sent ‘Zafarnama’ to Aurangzeb from here. In this letter, Guru Ji clearly mentioned Aurangzeb as a traitor and a liar, “you might be an Emperor but you have no conscience and ethics.” Guru Ji also wrote that he is not affected by the gruesome murders of his four sons as the strong and valiant spirit of Khalsa is still alive. Bhai Daya Singh Ji took this letter to Aurangzeb. On reading this letter, Aurangzeb was deeply affected and his attitude towards Guru Gobind Singh Ji softened a bit.

The Battle of Muktsar

Guru Ji came to know that Wazir Khan was about to attack him with his huge army. So Guru Ji decided to move from Deena Kangar and while taking halts at Jalal, Bhagte and Kotkapura reached a place near Khidrana. A group of 40 Sikhs lead by Bhai Mahan Singh Ji, who had deserted Guru Ji in Anandpur Sahib also regrouped with Guru Ji from here. Guru Ji set up his camp on a high mound of earth in Khidrana and the battle began. Showcasing immense bravery

and courage, Guru Ji and the fearless Sikhs defeated the Mughal army. Guru Sahib Ji saw that many of the 40 Sikhs were killed or were lying injured in the battle field. Bhai Mahan Singh, who was seriously injured in the battle, requested Guru Ji to destroy the 'Bedaava' (kind of a resignation) or (A document claiming a person to no longer being the Guru's Sikh). Guru Gobind Singh Ji tore off the 'Bedava' there by giving freedom to the 40 Sikhs and blessed them with the title of '*40 Mukte*'- '*40 Liberated ones*'. At present that place is known as Muktsar (*Mukt means 'freedom' and sar means 'Sarovar').* Guru Ji perfomed the cremation of martyred Sikhs and set forward on his journey.

Damdami Bir

Guru Gobind Singh Ji reached Talwandi Sabo. At this place, Guru Ji asked Bhai Mani Singh to write a manuscript of 'Adi Granth Sahib' which also included the Bani of Guru Teg Bahadar Ji. That manuscript was known as 'Damdami Bir' and Guru Ji asked for three replicas of the same. One manuscript was placed at Shri Akal Takht Sahib, one was placed at Takht Shri Patna Sahib and Guru Sahib Ji took the third one to Hazur Sahib (Nanded). This manuscript was blessed by Guru Ji to be considered as the next Guru of Sikhs.

Aurangzeb's death

Guru Gobind Singh Ji further continued his journey and marched towards Rajputana. Guru Ji got the news of Aurangzeb's demise. Post his death, a dispute arose between Aurangzeb's sons who wanted to claim the throne of Delhi. Shehzada Muazzam who was later known as Bahadur Shah met Guru Ji near Agra and asked for his blessings and help. Muazzam asked Guru Ji to help him in the battle against Azam Shah. With the support of Guru Ji, Muazzam was victorious and was crowned as The Emperor. Bahadar Shah showered Guru Ji with gifts when they both met in Agra.

From Madho Das to Banda Singh Bahadar

Guru Ji continued his journey towards south and Bahadar Shah also accompanied him along. While promoting and preaching Sikhism, Guru Ji reached Nanded and set up a camp there. Madho Das Bairagi, an ascetic became a devoted follower of Guru Ji's spirituality and was blessed by Guru Ji with the name of Banda Singh Bahadar. Guru Ji gave five arrows to Banda Singh and sent him to Punjab for establishing a Sikh state.

Compositions and Banis

Guru Gobind Singh Ji was the composer of Dasham Granth in which his main compositions like Jaap Sahib, Vaar Shri Bhagwati Ji Ki, Zafarnama, Akal Ustati, Chandi Di Vaar, Vachitra Natak, and Khalsa Di Mahima etc. are enlisted.

Guruship and Jyoti-Jot samana

Wazir Khan had sent two pathaans who disguised themselves as Sikhs and started working as sewadars in Shri Guru Gobind Singh Ji's camp. Once they got an opportunity and stabbed Guru Ji with a knife on the left side of his waist. The wound was deep but Guru Ji got it stitched and it started to heal slowly. Someone presented Guru Ji with a bow and while tightening the bow's thread, Guru Ji's wound got ruptured again. Guru Gobind Singh Ji had sensed that now he has got only few days to live and thought that The Sikh Community does not need another human being as their next Guru. He thought that Sikhs have gained a lot physically from the Ten Guru Sahiban and now its time to learn principles and spirituality through The Holy Shri Guru Granth Sahib. He decided to pass on the Guruship to Damdami Bir and named it as Shri Guru Granth Sahib. As per traditions, Guru Ji kept five paisas in front of the Bir and bowed his head in reverence. In the year 1708, Shri Guru Gobind Singh Ji completed his life's journey while teaching the humanity about the path of truth.

Instructions

Guru Sahib Ji gave 52 instructions to the followers like:

1. Sermoned people to engage in chanting and reading Gurbani.
2. Acceeding Guruship to Shri Guru Granth Sahib Ji.
3. To propagate **'Sarbat Da Bhala'** he advocated to donate tenth portion of one's income to the needy.
4. Disown the caste-creed discrimination and get attached to 'The Timeless Almighty'.
5. To possess Five symbols of Khalsa; Kanga, Karah, Kachha, Kesh and Kirpan.
6. To pray before initiating any important task.
7. To selflessly serve the needy.
8. To keep one's mind pure and keep doing good deeds.
9. Not to engage in disrespect, backbiting and not to harbour a feeling of jealousy against anyone.
10. Never to engage oneself in theft, fraud or deceit.

Questions & Answers

Q.1 In which year was Guru Gobind Singh Ji born?

(A) 1667 (B) 1666

(C) 1668 (D) 1670

Q.2 Which wise man taught Sanskrit to Guru Gobind Singh Ji?

(A) Pandit Trilochan (B) Pandit Soordas

(C) Pandit Kripa Ram (D) Pandit Hardiyal

Q.3 Who taught Guru Gobind Singh Ji about Quran Shareef?

(A) Qazi Noor Mohammad (B) Qazi Pir Mohammad

(C) Qazi Ruknuddin (D) Qazi Kamaluddin

Q.4 Who was the first wife of Guru Gobind Singh Ji?

(A) Mata Sundari Ji (B) Mata Sahib Kaur Ji

(C) Mata Jeeto Ji (D) Mata Ganga Ji

Q.5 How many forts did Guru Gobind Singh Ji construct in Anandpur?

(A) Four (B) Three

(C) Five (D) Seven

Q.6 Where was Guru Gobind Singh Ji born?

(A) Hazoor Sahib (B) Patna Sahib

(C) Anandpur Sahib (D) Yamuna Nagar

Q.7 Which of the following is a composition of Guru Gobind Singh Ji?

(A) Panth Parkash (B) Shri Dasham Granth

(C) Japuji Sahib (D) Anand Sahib

Q.8 Which was the first battle fought by Guru Gobind Singh Ji?

(A) Bhangani (B) Nadaun

(C) Chamkaur (D) Chappar Chiri

Q.9 In which year did Guru Gobind Singh Ji establish Khalsa Panth?

(A) 1667 (B) 1606

(C) 1699 (D) 1666

Q.10 Which was the most important task of Guru Gobind Singh Ji in Anandpur?

(A) Foundation of Khalsa (B) Erection of Forts

(C) Preparing for battles (D) Promotion of religion

Q.11 On whose orders were Guru Gobind Singh Ji's younger sons executed?

(A) Gangu Brahmin (B) Succha Nand

(C) Wazir Khan (D) Moti Ram

Q.12 How many Sikhs were there with Guru Gobind Singh Ji in the battle of Chamkaur?

(A) 45 (B) 41

(C) 40 (D) 44

Q.13 How many Pyare's out of Panj Pyares were martyred in the battle of Chamkaur?

(A) Four (B) Three

(C) Two (D) One

Q.14 'Zafarnama' is the composition of which Guru?

(A) Guru Gobind Singh Ji (B) Guru Amardas Ji

(C) Guru Nanak Dev Ji (D) Guru Ramsdas Ji

Q.15 What was the name of Guru Gobind Singh Ji's Mother?

(A) Mata Bhani Ji (B) Mata Sulakhni Ji

(C) Mata Gujri Ji (D) Mata Daiya Ji

Q.16 Who was the Second Wife of Guru Gobind Singh Ji?

(A) Mata Sundari Ji (B) Mata Sahib Ji

(C) Mata Ganga Ji (D) Mata Jeeto Ji

Q.17 Who wrote Damdami Bir for Guru Gobind Singh Ji?

(A) Bhai Mani Singh (B) Bhai Daya Singh

(C) Bhai Mahan Singh (D) Bhai Dharam Singh

Q.18 Which Guru Sahib was also known as ‘Uchh Ka Peer’?

(A) Shri Guru Nanak Dev Ji (B) Shri Guru Teg Bahadar Ji

(C) Shri Guru Gobind Singh Ji (C) Shri Guru Arjan Dev Ji

Q.19 Who did Guru Gobind Singh Ji send the ‘Zafarnama’ to?

(A) Babur (B) Akbar

(C) Wazir Khan (D) Aurangzeb

Q.20 In which year did Guru Gobind Singh Ji breathe his last?

(A) 1700 (B) 1705

(C) 1708 (D) 1720

Answers

1. (B) **2.** (C) **3.** (B) **4.** (C) **5.** (A) **6.** (B) **7.** (B) **8.** (A) **9.** (C) **10.** (A)

11. (C) **12.** (C) **13.** (B) **14.** (A) **15.** (C) **16.** (A) **17.** (A) **18.** (C) **19.** (D) **20.** (C)

Shri Guru Granth Sahib Ji



The Holy Scriptures act as the main source or form the basis of any religion. Shri Guru Granth Sahib Ji is the Holy Manuscript of Sikhism. Shri Guru Granth Sahib contains the Bani of 6 Guru Sahiban and 30 other great and knowledgeable men. Guru Arjan Dev Ji completed the compilation of this Holy Scripture in the year 1604. Bhai Gurdas Ji got the honor of writing this manuscript and Baba Buddha Ji was the first Granthi to ceremoniously read the same. There are a total of 36 composers in this Granth which includes 6 Guru Sahiban, 15 Bhagats, 11 Bhatt (Pandits) and 4 GurSikhs. Guru Gobind Singh Ji prepared a new Bir after including the verses and surmons of Guru Teg Bahadar Ji to the original compilation of Guru Arjan Dev Ji. In Talwandi Sabo, Guru Gobind Singh Ji chanted the entire Bani while Bhai Mani Singh Ji converted it into a new written manuscript. As per Sikh traditions, Guru Gobind Singh Ji announced and honoured ‘The Granth Sahib’ as the new Guru before breathing

his last in the year 1708. This humongous scripture comprising of 1430 pages annonates ‘The sounds & words from within the soul’ using 31 Raagas.

Commonly, this Granth has been divided in three parts. The first part from pages 1 to 13 comprises of Banis like Japu, Sodru, Rehras and Sohila which are meant to be read as a daily routine. As per Sikh traditions, these Banis are chanted according to different phases of the day. Japu Ji Sahib is for the morning, Rehras Sahib is done in the evening and Kirtan Sohila is meant to be read during the night before going to bed.

The second part of Shri Guru Granth Sahib Ji is from pages 14 to 1352 and consists of compilations arranged as per different Raagas. Guru Arjan Dev Ji had divided these compilations into 30 Raagas. Later on, the number of Raagas increased to 31 when Shri Guru Gobind Singh Ji added Shri Guru Teg Bahadar Ji’s Bani which was composed under the Jaijaivanti Raag. Pages 1353 to 1430 comprise of the Granth’s third and final part that is a short epilogue containing miscellaneous works and compilations like Sahaskriti, Gaatha, Funhe, Shlokas by Fareed and Kabir, Savaiye, Vaar and Vadeek, Chaubole, Shloka Mahala Nauvan, Mundavani and Raagmala Bani at the end.

On carefully observing the smallest words in Gurbani compositions, it is found that Gurbani’s heading starts with ‘The Mool Mantra’- which is enlisted in Guru Granth Sahib in various forms. Some examples are ‘Satguru Prasad or Satnam Guru Prasad’, ‘Satnam Karta Purakh Gurprasad’ or the entire ‘Mool Mantra’. After that the Raagas are enlisted which are compiled as per Mahala (used to identify the author/composer of the particular Bani)- for example Mahala 1 is for Guru Nanak Dev Ji, Mahala 2 for Guru Angad Dev Ji and Mahala 9 denotes the compositions of Guru Teg Bahadar Ji. Each Guru’s Bani is compiled in their relative Raagas and after that Banis of Bhakts are enlisted which are titled using the composer’s name like – ‘Bani Bhakt Kabir Ji’ etc. Moving ahead, we can

find the Shabads enlisted sequentially in the form of poems or songs. These Shabads are categorised as Pad, Dopad, Tripad, Chaupad, Panchpad etc. depending upon the number of verses. Next compositions are 'The Ashtpadiya'- Shabads having 8 verses. After that 'The Vaars' or long compositions are enlisted in a sequence. Along with these Vaars, the Shlokas and Pauris are also included in a poetic form. These poetic ballads are carefully arranged as per the chronology of all Guru Sahibs and the Bhakts. The poetic forms of Shabads are recorded in Granth Sahib using numbers.

The 36 composers in Shri Guru Granth Sahib

6 Guru Sahiban

1. Guru Nanak Sahib, 2. Guru Angad Sahib, 3. Guru Amardas Sahib,
4. Guru Ramdas Sahib, 5. Guru Arjan Sahib, 6. Guru Teg Bahadar Sahib

Names of 15 Bhakts

1. Kabir Ji,	2. Fareed Ji,	3. Namdev Ji,	4.Ravidas Ji,
5. Sadhna Ji,	6. Trilochan Ji,	7. Bhikhan Ji,	8. Parmanand Ji,
9. Jaidev Ji,	10. Dhanna Ji,	11. Pipa Ji,	12. Beni Ji,
13. Surdas Ji,	14. Sain Ji,	15. Ramanand Ji	

Names of Bhatts

1. Kal Ji, 2. Jalap Ji, 3. Kirat Ji, 4. Bhika Ji, 5. Sal Ji, 6. Bhal Ji,
7. Nal Ji, 8. Gayand Ji, 9. Mathura Ji, 10. Bal Ji, 11. Haribans Ji

Names of 4 GurSikhs

1. Baba Sundar Ji 2. Baba Satta Ji

3. Baba Balwand Ji 4. Bhai Mardana Ji

31 Raagas in Shri Guru Granth Sahib Ji

1. SriRagu 2. Majh 3. Gauri 4. Aasa 5. Gujari 6. Devgandhari

7. Bihagra 8. Vadhans 9. Sorath 10. Dhanasri 11. Jaitsri 12. Todi

13. Bairarri 14. Tilang 15. Suhee 16. Bilaval 17. Gound
18. Ramkali 19. Nat 20. Mali Gaura 21. Maru 22. Tukhari
23. Kedara 24. Bhairo 25. Basant 26. Sarang 27. Kanra 28. Malar
29. Kaliyan 30. Prabhati 31. Jaijavanti

22 Vaars enlisted in Shri Guru Granth Sahib Ji

There are 22 Vaars recorded in Shri Guru Granth Sahib Ji. These Vaars are titled by the names of Guru Sahibs' Raagas, which implies that a particular Vaar has to be recited in a particular Raag.

1. Vaar Majh Ki Mahala 1
2. Aasa Ki Vaar Mahala 1
3. Malar Ki Vaar Mahala1
4. Gujari Ki Vaar Mahala 3
5. Sohee Ki Vaar Mahala 3
6. Ramkali Ki Vaar Mahala 3
7. Maru Ki Vaar Mahala 3
8. Sriragu Ki Vaar Mahala 4
9. Gauri Ki Vaar Mahala 4
10. Bihagre Ki Vaar Mahala 4
11. Vadhans Ki Vaar Mahala 4
12. Sorath Ki Vaar Mahala 4
13. Bilaval Ki Vaar Mahala 4
14. Sarang Ki Vaar Mahala 4
15. Kanra Ki Vaar Mahala 4

16. Gauri Ki Vaar Mahala 5
17. Gujari Ki Vaar Mahala 5
18. Jaitsri Ki Vaar Mahala 5
19. Ramkali Ki Vaar Mahala 5
20. Maru Ki Vaar Mahala 5
21. Basant Ki Vaar Mahala 5
22. Ramkali Ki Vaar Bhai Satta and Bhai Balvand

9 Dhwaniyan (Sounds or Tones)

As per the guidelines in Shri Guru Granth Sahib, the Vaars are to be recited in the following 9 Dhwaniyan.

1. Vaar Majh Ki and Shloka Mahalla 1 – Malak Mureed and Chandrahara
2. Gauri Ki Vaar Mahalla 5 – Upper notes of Rai Kamaldi Mojdi Ki Vaar
3. Aasa Mahalla 1 - Vaar Shloka, Naali Shloka
4. Gujari Ki Vaar Mahalla 3 – Sikandar Ibrahim's Dhwani
5. Vadhans Vaar Mahalla 4 – Lala Behlima's Dhwani
6. Ramkali Ki Vaar Mahalla 3 – Jodhe Veere Purbani
7. Sarang Ki Vaar Mahalla 4 – Rai Mehme
8. Vaar Malar Mahalla 1 – Rane Kailaas and Malda
9. Kanre Ki Vaar Mahalla 4 – Moose Ki Vaar

Questions & Answers

Q.1 Whose Bani is not constituted in Shri Guru Granth Sahib?

(A) Guru Sahibs (B) Kabir Ji

(C) Peelu (D) Sheikh Fareed Ji

Q.2 Who arranged all the Banis together in Shri Guru Granth Sahib Ji?

(A) Shri Guru Nanak Dev Ji (B) Shri Guru Arjan Dev Ji

(C) Bhai Gurdas Ji (D) Shri Guru Gobind Singh Ji

Q.3 What was the basis of compiling Gurbani?

(A) People's trust (B) Class/Caste Division

(C) Thoughts of Guru Sahibs (D) Different religions

Q.4 Shri Guru Granth Sahib Ji comprises the Bani of how many Guru Sahibs?

(A) 5 (B) 10

(C) 6 (D) 4

Q.5 Which Guru Sahib's Bani is enlisted in Jaijavanti Raag?

(A) Guru Teg Bahadar Ji (B) Guru Angad Dev Ji

(C) Guru Nanak Dev Ji (D) Guru Arjan Dev Ji

Q.6 Who was the first writer of Shri Guru Granth Sahib Ji?

(A) Guru Arjan Dev Ji (B) Guru Nanak Dev Ji

(C) Bhai Gurdas Ji (D) None of the above

Q.7 Which Guru Sahib edited and compiled Shri Guru Granth Sahib Ji?

(A) First Guru (B) Second Guru

(C) Fifth Guru (D) Ninth Guru

Q.8 How many composers are there in Shri Guru Granth Sahib?

(A) 6 (B) 12

(C) 15 (D) 36

Q.9 Banis of how many Bhakts is enlisted in Shri Guru Granth Sahib?

(A) 11 (B) 12

(C) 6 (D) 10

Q.10 What are the pages 1 to 13 of Shri Guru Granth Sahib collectively known as?

(A) Nitnem Ki Bani (B) Raag Mukt Bani

(C) Raag Yukt Bani (D) None of the above

Q.11 Which Bani is supposed to be read during the morning time?

(A) Japji Sahib (B) Rehras Sahib

(C) Kirtan Sohila (D) Mool Mantra

Q.12 In how many Raagas is the Bani of Shri Guru Granth Sahib composed?

(A) 30 (B) 31

(C) 20 (D) 25

Q.13 In which Raag is Shri Guru Teg Bahadar Ji’s Bani composed?

(A) Siri (B) Jaijavanti

(C) Aasa (D) Majh

Q.14 What is the name of Bani composed by Shri Guru Teg Bahadar Ji?

(A) Vaar

(B) Kavita

(C) Shabad & Shlokas

(D) Saveye

Q.15 Bani of how many Bhatts is constituted in Shri Guru Granth Sahib?

(A) 11

(B) 22

(C) 15

(D) 10

Q.16 What does the word ‘Mahalla’ indicate?

(A) Numbers

(B) Relates to a particular Guru

(C) Bhakts

(D) None of them

Q.17 Under which numerical order is Guru Teg Bahadar Ji’s Bani categorised?

(A) Mahalla 1

(B) Mahalla 9

(B) Mahalla 5

(D) Mahalla 2

Q.18 Bani of how many GurSikhs is enlisted in Shri Guru Granth Sahib?

(A) 11

(B) 10

(C) 6

(D) 4

Q.19 What forms the title lines of Shabad Bani?

(A) Pads

(B) Mool Mantra

(C) Poetic forms

(D) Rahau

Q.20 How many Vaars are enlisted in Shri Guru Granth Sahib?

(A) 21 (B) 22

(C) 31 (D) 9

Answers

1. (C) **2.** (B) **3.** (C) **4.** (C) **5.** (A) **6.** (C) **7.** (C) **8.** (D) **9.** (B) **10.** (A)

11. (A) **12.** (B) **13.** (B) **14.** (C) **15.** (A) **16.** (B) **17.** (B) **18.** (D) **19.** (B) **20.** (B)

CHAPTER –TWO

Panj Pyare, Chaar Sahibzade and Chaali Mukte

(Five Beloved ones of The Guru, Four Young Scions and The Forty Liberated Ones)

Panj Pyare



Guru Gobind Singh Ji contributed manifold towards the promotion of Sikhism after being honoured with the responsibility of The Guru's Throne. On the Eve of Vaisakhi in the year 1699, Guru Ji founded the 'Khalsa'. Guru Ji had demanded five heads from Sikhs during this worldly affair. The Sikhs who fulfilled the criteria for this famous event were honoured with the title of *'Panj Pyare'* meaning '*Five beloved ones of the Guru'*. Guru Patshah Ji himself served 'Amrut' to all five Sikhs and later consumed the same from their hands there by inititating the trend of *'Aape Guru Aape Chela'*- *'He is the Guru as well as the disciple'*.

Mentioned below are the names of 'Panj Pyare':

1. **Bhai Daya Singh Ji**
2. **Bhai Dharam Singh Ji**
3. **Bhai Himmat Singh Ji**
4. **Bhai Mohkam Singh Ji**
5. **Bhai Sahib Singh Ji**

Bhai Daya Singh Ji

Bhai Daya Singh Ji was the first out of five Sikhs who offered his head to Guru Gobind Singh Ji on the eve of Vaisakhi in 1699. He was born at Lahore in the year 1661. Mata Diyali was Daya Singh's mother. His father, Sudha Ji was a Sobti Khatri and a devout Sikh of Guru Sahib. Daya Ji's birth name was Daya Ram Ji but was re-christened as Bhai Daya Singh after consuming the 'Amrut'. He was by Guru Ji's side during all wars and battles. Bhai Daya Singh Ji was the one who delivered Guru Ji's 'Zafarnama' to Aurangzeb. Soon after Guru Gobind Singh Ji's demise in Nanded, Bhai Daya Singh also breathed his last.

Bhai Dharam Singh Ji

One of the Panj Pyare, Bhai Dharam Singh Ji was born in 1666 to a Jaat family from Hastinapur, Delhi. His father's name was Bhai Sant Ram and mother's name was Mai Sabho (akin Jassi). Bhai Dharam Singh Ji's birth name was Dharamdas. On the eve of Vaisakhi in 1699, he offered his head to the Dasham Patshah, drank the holy water and joined the group of Panj Pyare as Bhai Dharam Singh Ji. He also completed his earthly journey soon after Guru Gobind Singh Ji left for his heavenly abode.

Bhai Himmat Singh Ji

Bhai Himmat Singh Ji was born in the year 1663 at Jagannath Puri, Odisha. His father's name was Gulzari, who belonged to the Jhiur caste. His mother's name was Dhanno. His birth name was Himmat Rai and became Bhai Himmat Singh post the 'Amrut' ceremony. He attained martyrdom during the Battle of Chamkaur in the year 1704.

Bhai Mohkam Singh Ji

Bhai Mohkam Singh Ji was born in 1663 at Dwarka, Gujarat. His father Tirath Chand belonged to the Chhimba (Dyers/calico printers) caste. His mother's name was Deva Bai. Prior to the 'Amrut' ceremony he was known by the name of Mohkam Chand. Bhai Mohkam Singh Ji lost his life in the Battle of Chamkaur in 1704.

Bhai Sahib Singh Ji

Bhai Sahib Singh was born in the year 1662 at Bidar, Karnataka. Chaman and Sonbai were the name of Sahib Singh Ji's parents. He belonged to the Naayi (barber) caste and was known as Sahib Chand before being blessed as one of the Panj Pyare. He was martyred in the Battle of Chamkaur in 1704.

Chaar Sahibzade – Four brave sons of Shri Guru Gobind Singh Ji



Shri Guru Gobind Singh Ji had for courageous sons named:

1. **Sahibzada Ajit Singh Ji**
2. **Sahibzada Jujhar Singh Ji**
3. **Sahibzada Zorawar Singh Ji**
4. **Sahibzada Fateh Singh Ji**

Sahibzada Ajit Singh Ji

Baba Ajit Singh Ji was the eldest son of Guru Gobind Singh Ji. Mata Sundari gave birth to Baba Ajit Singh in the year 1686 at Anandpur Sahib. Since childhood, he possessed a sharp mind and was physically well built. He had a fondness for swords and fencing was his first hobby. Father Guru liked and encouraged Ajit Singh's skills because he was very well aware that a courageous, brave personality will be helpful in facing the struggles of near future.

Sahibzada Ajit Singh was 13 years old when Khalsa was established. He saw the entire event of the foundation of Khalsa and even after that he was a witness to the battles fought on the soil of Anandpur. Ajit Singh Ji took inspiration from Sikhs who were selfless and were ready for any kind of sacrifice. Due to the pure environment he was brought up in, these divine traits also discussed in Guru Nanak Dev Ji's Bani were naturally visible in Baba Ajit Singh's personality.

Guru Gobind Singh Ji made very significant contributions for the growth of Panth on attaining the Guruship. Anandpur Sahib had become a key centre for the entire Sikh community. The followers of Guru's darbar were increasing manifold with every passing day. All these events were a cause of worry for the Kings from mountains. The Kings inititated several attacks but were defeated by the valiant Sikhs. The kings continuously thought that they will be pushed out of their kingdom but also had no courage to face Guru Gobind Singh Ji and his army. Eventually, the Kings chose to seek assistance from the Mughal Empire to force Guru Ji out of Anandpur Sahib. The Kings did not want Guru Ji and his Panth community to grow stronger. They wanted Guru Gobind Singh Ji to leave Anandpur Sahib so they decided to surround the Anandpur fort and block all entry-exit points in order to cut the food and water supply to the fort. When Guru Ji did not leave the fort even after the scarcity of food and water, then the Mughals and the mountain kings forged a scheme. They swore upon cows and the Holy Quraan, promising a safe passage to Guru Ji if he chose to vacate Anandpur fort. Guru Ji discussed the proposal with other Sikhs who were already in favour of leaving the fort due to shortage of food supplies. Guru Gobind Singh Ji accepted the request of his fellow Sikhs and agreed to leave. In the darkness of night, Guru Ji vacated the fort with his family and other Sikh community members. As Guru Ji reached River Sirsa after abandoning

Anandpur, the Mughals and the Kings broke their promise and attacked Guru Ji and his camp.

Guru Ji got separated from his family due to this sudden commotion near Sirsa river. Elder sons Baba Ajit Singh and Baba Jujhar Singh remained with Guru Ji while the younger sons Baba Zorawar Singh and Baba Fateh Singh along with their grandmother Mata Gujri Ji, got separated. Guru Ji marched towards the fort of Chamkaur while still being followed by the Mughal army. Guru Ji was accompanied by forty Sikhs including the elder sons. Wazir Khan and his army had surrounded the fort. On one side there were lakhs of Mughal soldiers while on the other side were only 40 beloved Sikhs of Guru Ji. To fight the Mughals, a group of 5 Sikhs was sent one after another. Many Sikhs were martyred when Baba Ajit Singh put on his battle gear and requested his father to join the battle. Guru Ji hugged his son with a smile on his face, kissed his forhead and handed over some weapons to him. Along with Baba Ajit Singh ji, Guru Ji sent five other brave Sikh soldiers named Ishar Singh, Mohkam Singh, Deva Singh, Kirti Singh and Nand Singh to the battle field. The Sikhs, under the leadership of Baba Ajit Singh, gave a tough fight to the Mughal army. Guru Ji kept a keen eye on the events of the battle field.

Baba Ajit Singh ji was very firm on the principle taught by his father. Guru Ji had said that- “A true warrior is the one who sacrifices his life for the religion but never abandons a battle field.”

... “Sura so pehchaniye jo lade deen ke het!!

Purja purja kat mare kabhu na chaade khet...” !!2!!

(Shri Guru Granth Sahib, Ang,1105)

In December 1704, Baba Ajit Singh attained martyrdom in the battle field while fighting with the Mughals. When Guru Ji heard about the demise of his son, he

prayed to the Almighty and said, “Parmeshwar teri hi daat thi, tum hi le gaye, tumhara sukriya maalik” which means “Hey Almighty, it was your blessing and you only have taken it back. I thank you for this.”

Sahibzada Jujhar Singh Ji

Baba Jujhar Singh Ji was the second son of Guru Gobind Singh Ji. Mata Jeeto Ji gave birth to him in the year 1690 at Anandpur. Just like his elder brother, he witnessed many wars and battles during his childhood. Fearlessness and politeness were key traits of his personality. He learned all the skills of a courageous soldier in the company of his elder brother.

Many interesting events are associated with the childhood of Sahibzada Jujhar Singh. One such important incident is related to a beautiful horse which was as strong as a lion. This horse was gifted to Guru Gobind Singh Ji by a devotee. The horse was very ill tempered and many warriors tried to tame it unsuccessfully. One day while playing, Sahibzada Jujhar Singh sat on the horse’s back making it run as fast as wind. The people who witnessed this event were left astonished and immediately informed Guru Ji about the incident so that the horse can be stopped. It is said that on hearing about the incident, Guru Ji smiled and pointed his finger towards one direction. When everyone turned, they were awestruck on seeing the sahibzada returning towards the fort safe and sound. This incident signified that Sahibzada Jujhar Singh was blessed with traits like bravery and courage.

After seeing the courageous act of his elder brother sacrificing his life in the battle of Chamkaur, Sahibzada Jujhar Singh went to his father and asked for his permission to participate in the battle.

Guru Ji hugged the sahibzada, kissed his forehead and sent him to the battlefield adorning him with weapons. While battling with the Mughals in December

1704, Baba Juhjhar Singh sacrificed his life for the honor and dignity of his motherland.

Sahibzada Zorawar Singh and Sahibzada Fateh Singh

Baba Zorawar Singh and Baba Fateh Singh were the younger sons of Dasham Patshah Gobind Singh Ji. Mata Jeeto gave birth to Baba Zorawar Singh in the year 1696 and Baba Fateh Singh in 1699 at Anandpur Sahib.

On being separated from the rest of the family near River Sirsa, Baba Zorawar Singh, Baba Fateh Singh and their grandmother Mata Gujri went to Village Khedi along with their cook Gangu. On seeing a pouch filled with gold coins with Mata Gujri, Gangu became greedy and stole the pouch while Mata Ji and the sahibzade fell asleep. Mata Gujari had seen Gangu stealing the pouch filled with coins. Next morning when Mata Gujri enquired about the pouch from Gangu, he realised that Mata Ji was aware of his act. He went to the Kotwali of Morinda and informed the Mughals that Mata Gujri and younger Sahibzade were hiding in his house. Mata Ji and both the kids were taken captive and sent to Sirhind. In Sirhind, Wazir Khan thought that making these kids accept Islam as their religions will be an easy task. He planned to force the kids to convert to Islam and make people aware that Guru Gobind Singh is sacrificing the sons of others while his own sons have accepted Islam out of fear. Wazir Khan had no idea that Guru Gobind Singh Ji’s sons may be young in age but they were very mature while following their father’s principles. Wazir Khan was also unaware of the fact that the kids had stayed under the supervision of their Grandmother, who had taught them to always stay firm in their resolve. Guru Gobind Singh Ji’s wife Mata Jeeto too inspired the kids to follow the teachings of their grandmother. Soon Wazir Khan realised that the kids will never break down and embrace Islam as their religion.

In the harsh winter days of mid December and early January, Mata Gujri and both the Sahibzade were held captive in the 'Thanda Burj' (Cold Tower) but were unaffected by this punishment. The next day, both the Sahibzade were presented in the local officer's darbar.

As heard in the historical stories, the moment both Sahibzade entered the darbar premises, they loudly pronounced-

"Waheguru Ji ka Khalsa

Waheguru Ji Ki Fateh"

(We, the Khalsa belong to Waheguru Ji and may Waheguru Ji be victorious)

The Mughal officer told the kids that they will be provided with all amenities and luxuries if they convert and accept Islam as their religion. The Sahibzade replied, *"We are the sons of Guru Gobnd Singh and true Sikhs. We will remain Sikhs until we are breathing."* Wazir Khan threatened them with death penalty if they don't accept Islam. The Sahibzade replied, *"Why should we accept a tyrant's religion? Nothing can be achieved by changing one's religion. Everything except the Almighty is meaningless. All prophets and holy men carry the message of the Almighty. We are engrossed in the Almighty from the day we tasted Amrut."* The entire day passed and the kids were again sent to the cold tower. The kids narrated the entire episode in detail to their Grandmother. She hugged both her grandsons and spoke to them that "we shall never compromise with our Sikh religion even if it costs us our life". She blessed her grandsons and advised them to follow the path and teachings of their Grandfather.

The same episode was repeated the next day. Adversaries of Guru Ji compared the sahibzade with children of snakes and even labelled them as thorns. Suchha Nand was the one who coined these insulting remarks and was later killed by Baba Banda Singh Bahadar. Sher Mohammad Khan, The Nawab of Malerkotla

came forward and raised his voice in support of the Sahibzades. He disapproved of the atrocities meted out to the sahibzades and considered them as a disrespect to the Holy Quraan. Later on, Sher Mohammad Khan was a recipient of Guru Gobind Singh Ji's blessings. His act of rasing voice in support of the sahibzades has forever been embalmed in the hearts of Sikhs. Even today, the Sikh community bows their heads as a mark of respect for that man.

Many such conversations took place between the Sahibzades and Wazir Khan but the brave kids stood firm on their stance. Eventually, Wazir Khan gave the orders to seal both the kids alive in a brick wall. Both the sons of Guru Sahib Ji looked at each other and cheerfully accepted their fate while holding each other's hands. There was not even an ounce of fear regarding death on their faces. According to the historical records, it is said that grave atrocities were meted out to both the Sahibzades before being sealed alive in a brick wall. According to Dr. Ganda Singh, the hands and feet of both the Sahibzades were burnt. They were even tied from a Peepal tree and were shot at using catapults (Gulel). In the end, Baba Zorawar Singh and Baba Fateh Singh were sealed alive in a brick wall at the age of nine years and seven years respectively.

Shocked by the news of her grandsons being martyred, Mata Gujri also breathed her last. The martyrdom of young sahibzades brought a new and unexpected turn in the history of events. Showcasing a firm resolve at such young age was a feat never heard of or seen in the history of this world. This heartbreaking news also reached Guru Gobind Singh Ji in the jungles of Machiwara. An agonizing Guru Ji uprooted a plant and announced that the Mughal Empire will also be uprooted in a similar manner. The sacrifice of the innocent young kids opened up new avenues for the glory of Sikhism and also gave a message that age is of no importance when it comes to martyrdom.

Chaali Mukte – Forty beloved Sikhs of the Guru



The word ‘Chaali Mukte’ refers to the great Gursikhs in the history of Sikhism who asked Guru Gobind Singh Ji to forgive their sins while they all were on the verge of attaining martyrdom. They are considered as ‘Immortals’ in the history of Sikhism. On a daily basis, every Sikh individual pays his/her obeisance in remembrance of these unsurpassed Sikhs. The term ‘Mukte’- ‘free’ is used with these 40 Sikhs because due to the supreme blessings of Guru Sahib Ji, these Sikhs attained liberation from the circle of life and became free souls. As per history, the Battle of Anandpur is considered to be the background of this significant event related to the ‘40 Mukte’. In the year 1704, The Mughals and the Pahadi Kings formed an alliance to curb the voice of rights and truth. They kept the fort of Anandpur surrounded for many months but were unable to break the spirit of Guru Sahib’s Sikhs. Unable to endure hunger and thirst while the forest was still surrounded, 40 Sikhs handed over ‘Bedava’ to Guru Ji and returned home. Although the love for Guru Sahib and the voice of their conscience could not keep them away from Guru Ji for a long time. During the battle of Khidrana (Muktsar) between the Mughals and Guru Ji in the year 1705,

these 40 Sikhs under the leadership of Chabal resident Bibi Bhago, fought valiantly against the Mughals setting an unmatched example of bravery and their love for Guru Sahib Ji. These brave men forced the Mughal army to retreat. Guru Ji went into the battle field and saw the seriously injured leader of the 40 Sikhs, Mahan Singh. Guru Ji carefully placed Mahan Singh's head in his lap and started tending to his wounds. On Bhai Mahan Singh's request, Guru Ji tore off the 'Bedava' which the 40 Sikhs had submitted while abandoning the Anandpur fort. In this way Guru Ji liberated the 40 Sikhs and honoured them with the title of 'Mukte'. From that day on, Khidrana was known as Shri Muktsar Sahib. Gurudwara Tuti Gandi Sahib was made there in honor of those 40 Sikhs.

Questions & Answers

Q.1 Out of the Panj Pyare, who was the first one to offer his head?

(A) Bhai Sahib Singh (B) Bhai Himmat Singh

(C) Bhai Daya Singh (D) Bhai Dharam Singh

Q.2 In which year was Bhai Daya Singh Ji born?

(A) 1665 (B) 1661

(C) 1670 (D) 1660

Q.3 To which place did Bhai Daya Singh Ji belong to?

(A) Odissa (B) Delhi

(C) Karnataka (D) Lahore

Q.4 Where did Bhai Dharam Singh Ji live?

(A) Punjab (B) Gujarat

(C) Karnataka (D) Amritsar

Q.5 What was the native place of Bhai Himmat Singh Ji?

(A) Odissa (B) Gujarat

(C) Punjab (D) Lahore

Q.6 To which place did Bhai Mohkam Singh Ji belong to?

(A) Odissa (B) Punjab

(C) Lahore (D) Gujarat

Q.7 Where did Bhai Sahib Singh Ji live?

(A) Odissa (B) Delhi

(C) Karnataka (D) Lahore

Q.8 What was the name of Bhai Daya Singh Ji's mother?

(A) Mata Diyali Ji (B) Mata Deyi Ji

(C) Mata Dhanno Ji (D) Mata Ankampa Ji

Q.9 In which year was Bhai Himmat Singh Ji born?

(A) 1665 (B) 1661

(C) 1663 (D) 1660

Q.10 Who was the father of Bhai Himmat Singh Ji?

(A) Guru Narayan Ji (B) Jagjivan Rai Ji

(C) Gulzari Ji (D) Bhai Suchha Ji

Q.11 What was the name of Bhai Himmat Singh Ji's mother?

(A) Mata Sambhali Ji (B) Mata Deyi Ji

(C) Mata Dhanno Ji (D) Mata Ankampa Ji

Q.12 In which battle was Bhai Mohkam Singh Ji martyred?

(A) Battle of Chamkaur (B) Battle of Sabhrau

(C) Battle of Anandpur (D) Battle of Khidrana

Q.13 What was the name of Bhai Mohkam Singh Ji's mother?

(A) Mata Sambhali Ji (B) Mata Deva Bai Ji

(C) Mata Dhanno Ji (D) Mata Ankampa Ji

Q.14 In which year was Bhai Sahib Singh Ji born?

(A) 1672 (B) 1662

(C) 1673 (D) 1675

Q.15 What was the name of Bhai Sahib Singh Ji's father?

(A) Maal Deyu Ji (B) Jagjivan Ji

(C) Guru Narain Ji (D) Chaman Ji

Q.16 What was the name of Bhai Sahib Singh Ji's mother?

(A) Mata Sambhali Ji (B) Ankampa Ji

(C) Mata Deyi Ji (D) Mata Sonbai

Q.17 What was the name of Sahibzada Ajit Singh's mother?

(A) Mata Jeeto Ji (B) Mata Gujri Ji

(C) Mata Sundari Ji (D) Mata Sulakhni Ji

Q.18 In which year was Sahibzada Ajit Singh Ji born?

(A) 1682 (B) 1685

(C) 1687 (D) 1686

Q.19 Where was Sahibzada Ajit Singh Ji born?

(A) Amritsar Sahib (B) Kartarpur Sahib

(C) Anandpur Sahib (D) Kiratpur Sahib

Q.20 According to the year of birth, Baba Jujhar Singh Ji was which son of Guru Gobind Singh Ji?

(A) Third (B) First

(C) Fourth (D) Second

Q.21 When was Baba Jujhar Singh Ji born?

(A) 1691 (B) 1690

(C) 1695 (D) 1692

Q.22 What was the name of Baba Jujhar Singh Ji's mother?

(A) Mata Sahib Kaur Ji (B) Mata Sundari Ji

(C) Mata Jeeto Ji (D) Mata Mansa Devi Ji

Q.23 What was the name of Sahibzade Zorawar Singh & Fateh Singh Ji's grandmother?

(A) Mata Jeeto Ji (B) Mata Sahib Ji

(C) Mata Sundari Ji (D) Mata Gujri Ji

Q.24 On which day were the younger sahibzade martyred?

(A) 25th December, 1704 (B) 20th December, 1704

(C) 26th December, 1704 (D) 23rd December, 1704

Q.25 Who was the youngest of the four sons of Guru Gobind Singh Ji?

(A) Baba Zorawar Singh Ji (B) Baba Fateh Singh Ji

(C) Baba Ajit Singh Ji (D) Baba Jujhar Singh Ji

Q.26 Who handed over Guru Ji's younger sahibzades to Wazir Khan?

(A) Chandu Shah (B) Suchha Nand

(C) Cook Gangu (D) Todar Mal

Q.27 What was Baba Fateh Singh Ji's age when he was martyred?

(A) 18 Years (B) 16 Years

(C) 8 Years (D) 6 Years

Q.28 What was the name of the commander of Sirhind?

(A) Chandu Shah (B) Sher Mohammad

(C) Gangu (D) Wazir Khan

Q.29 By what name were the 40 GurSikhs known as in the history of Sikhishm?

(A) Mukte (B) Shastradhari

(C) Talwardhari (D) Yodha

Q.30 In which year the Mughal army surrounded Anandpur Sahib?

(A) 1706 (B) 1709

(C) 1704 (D) 1710

Q.31 Which place was the battle site between Guru Gobind Singh Ji and The Mughals?

(A) Bhangani (B) Mound of Khidrana

(C) Muktsar (D) Bansoli

Q.32 Which Gurudwara was setup in remembrance of the 40 Mukte?

(A) Patalpuri (B) Tuti Gandi

(C) Rakab Ganj (D) Thada Sahib

Q.33 Which place did Bibi Bhago belong to?

(A) Muktsar (B) Anandpur

(C) Chamkaur Sahib (D) Chabal

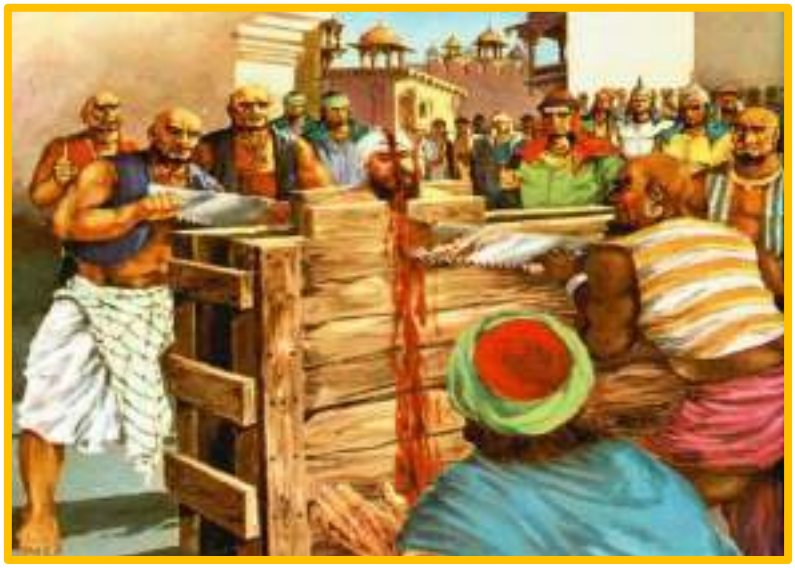
Answers

1. (C) **2.** (B) **3.** (D) **4.** (B) **5.** (A) **6.** (D) **7.** (C) **8.** (A) **9.** (C) **10.** (C) **11.** (C) **12.** (A) **13.** (B) **14.** (B) **15.** (D) **16.** (D) **17.** (C) **18.** (D) **19.** (C) **20.** (D) **21.** (B) **22.** (C) **23.** (D) **24.** (C) **25.** (B) **26.** (C) **27.** (D) **28.** (D) **29.** (A) **30.** (C) **31.** (B) **32.** (B) **33.** (D)

CHAPTER –THREE

Famous Sikh Martyrs

Bhai Mati Das Ji



The first Sikh to be martyred at Chandni Chowk alongwith Guru Teg Bahadar Ji was Bhai Mati Das Ji. He was a resident of Village Karyala in district Jhelum (presently Pakistan). Mati Das Ji was the great grandson of Bhai Paraga Ji, one of the prime Sikh entities during the time of Guru Hargobind Sahib Ji. This fact signifies that Bhai Mati Das Ji's family had been associated with the Guru's Darbar for quite a long time. Bhai Paraga's sons Lakhmi Das and Bhai Lakhidas's son Bhai Hira Nand were completely devoted to the Guru Darbar. Bhai Hira Nand had engaged both his sons Bhai Mati Das and Bhai Sati Das for the service of Guru Darbar since their childhood. The Sixth Guru Sahib used to love both of them as his own sons.

Bhai Mati Das was appointed as a Dewan (Minister) in Guru Darbar during the Guruship of Guru Teg Bahadar Ji. Bhai Mati Das, Bhai Sati Das, Bhai Gawaal and Bhai Dayala Ji accompanied Guru Teg Bahadar Ji on his journey towards the eastern regions. This proves that these Sikhs were always by the side of Guru Ji. Bhai Mati Das Ji was one of the Gursikhs held captive along with Guru Sahib Ji after the episode of Kashmiri Pandits.

During his imprisonment along with Guru Teg Bahadar Ji in Delhi, Bhai Mati Das Ji gracefully endured all agonies thereby giving proof of him being a distinctive Sikh of the Guru. It is mentioned in Sikh history that when the Ruler of Delhi and the Qazi misbehaved with Guru Teg Bahadar Ji, Bhai Mati Das Ji requested for Guru Ji's permission to rain an attack on Delhi and Lahore. Guru Ji pacified him and said that we must face the oppresors with a smile on our face as this will instill courage in the entire community. Bhai Mati Das accepted his Guru's instructions and prepared himself for martyrdom. He started chanting the prayer of Japji Sahib as the Mughals started to use a saw on his head. History is witness to the fact that Bhai Mati Das Ji did not stop chanting Gurbani even while he was being cut into half by the Mughals. In November 1675, he was martyred by being cut into half in front of Guru Sahib Ji.

Bhai Dayala Ji



Bhai Dayala Ji is remembered in Sikh History as the second Gursikh who was martyred along with Guru Teg Bahadar Ji at Delhi's Chandni Chowk.

According to ‘Bhatt Vahi’ (records of Bhatt Sikhs) Bhai Dayala Ji’s father was known as Madhi Das. Their family lineage is as follows-

Bhai Moola Ji – Bhai Ballu Ji – Bhai Madhi Das Ji – Bhai Dayala Ji.

There is no sufficient information available in history regarding the early days and background of Bhai Dayala Ji. As per a few learned individuals, Bhai Dayala Ji was a resident of Village Karyala in Jhelum and was a relative of Bhai Mati Das Ji. Another piece of common information states that Bhai Dayala Ji belonged to the Malwa region and Bhai Mani Singh was his family member.

Bhai Dayala Ji’s family is said to be associated with Guru Arjan Dev Ji from the times when Bhai Moola Ji completely devoted himself in the service of Guru’s Darbar after meeting Guru Sahib Ji. Bhai Moola Ji was quite aged during the Guruship of Guru Hargobind Singh Ji hence engaged his son Ballu for the service. Bhai Ballu Ji was also famous as a courageous warrior and attained martyrdom during Guru Sahib’s battle with the Mughals. After his demise, his son Bhai Madhi Das became associated with the Guru’s darbar. As a family legacy, Bhai Dayala Ji also devoted himself in the service of ‘Almighty’. Guru Teg Bahadar Ji considered and loved Bhai Dayala as his brother. Guru Ji appointed Bhai Dayala Ji as the chief of Patna assembly during his tour of the east. He contributed a lot for preaching Sikhism in that area. Bhai Dayala Ji was with Guru Teg Bahadar Ji when the latter was brought to Delhi on orders of Aurangzeb.

The Mughals gave orders to torture him by boiling him in a large pot. A large vessel was filled with water and placed on fire. The news spread like wild-fire and crowds of people gathered to witness this event. It was very difficult to imagine that how would a human being survive in boiling water even for few minutes. But those who were witness to Bhai Dayala being tortured, started believing that only a Sikh and no other human in the world can bear such harsh

atrocity. As the water started boiling in the vessel, Bhai Dayala Ji was made to stand near it. He looked at the vessel and then stepped into the boiing water while looking at Guru Sahib Ji. Bhai Dayala Ji was submerged in boiling water till his neck as he sat in a meditating posture and started praying to the ‘Almighty’. People were left astounded as they could clearly see the water boiling but Bhai Dayala Ji was now in deep meditation. His face glowed as usual while he was praying continuously. After some time, his body started to melt and body parts got dismembered slowly. Bhai Dayala Ji had breathed his last.

Even the Mughals were astonished on seeing such a firm resolve shown by Bhai Dayala Ji. He didn’t even show a single sign of pain while being submerged in boiling water and deeply engrossed in the thoughts of his Guru Sahib. This show of devotion and dedication by Bhai Dayala proved to be a milestone for the Sikh community. This incident gave them the courage to easily bear all the physical pains, sorrows and obstacles with ease. Such values and ethics have been helping the Sikh community to sail through the obstacles easily even in the present times.

Bhai Sati Das Ji



In the Sikh History, there were many such brave and devoted Sikh individuals who didn't care about their lives even a bit. According to the historical records, these Gursikhs are known as Sikh Shaheed (Martyrs). Amongst all the Sikh Martyrs, Bhai Mati Das, Bhai Dayala and Bhai Sati Das carry a special place in the Sikh history. All these three Sikhs were martyred alongwith Guru Teg Bahadar Ji. All these Sikhs set an unparalled example in terms of their dedication, their service and their will to sacrifice themselves for their Guru Sahib. All the three remained devoted to their Guru and Sikhism till their last breath. The lines by their Guru, "Jivat Sahib Seviyo Aapna" which means "even as I depart, I keep the lord in my heart", are aptly suitable for these three martyrs who dedicated their entire life to the service of their Guru Sahib. At the end they became martyrs for the sake of their Guru and Sikhism.

Bhai Mati Das and Bhai Sati Das were real brothers and nephews of Dewan Dargah Mal. Bhai Dargah Mal Ji was a minister and a dedicated devotee of eighth Guru, Guru Harkrishan Ji. He accompanied Guru Harkrishan Ji to Delhi. Guru Sahib Ji through Dargah Mal Ji passed on the message to move towards

‘Baba Bakala’. It was Bhai Dargah Mal Ji who brought all the devotees to ‘Bakala’.

Bhai Sati Das Ji was a key member of the Guru’s Darbar, was proficient in multiple languages and was an eminent scholar. He was an expert in Persian language and immediately used to translate Guru Ji’s every word in Persian. Bhai Sati Das Ji was the one who used to read the Persian version of Gurbani to any Muslim Faqir who visited Guru Sahib Ji. The Muslim Faqirs were quite impressed by Sati Das Ji’s persona.

Elder brother Mati Das Ji was a Dewan and Sati Das Ji was entrusted with responsibilities of writing in the Guru’s Darbar. Bhai Kesar Singh Ji mentions in Bansavalinama that words spoken by Guru Sahib Ji were transalated into Persian by Bhai Sati Das Ji but those writings were forcibly taken into their custody by the Mughals.

To break Guru Teg Bahadar Ji’s spirit, Mughals chose the barbaric method of torturing and then murdering Guru Ji’s Sikh confidants in front of his eyes. When Bhai Sati Das Ji turned down the lucrative offers given by the Mughals, he was wrapped in cotton and then set on fire while he was still alive. Before being martyred he said that “I neither care about my body nor am I concerned about my death. I gladly accept my fate which I have met for chosing the path of truth.” Bhai Sati Das Ji’s martyrdom was an example as well as a lesson for the forthcoming generations of Sikh community.

Baba Banda Singh Bahadur Ji



Baba Banda Singh Bahadur Ji's martyrdom was supreme and an unmatched one. It is a well known fact that Baba Banda Singh Bahadur achieved a lot in service of Guru Sahib Ji and then sacrificed his life while still serving Guru Sahib Ji. He never bowed down against oppression. Baba Banda Singh Bahadur Ji's martyrdom is considered as remarkable amongst the list of other Sikh martyrs. Before writing about Baba Banda Singh Bahadur Ji, we must first comprehend the situations and conditions in which he was martyred.

Baba Banda Singh Bahadur Ji was born on 27th October, 1670 to Ramdev Rajpoot in Rajauri of Poonch district. His birth name was Lachman Dev. Banda Bahadur Ji was of an indifferent and ascetic nature since his childhood. In the year 1708 he took the blessings of 'Amrut' from Sahib-E-Kamaal Guru Gobind Singh Ji and became to be known as Baba Banda Singh Bahadur. This fearless warrior fulfilled the words "Mughal Empire will be uprooted" uttered by Guru Sahib Ji.

His indifferent attitude was now meaningless. He started harbouring feelings to oppose the cruelty and oppression after hearing stories and seeing the tyranny of the Mughal Empire. On orders of Guru Gobind Singh Ji, Sikh warriors Bhai

Baaj Singh, Binod Singh, Kahan Singh, Daya Singh and Rann Singh carried the arrows blessed by Guru Ji and marched towards Punjab where thousands of other Sikh warriors were waiting for them. Blessed by the sermons of Nanak, these fearless souls attained martyrdom while punishing the evil tyrants of Mughal Dynasty. Below is the summary of encounters with Mughal oppressors:

Before the sunrise of 26th November in the year 1709, the city of Samana (which was under the control of the Mughals) was surrounded by Sikhs and by evening the entre city was left in ruins. Jallad Jalaluddin, the one who executed Guru Teg Bahadar Ji and Shashal Beg-Baagal Beg, the murderers of younger Sahibzade, were executed at the city centre.

The second person to be dealt with was the chief of Kapoori named Bhadam-Din who was famous for his misconducts and wrong-doings. He used to humiliate girls of Hindu families on a regular basis. Bhadam-Din was killed and his property was destroyed.

The third centre of oppression was Sadhaura, whose commander had tortured and killed Pir Budh Shah for being a disciple of Guru Gobind Singh Ji. He got punished for his deeds and was killed while being dragged in the streets of Sadhaura.

The town of Sirhind, from where many atrocities against the Sikhs were commited and it had become a centre of hatred for the Sikhs, was attacked and completely wiped out on 12th May, 1710. Wazir Khan's body was torn into two parts by Fateh Singh. Suchha Nand was dragged out of his home and was so brutally killed that nothing was left behind even for the scavengers.

A coin was introduced post the victory of Sirhind and before establishing Khalsa kingdom in Punjab. The rulers of Gang-Doab were killed in the battle field. Amongst these tyrants Jalal Khan of Jalalabad was also killed.

Banda Singh Bahadur created a new historical chapter for Sikhi in Punjab. Oppression and cruelty was put to an end. Farrukhsiyar was the Mughal Emperor during that time and his sole aim was to capture and imprison Baba Banda Singh Bahadur Ji. Eventually Baba Banda Singh Bahadur was surrounded in Gurdas Nangal but the fearless Sikhs steadfastly battled against the Mughals. A clear description of these events is mentioned by Mohammad Qasim in his book 'Ibratnamah' –

'The courage shown by Sikhs is astonishing. Twice or thrice in a day, a group of Sikhs came, plundered the government's ration supplies and went away. Any Mughal officer who tried to stop them was executed. Even the royal commanders started praying in hopes that Banda Singh Bahadur will leave the fort. The Mughals tightened their noose around the fort and few Sikhs who could not bear hunger and thrist, abandoned the fort and left. In December 1715, the royal forces entered the fort and captured Banda Singh Bahadar along with few other comrades. Many Sikhs were martyred on the orders of Abdul Samund Khan. Under the directions of Zakaria Khan, the captive Sikhs were brought to Delhi on 27th February, 1716. Such was the fear of Banda Singh Bahadur amongst the Mughal officers that they had locked him in a cage and constrained him with four iron chains. Four sword wielding men were guarding the cage in order to prevent Banda Bahadur from escaping.'

Many Sikhs were being slaughtered right in front of Baba Banda Singh Bahadur Ji but none of the Sikhs was ready to leave their religion and accept Islam. No Sikh was terrified to walk the path on which their Guru was already walking. The Sikhs who were to be executed mocked the Mughals and considered them as their saviours because they were liberating them through execution. Unable to break Banda Bahadur Ji's will, the Mughals executed his son and forcibly stuffed his heart in Baba Banda Ji's mouth. Baba Ji was still unnerved and thanked the Almighty for his fate. After that the Mughal executioners pounced

on Baba Ji, peeled off the skin from his body, chopped off his limbs and finally executed him by severing his head. The verses *'Sis diya par sirar na diya' meaning 'He sacrificed his head but never gave up his principles'* are deemed suitable to the events related to Baba Banda Singh Bahadur's martyrdom.

Bhai Mani Singh Ji



Another great martyr from the Sikh community was Bhai Mani Singh Ji. He was born to Mai Das Ji in the year 1662. There are contradictions amongst historians, related to the birth and lineage of Bhai Mani Singh Ji.

Bhai Sahib's birth name was Maniya. According to historical descriptions, Bhai Mani Singh Ji's family went to pay obeisance to Guru Teg Bahadar Ji and stayed there for many days. The kid Maniya developed friendship with little Gobind Rai Ji (Guru Gobind Singh Ji). When his family was about to return to their village, Maniya insisted on staying back. The Ninth Patshah requested Maniya's father to let the child stay here. The father handed over Maniya to Guru Ji. Bhai Mani Singh Ji's upbringing was done under Guru Ji's supervision. According to Gyani Gyan Singh, kids Maniya and Gobind Rai used to play together, stay together and studied together. Gradually Bhai Mani Singh Ji became an eminent scholar of the Sikhs.

Bhai Mani Singh Ji was a very sensible person. He very well knew that learning the explanation of Gurbani is very important in order to make people understand the ideology of Guru Granth Sahib Ji. For this reason, a society named ‘Gyani Sampradaye’ was setup after the demise of Bhai Mani Singh Ji. Bhai Mani Singh Ji was considered as the head of this society. Being a witness to Bhai Mani Singh Ji’s wisdom and knowledge, Guru Gobind Singh Ji served ‘Amrut’ to him and appointed him as the third ‘Granthi’ of Shri Harmandir Sahib. Baba Buddha Ji was the first Granthi, Bhai Gurdas Ji was the second and Bhai Mani Singh Ji was the third Granthi of Shri Harmandir Sahib. On instructions of Guru Sahib Ji, Bhai Mani Singh Ji went to Shri Harmandir Sahib.

As Guru Gobind Singh Ji was about to leave Anandpur, Bhai Mani Singh Ji joined Guru Sahib Ji. Guru Ji sent his wives with Bhai Mani Singh Ji. When the family got separated at River Sirsa, Bhai Mani Singh Ji along with Mata Sahib Devan and Mata Sundari Ji went to Delhi.

On the other hand, Guru Gobind Singh Ji went to Machiwara, Muktsar and then reached a place called Damdama Sahib. The four Sahibzade and Guru Ji’s mother had attained martyrdom by that time. On learning that Guru Sahib Ji was at Damdama Sahib, Bhai Mani Singh Ji also reached there with Mata Sahib Devan and Mata Sundari Ji. Here Guru Ji asked Bhai Mani Singh Ji to write the ‘Bir’ of Guru Granth Sahib and also add the Bani of Guru Teg Bahadar Ji in the same ‘Bir’. Baba Deep Singh Ji prepared a reproduction of this ‘Bir’ and Guru Gobind Singh Ji termed the same as the ‘New Guru Sahib’.

Apart from writing the Bir, Bhai Mani Singh Ji also wrote many literary compositions. He composed ‘Gyan Ratnavali’ which was an explanation to Bhai Gurdas Ji’s first ‘Vaar’ and ‘Bhagat Ratnavali’ which was an explanation to the eleventh ‘Vaar’.

Martyrdom

Bhai Mani Singh Ji wanted to organize a huge assembly in order to encourage the community and to start a new revolution. He requested Zakariya Khan to give permission to arrange the assembly on the eve of Diwali. Zakariya Khan demanded a deposit of ten thousand rupees. Bhai Mani Singh Ji sent letters everywhere requesting all Sikhs to be present in Amritsar on the eve of Diwali. He was very confident that people will pour in huge numbers and it will be a huge assembly.

When Zakariya Khan learned that Sikhs are gathering in huge numbers, he changed his intentions and hatched a plan to attack the gathered Sikhs. Bhai Mani Singh Ji got to know about Zakariya's malafide intentions. When he reached to attack the Sikhs, he could not find even a single Sikh at the assembly premises. In a fit of rage, Zakariya Khan arrested Bhai Mani Singh Ji and demanded ten thousand rupees. Bhai Mani Singh Ji showed his incapability to pay and said that no funds or donations were collected because Zakariya Khan had sabotaged the assembly. Bhai Sahib Ji was offered to be pardoned on condition that he may accept Islam and become a Muslim. He refused and replied that he will ever leave his Guru under any circumstances. The maulvi gave orders for Bhai Mani Singh Ji's execution believing that his death will put some fear in the minds and other Sikhs.

Bhai Sahib's body was dismembered by chopping off one limb after the other. Bhai Mani Singh Ji kept saying prayers with his eyes closed. Eventually, all his limbs were chopped off and he was killed.

Bhai Taru Singh Ji



In the history of 18th century, Bhai Taru Singh Ji was a notable name amongst other Sikh martyrs. Bhai Taru Singh was born in the year 1720 at village Poohla of Amritsar district. The Mughals subjected the Sikhs to barbaric cruelty post the execution of Baba Banda Singh Bahadar Ji and his comrades. They even announced a monetary reward for bringing the severed heads of the Sikhs. The Governor of Lahore, Zakariya Khan had crossed all limits of oppression and cruelty. Under such harsh circumstances, the Sikhs decided to reside in jungles so that they can be prepared to face the tyrant regime of Mughals.

Bhai Taru Singh Ji was a devotee of Guru Gobind Singh Ji. Even in these adverse situations, Bhai Taru Ji and his family helped the Sikh community by making arrangements for providing food and other essential commodities inside the jungle. Gyani Gyan Singh wrote in ‘Tavaarikh Guru Khasla’ that “Landlord Bhai Taru Singh was a true Sikh disciple belonging to Poohla village of Amritsar. He owned ample land, did farming and also did service of Langar. His

mother and sister also served in the Langar day and night. Be it Hindu or Muslims there were no restrictions on eating Langar and everyone was welcome to come and eat there. Bhai Taru Singh Ji remained a bachelor throughout his life and spent his routine immersed in praying and meditating. Sikh brothers, who had taken refuge in the jungle fearing the enemy, were served food from the same Langar that was arranged by Bhai Taru Ji. Even the Muslims considered him as 'Allah's messenger' and never thought ill about him.

The Mughal informers came to know about the deeds of Bhai Taru Singh Ji and immediately informed the Governor. Zakariya Khan could not tolerate this and issued orders for arresting Bhai Taru Ji. Bhav Sahib Ji was held in captivity and was brutally tortured for helping the Sikh community. Even after bearing so much cruelty, Bhai Taru Singh Ji did not forgo the principle of Sikhism,

Zakariya Khan gave orders to chop off Bhai Taru Singh Ji's hair since he had refused to accept Islam and convert itno a Muslim. Bhai Taru Ji neither agreed to accept Islam nor agreed to get his hair chopped, which he considered as a blessing from Satguru Ji. Zakariya Khan became furious and ordered his executioner to remove Bhai Taru Singh Ji's scalp along with his hair. Bhai Sahib Ji did not show any signs of sorrow and set an unmatched example by remaining bound to Sikh principles till his end. It is said that Bhai Taru Singh Ji remained alive for 22 days after being scalped. He breathed his last in the year 1745.

Rabindra Nath Tagore wrote the following in context of Bhai Taru Singh Ji's martyrdom, "The Nawab of Lahore told Bhai Taru that he is a great warrior, and that he should part ways with his hair." Bhai Taru Singh Ji replied, "I am offering you more than you asked for. Take my head along with my hair. Guru Ji has offered us the Holy 'Amrut' so I cannot dishonour my pledge." Bhai Taru Singh said that his hair will always remain attached to his head.

For this sense of bravery Tagore ji writes, “He wanted the Indian people to become fearless like the Sikhs, who had the courage of never bowing down just like the Sikhs.” Tagore also wanted to see a similar kind of dedication amongst all the Indians.

Bhai Taru Singh Ji’s life gives us a message to never bow down to oppression, never compromise with principles and staying firm with our beliefs.

Bhai Subeg Singh and Bhai Shahbaz Singh Ji



Bhai Subeg Singh Ji and Bhai Shahbaz Singh Ji hold a significant place amongst the Sikh Martyrs. These Sikhs also chose martyrdom over compromising with their faith and religion. Bhai Shahbaz Singh was the son of Bhai Subeg Singh Ji. Subeg Singh Ji was an eminent scholar of Perisan language and belonged to Jambar area in Lahore. He used to work in an office of Mughal administration. A Sikh getting appointed in a Mughal office didn’t mean that he now was a property of the Mughal dynasty. Subeg Singh Ji got this job because of his astuteness. Bhai Kahan Singh Nabha writes that Subeg Singh was also known as “Vakeel” (advocate or representative). During the 18th century Zakariya Khan had sent Subeg Singh as his ‘advocate’ to offer one lac Nawabi Titles (Viceroyship) to the Sikh Panth so that the Khalsa can live

peacefully without the need of violence. Subeg Singh convinced the Khalsa Panth and Kapoor Singh was honoured with Nawabi.

Bhai Subeg Singh had cordial relations with the Mughals and hence Zakariya Khan had appointed him as Kotwal (Area commander). On becoming an area commander, Bhai Subge Singh Ji put an end to many illpractices.

According to Gyani Gyan Singh, as an area commander, Subeg Singh stopped the practice of killing using immense torture techniques. Only beheading, hanging and blowing away by canon were the only three forms to be used for capital punishment. The dismembered heads of Sikhs, which were either showcased as souveniers or thrown in the wells, were given a respectful cremation. The slaughtering of cows in open was banned but the same was allowed to be done in covered surroundings. The ban on blowing of conchshells, reading of Holy Scriptures was lifted. The abduction and humiliation of Hindu girls by Muslims was banned. Bhai Subeg Singh Ji brought joy and earned the admiration of everyone by putting an end to many such evil practices.

On the other hand, some Muslims were jealous of the fact that Subeg Singh chaired such a high post in the Mughal dynasty. They framed Subeg Singh with the false charges of being an informer of the Sikhs and was consequently removed from the post of area commander.

The Mughals didn't stop there and arrested Subeg Singh's son Shahbaz Singh, who was later executed by being crushed between wheels. The Nawab thought that Subeg Singh will melt down on witnessing his son's gruesome death. But instead of crying, Subeg Singh praised his son for honouring the Sikh principles with great will and dedication.

Eventually, the tyrants got tired of torturing but the father-son duo stayed firm on their beliefs and principles. Fisrt, Shahbaz Singh was martyred by being

crushed between spiked wheels and later Bhai Subeg Singh Ji was also given the same treatment. This way, the father-son duo sacrificed their lives for the sake of Sikhism and for the love of their Guru.

Baba Deep Singh Ji



Baba Deep Singh Ji was a great general and a fearless warrior of the Sikh Community. He was born on 26th February, 1682 to parents Bhai Bhagta Sandhu and Mata Jeoni Ji at village Pahuwind of Amrtisar. At the age of 18 years, he along with his parents and devotees from Majha visited Anandpur on the eve of Hola-Mohalla. The entire family felt blessed to meet Guru Gobind Singh Ji and became dedicated devotees by consuming the Prasaad of Holy 'Amrut'. The name Deep Singh was given after the 'Amrut' ceremony. Guru Patshah Ji asked Deep Singh Ji to stay back when the congregation of devotees started to head back to their homes.

Staying in Anandpur Sahib, Baba Deep Singh Ji gained proficiency in languages like Gurmukhi, Persian and Arabic. He also mastered the art of

weaponry, horse riding and the use of spears. Baba Deep Singh Ji always used to accompany Guru Gobind Singh Ji on hunting excursions. Baba Deep Singh Ji also deeply studied the Religious Scriptures and Gurbani under the supervision of Bhai Mani Singh Ji.

Post the Battle of Khidrana, Baba Deep Singh Ji reached Damdama and stayed there for service on instructions of Guru Gobind Singh Ji. As Guru Gobind Singh Ji initiated the task of rewriting the 'Bir', Baba Deep Singh Ji took the responsibility of writing it as per Guru Sahib Ji's orders.

Baba Ji prepared four 'Birs' of Guru Granth Sahib Ji with his own hands. These Birs' were later sent to the four 'Takhts'. According to a legend, Baba Ji filled an entire room with hand made pens before inititating the task of writing. As the pens became blunt while writing, Baba Ji used to throw it into the sarovar and took out a new pen. A Sikh sitting nearby saw this act and asked Baba ji that why is he throwing away the blunt pen while it can be sharpened with a knife and put to use again. Baba Ji replied, "Brother, you won't be able to comprehend my feelings. I cannot disrespect the pen which has been used for writing the pure Bani of Guru Sahibs by peeling it with a knife. This incident was an example of his towering thoughts.

While leaving for the tour of south, Guru Gobind Singh Ji handed over the responsibility of the upkeep of Damdama Sahib, writing and enunciation of Gurbani to Baba Deep Singh Ji. Baba Ji obeyed his Guru's orders with great dedication. Baba Deep Singh Ji installed a well during the maintenance work of Damdama Sahib and named it as 'Shaheedo Ka Kuan' - 'Well of the Martyrs'. This well was located in the compound of the Takht Sahib.

Baba Deep Singh Ji played the role of a General and supported Banda Singh Bahadur in many battles. In the 18th century, invaders like Nader Shah and Ahmadshah plundered the wealth of India and sold the captured young children

as slaves at cheaper prices in the markets of Ghazni. Young women and girls were subjected to public humiliation. The Khalsa union was divided into 12 groups in order to challenge these adverse situations. They grouped together and fought against the invaders. The Sikhs carried ferocious attacks on the invaders and brought back the looted properties. The captive women were freed from the invader's clutches and returned back to their families with dignity. Baba Deep Singh Ji was the chief leader of these groups.

Ahmad Shah Durrani was a hardcore adversary and his sole aim was to wipe out the entire Sikh community. While going to Delhi in the year 1757, he ransacked the city of Amritsar and destroyed many buildings. During this attack, the in-charge of Amritsar, Jamaal Khan showed disrespect towards Darbar Sahib and gave orders to demolish the Holy Sarovar. Baba Deep Singh Ji was anguished on learning about this incident. During that incident, Baba Ji was engaged in the sacred work of writing Guru Granth Sahib Ji at Talwandi Sabo. He immediately delegated this task to some other Sikh and prepared himself to leave for Amrtisar. Leading the Khalsa army, a group of Sikhs crossed the River Beas and entered the Majha area. They all reached the holy place of Tarn-Taran and prayed.

On reaching the outskirts of Amritsar city, Baba Deep Singh Ji stopped and drew a line. He asked everyone who was willing to sacrifice his life, to cross the line and those who are scared may return back.

"Jau tau prem khelan ka chau || Sir dhari tali gali meri aau ||
Itu margi pairu dharije || Sir dije kaani na kije||"

All the Sikhs hailed the Almighty and crossed the line to march towards Amritsar. About 10 miles away from Tarn-Taran and near Gohalwad, the Chief of Lahore Jahan Khan had set up a barricading. Both the groups engaged into a battle and Jahan Khan was killed by the Sikhs. Panic spread amongst the royal

forces and in the mean time Haji Hatai Khan also reached the site with his force. A fierce battle again ensued between the groups. It is said that during face –to-face combat with Jamaal Khan, Baba Ji was hit with a blow on his neck which almost beheaded him. As he was about to fall on the ground, a fellow Sikh politely reminded Baba Deep Singh Ji that he had sworn to get martyred inside Darbar Sahib but he seemed to have given up. On hearing this, Baba Deep Singh held his head with one hand and slaughtering the enemies with his sword in the other, reached the periphery of Harmandir Sahib and breathed his last.

We all should learn the following five facts as an inspiration from Baba Deep Singh Ji's life:

— *Keeping a fit and a healthy body.*

— *Our resolve should always be firm.*

— *Knowledge guides us towards the right path so we should attain as much knowledge as possible.*

— *We should engage in Sewa (service) and Simran (prayer) to attain spiritual bliss.*

— *Our Guru is Shri Guru Granth Sahib Ji and we should remain devoted to it so that we can stay away from pretentions, delusions and illpractices.*

Questions & Answers

Q.1 During the leadership of which Guru Ji, did Bhai Mati Das Ji attain martyrdom?

(A) First Guru (B) Ninth Guru

(C) Tenth Guru (D) Fifth Guru

Q.2 In which year did Bhai Mati Das Ji attain martyrdom?

(A) 1670 (B) 1672

(C) 1675 (D) 1674

Q.3 During the leadership of which Guru Ji, did Bhai Dayala Ji attain martyrdom?

(A) Shri Guru Arjan Dev Ji (B) Shri Guru Teg Bahadar Ji

(C) Shri Guru Nanak Dev Ji (D) Shr Guru Hari Rai Ji

Q.4 What was the name of Bhai Dayala Ji's father?

(A) Bhai Paraga Ji (B) Bhai Taru Singh Ji

(C) Bhai Hira Nand Ji (D) Madhi Das

Q.5 How was Bhai Dayala Ji martyred?

(A) Slitting into two by a saw (B) Making him sit on a hot pan

(C) Boiling in a vessel (D) sealed in a brick wall

Q.6 Who was the elder brother of Bhai Sati Das Ji?

(A) Bhai Mohkam Singh Ji (B) Bhai Mati Das Ji

(C) Bhai Himmat JI (D) Bhai Dayala Ji

Q.7 Bhai Taru Singh Ji is remembered as a Great Sikh of which century?

(A) 14^{th} Century (B) 20^{th} Century

(C) 15^{th} Century (D) 18^{th} Century

Q.8 In which year was Bhai Taru Singh Ji born?

(A) 1720 (B) 1710

(C) 1725 (D) 1705

Q.9 For how many days did Bhai Taru Singh Ji survive after being scalped?

(A) 20 Days (B) 22 Days

(C) 25 Days (D) 30 Days

Q.10 In which year did Bhai Taru Singh Ji attain martyrdom?

(A) 1740 (B) 1730

(C) 1745 (D) 1725

Q.11 In which year was Baba Banda Singh Bahadur Ji born?

(A) 1680 (B) 1650

(C) 1660 (D) 1670

Q.12 When was Bhai Mani Singh Ji born?

(A) 1660 (B) 1662

(C) 1665 (D) 1664

Q.13 On whose orders was Bhai Taru Singh Ji killed?

(A) Jahangir (B) Farrukhsiyar

(C) Zakariya Khan (D) Aurangzeb

Q.14 Which Sikh was killed by dismembering his body?

(A) Bhai Mani Singh Ji (B) Bhai Sukha Singh Ji

(C) Baba Garja Singh Ji (D) Baba Bota Singh Ji

Q.15 Which Sikh was first slain in Delhi?

(A) Guru Teg Bahadar Ji (B) Bhai Dayala Ji

(C) Bhai Mati Das Ji (D) Bhai Sati Das Ji

Q.16 Who among the following is not a son of Bhai Paraga Ji?

(A) Bhai Mati Das & Sati Das Ji (B) Bhai Jati Das Ji

(C) Bhai Sakhi Das Ji (D) Bhai Dayala Ji

Q.17 When was Baba Banda Singh Bahadur Ji slaughtered?

(A) 1716 (B) 1718

(C) 1712 (D) 1710

Q.18 Which ‘Bir’ was written by Baba Deep Singh Ji?

(A) Kartarpuri Bir (B) Adi Bir

(C) Damdama Sahib Bir (D) None of the above

Q.19 Where was Baba Deep Singh Ji killed?

(A) Tarn-Taran (B) Kartarpur

(C) Anandpur Sahib (D) Harmandir Sahib

Q.20 Bhai Mani Singh Ji was the Chief Granthi of which place?

(A) Harmandir Sahib (B) Tarn-Taran

(C) Chheharta Sahib (D) Damdama Sahib

Q.21 Bhai Mani Singh Ji came to Amritsar during the time of which Guru Sahib?

(A) Guru Gobind Singh Ji (B) Guru Hari Rai Ji

(C) Guru Teg Bahadar Ji (D) Guru Hargobind Sahib Ji

Q.22 What was the name of Bhai Subeg Singh Ji’s son?

(A) Shahbaz Singh (B) Baghel Singh

(C) Garja Singh (D) Dilbagh Singh

Q.23 Which Mughal ruler was reigning during the time of Bhai Mani Singh Ji?

(A) Zakariya Khan (B) Shah Alam II

(C) Farrukhsiyar (D) Bahadur Shah

Q.24 Bhai Mani Sikh asked all the Sikhs to come for an assembly on which day?

(A) Vaishakhi (B) Diwali

(C) Lohri (D) Basant

Q.25 By which name was Bhai Subeg Singh known as in the history of Sikhism?

(A) Kauda Mal (B) Mitha Mal

(C) Vakeel (D) None of the above

Q.26 Where did Bhai Subeg Singh work?

(A) In the darbar of Ranjit Singh (B) With Mughal Government

(C) With British Government (D) None of the above

Answers

1. (B) **2.** (C) **3.** (B) **4.** (D) **5.** (C) **6.** (B) **7.** (D) **8.** (A) **9.** (B) **10.** (C) **11.** (D) **12.** (B)
13. (B) **14.** (A) **15.** (C) **16.** (D) **17.** (A) **18.** (C) **19.** (D) **20.** (A) **21.** (C)
22. (A) **23.** (A) **24.** (B) **25.** (C) **26.** (B)

CHAPTER –FOUR

Famous Sikh Women

Bebe Nanki Ji



In relation to Shri Guru Nanak Ji's birth, renowned poet Santokh Ji has written that Mata Tripta Ji and Mehta Kalu Ji spent a lot of time praying to the Almighty. As a gift of their devotion towards God, they were blessed with two children. First a girl was born who was named Nanki. She is honoured by the name Bebe Nanki in Sikh religion. Bebe Nanki also got the honor of being the First Sikh of the religion. She was born in the year 1464 at Village Chahal.

Although Bebe Nanki was five years elder to Guru Nanak Ji, but she considered and respected Guru Nanak Ji as the elder one. If we discuss about the bond between a brother and a sister, then there is no other example than the love and affection between Guru Nanak Ji and Bebe Nanki. Nanki ji used to shower plenty of love on her younger brother and used to take care of him in a way that he may never face any distress. Child Nanak Ji also relished the company of his elder sister. To attain education, Nanak Ji was first sent to a Pandit and then to a

Maulvi. Later on he used to take the cattle for grazing and once his father handed him 20 rupees and sent him to Lahore to do business. But child Nanak always used to do something strange which an ordinary person could not comprehend. Bebe Nanki could gauge the divine power of Guru Nanak Ji and could see a form of *'Nirankar'* - *'The Formless One'* in Nanak Ji. She kept telling her parents Mata Tripta and Mehta Kalu Ji that don't consider Nanak as only your son as he is not from this world and is infact an ascetic. Bebe Nanki was the first blessed living being to comprehend Nanak Ji's 'Nirankar' image and to become a Sikh.

As per the Holy Scriptures, Bebe Nanki got married Jairam Palta in the year 1475. He was the son of Parmanand Palta and worked in the darbar of Daulat Khan Lodhi. After her marriage, she spent her entire life in Sultanpur Lodhi. She had asked Guru Nanak Ji to come and live in Sultanpur with her. Bhai Jairam Ji arranged a job for Guru Nanak Dev Ji in Daulat Khan Lodhi's food supplies store. Guru Ji worked at the store for quite a long time. Once a complaint was filed against Guru Ji that he was uttering the words 'Tera-Tera' and distributing free ration to everyone. But when Nawab Khan audited the store, he found out that the ration is rather in excess quantity. This happened because distributing to the poor and the needy always leads to prosperity. Bebe Nanki Ji fixed Guru Nanak Dev Ji's marital alliance with Sulakhni Ji. Bibi Sulakhni Ji was the daughter of Mool Chand and a resident of Batala. Guru Nanak Ji was blessed with two sons named Baba Shri Chand Ji and Baba Lakhmi Das Ji. Bebe Nanki used to shower a lot of affection on her sister-in-law and both the nephews. While Guru Nanak Ji was away on his religious tours, Bebe Nanki kept Bibi Sulakhni and both her sons with her and took ample care of them. Bebe Nanki Ji was sensible and virtuous just like her mother Mata Tripta Ji. Bebe Nanki Ji's life teaches us the art of leading an ideal life and thoroughly maintaining our relations with family members.

Mata Khivi Ji



Mata Khivi Ji's name is reverently remembered in the historic description of Sikh Women. Mata Khivi Ji was the wife of Second Guru- Shri Guru Angad Dev Ji. Mata Khivi Ji is the only one amongst the wives of all Guru Sahiban, whose name is mentioned in Shri Guru Granth Sahib Ji's 'Satte Balwand Ki Vaar'. When Guru Nanak Dev sent Guru Angad Dev Ji to Khadoor Sahib, Mata Khivi Ji asked for Guru Angad Dev Ji's instructions. Guru Ji replied that when the lordship asked him to spread his Holy Bani, you were blessed with a 'Kadchi' – 'serving spoon/ladle. So you should serve without any apprehensions.

Mata Khivi Ji was born in the year 1506 at Village Sangarh, District Amritsar. Bhai Devi Chand and Mata Karam Devi were her parents. She got married to Guru Angad Dev Ji in the year 1519. Mata Khivi Ji was appointed as the chief of Langar service by Guru Angad Dev Ji and she served Langar to the devotees with complete devotion and dedication. She undertook the responsibility of Langar sewa as per the guidelines and spent her entire lifetime serving food to the devotees while also effectively fulfilling her family responsibilities simultaneously. Guru Ji and Mata Khivi were blessed with two sons Baba Dattu Ji and Baba Dasu Ji alongwith two daughters Bibi Anokhi Ji and Bibi Amro Ji.

Mata Khivi Ji played a significant role in Sikhism. She effortlessly used to arrange everything for the Langar service, served and took care of the devotees with utmost dedication. She set an unmatched example of her love and service towards her Guru Sahib. As Guru Angad Dev Ji passed on the Guruship to Guru Amardas Ji, Mata Khivi Ji made all efforts to raise her sons with values so that they can honour and respect the third Guru. By doing so, she set an unparalled example with regard to the Sikh principles and traditions. In Guru Granth Sahib Ji, the following lines are dedicated as an epitome of her distinctive character.

“Balwand khiwi nek jan jis bahuti chau patraali”

Bibi Bhani Ji



A lady blessed with a very composed persona, Bibi Bhani Ji was the daughter of Guru Amardas Ji and the wife of Guru Ramdas Ji. She was the mother of Guru Arjan Dev Ji and grandmother of the Sixth Guru, Guru Hargobind Ji. Bibi Bhani Ji was born to Guru Amardas Ji and Mata Mansa Devi Ji at a place called Basarke Gilla. Bibi Ji was the youngest of all her brothers and sisters.

Since childhood, Bibi Bhani Ji had a very serene and polite personality and spent most of her time in the service of her Guru Father. Towards the end of the

night, she used to fetch water from the well to bathe Guru Ji. It was her daily responsibility to ensure that Guru Ji was not disturbed while he was doing meditation. She considered her Guru father as ‘Paarbhram’- ‘The formless one’ and served him with will and dedication.

Bibi Bhani Ji was very devotional and always believed in generosity. Bhai Kahan Singh Nabha has written in the ‘Mahaan Kosh’, she was unmatched in terms of following the Sikh Principles and serving her Guru Father. Bhai Jetha Ji (Fourth Guru Shri Ramdas Ji) also served Guru Amardas Ji in a similar manner.

Guru Amardas Ji’s entire family came to Goindwal when he established this city near the banks of River Beas. Gradually the entire city was fully populated.

In the year 1602 Bibi Bhani Ji got married to Ramdas (Jetha Ji). They were blessed with three sons Prithi Chand, Mahan Dev and Arjan Dev.

As per the available information, Bibi Bhani Ji was involved in a lot of religious and welfare activities such as the composition of Gurbani, strengthening the construction of Amrut Sarovar, construction of Ramsar, Santokhsar, Sarovar of Tarn-Taran, the construction of water reservoir at Goindwal Sahib etc. Such outstanding women are responsible for setting the civilization in the right direction and changing the course of history. Our society must learn from the values and principles of Bibi Bhani Ji.

Mata Gujri Ji



Mata Gujri Ji was the wife of Ninth Patshah Shri Guru Teg Bahadar Ji and the mother of Tenth Guru Shri Guru Gobind Singh Ji. Mata Gujri Ji's life was based on generosity, principles and sacrifices. Mata Gujri Ji was born to parents Bhai Lal Chand Khatri and Mata Bishan Kaur in the year 1624 at Kartarpur, District Jalandhar. Her parental family had migrated from Lakhnaur (District Ambala) and started living in Kartarpur. Shri Guru Arjan Dev Ji had established the town of Kartarpur. Mata Ji had spent her childhood in Kartarpur. Her family was very devotional especially her mother, who was very kind and soft spoken. Mata Gujri Ji had acquired these traits from her mother. She got married to Guru Teg Bahadar Ji, the son of Sixth Guru Shri Hargobind Sahib Ji in the year 1633. Mata Gujri Ji always guided her son and grandsons to remain bold and courageous. Guru Gobind Singh Ji fought his first battle in Bhangani and was victorious. In the meantime, his first son was born whom Guru Ji blessed with the name 'Ajit'. Mata Gujri Ji used to remain resolute to Sikh principles, engrossed in Gurbani with a focussed and calm mind. After Baba Ajit Singh's birth, Baba Jujhar Singh, Baba Zorawar Singh and Baba Fateh Singh were born in Anandpur Sahib in the same order. On the behest of 'Panj Pyare', Guru Ji had to abandom the Anandpur fort since the enemy had attacked and surrounded

Anandpur. But the Mughal forces along with the Mountain Kings followed Guru Ji and attacked them near River Sirsa, which was flooded at that time. Guru Ji's entire family got separated during this commotion. The cook Gangu took Mata Gujri and the two youngest Sahibzade with him. He stole Mata Gujri's pouch which was full of gold coins. Mata Ji had seen Gangu stealing and when she enquired about the same, Gangu handed Mata Ji and the sahibzades to the Mughals. Mata Ji had taught the little kids to always remain determined towards their religion and principles. Sahibzade Zorawar Singh and Fateh Singh were only nine and seven years in age respectively. For three days in continuation, the Sahibzades were presented in the darbar of the chief. The Mughals tried to bribe them and even threatened so that they can accept Islam and convert into Muslims. But both the Sahibzades stayed firm on the education imparted by their grandmother and showed no signs of fear. Eventually both the kids were executed in the most unhumanely manner. They both were sealed alive in a brick wall. When Mata Gujri heard this miserable news, she thanked the 'Almighty' and was grateful since both the kids had sacrificed themselves for the sake of their religion and nation. After that Mata Ji also breathed her last.

Mata Sahib Kaur Ji



Mata Sahib Kaur Ji's first name was Sahib Dewan Ji. Bhai Kahan Singh Ji describes about Mata Sahib Kaur Ji in Mahan Kosh – 'the daughter of Rohtas resident Ramu Bassi Khatri was married to Guru Gobind Singh Ji on 18 Vikrami Samvat in the year 1757. Kalgidhar Sahib Ji blessed her with the foundation of Khalsa Panth. Due to this reason, the sermons of Mata Sahib Kaur Ji and Guru Sahib Ji are read during the morning prayers (Brahma Vela). When Guru Gobind Singh Ji reached the town of Avichal, he gave Mata Sahib Kaur Ji the responsibility of safeguarding the five weapons of Guru Hargobind Sahib Ji and then she was sent to Delhi. At present, these weapons are safely placed at Rakabganj Gurdwara in Delhi.

Mata Sahib Kaur Ji's father too was a devoted Sikh of the Guru's Darbar. Many residents of Rohtas used to do the prayer of Gurbani and followed the preachings of Guru Sahib Ji. Bhai Ramu Ji also used to visit Guru Gobind Singh Ji's darbar along with other devotees of Rohtas.

Bhai Ramu Ji had decided to offer his daughter to the service of Guru Sahib Ji. He shared his thoughts with other devotees and asked for their help to accomplish this divine task. On fine day, Bhai Ramu Ji prayed and went to

Anandpur Sahib. On the 18 Vaisakh, Vikrami Samvat of 1757, Mata Sahib Kaur Ji got married to Guru Gobind Singh Ji. Mata Sahib Kaur Ji came to Guru Ji's palace and developed very affectionate relations with Mata Gujri Ji and Mata Sundari Ji.

Mata Sahib Kaur Ji always remained engrossed in serving Guru Gobind Singh Ji, Mata Gujri Ji and the devotees who came to seek Guru Ji's blessings. The Sahibzades also used to love and respect her. One day when Guru Sahib Ji returned to the palace, Mata Sahib Kaur Ji shared her desire to become a mother with Guru Ji. Guru Sahib Ji blessed her to become the mother of 'Khalsa'. She said that an ideal wife like her deserves to be the mother of 'Khalsa' which will remain intact till many generations. In this way, Guru Ji blessed her and she came to be known as the 'Mother of Entire Khalsa Panth'. The Mughal forces had attacked Guru Sahib Ji in Anandpur and the entire family got separated. Bhai Dhanna Singh Ji and Bhai Jawahar Singh Ji took Mata Sahib Kaur and Mata Sundari Ji to Delhi. After Guru Gobind Singh Ji left for his heavenly abode, Mata Sahib Kaur Ji continued to address the Sikh community till the time of Bhai Mani Singh Ji.

Questions & Answers

Q.1 When was Bebe Nanki Ji born?

(A) 1465 (B) 1468

(C) 1462 (D) 1464

Q.2 When did Bebe Nanki Ji get married?

(A) 1479 (B) 1470

(C) 1475 (D) 1472

Q.3 Who got the honour of becoming the first Sikh?

(A) Bebe Nanki Ji (B) Mata Ganga Ji

(C) Mata Nanki Ji (D) Mata Sulakhni Ji

Q.4 Mata Khivi Ji was the wife of which Guru Sahiban?

(A) Shri Guru Arjan Dev Ji (B) Shri Guru Gobind Singh Ji

(C) Shri Guru Angad Dev Ji (D) Shri Guru Nanak Dev Ji

Q.5 When was Mata Khivi Ji born?

(A) 1504 (B) 1510

(C) 1506 (D) 1512

Q.6 What was the name of Mata Khivi Ji's Father?

(A) Bhai Rama (B) Bhai Chand

(C) Mool Chand (D) Bhai Devi Chand

Q.7 What was the name of Mata Khivi Ji's Mother?

(A) Mata Karam Devi (B) Mata Chando

(C) Mata Nanki Ji (D) Mata Bishan Kaur

Q.8 In which year did Mata Khivi Ji get married?

(A) 1520 (B) 1530

(C) 1525 (D) 1519

Q.9 How many children did Mata Khivi Ji have?

(A) Two (B) Five

(C) Three (D) Four

Q.10 Who was appointed as the chief of Guru Ji's Langar service?

(A) Mata Khivi Ji (B) Bibi Bhani Ji

(C) Bebe Nanki Ji (D) Mata Nanki Ji

Q.11 Whose daughter was Bibi Bhani Ji?

(A) Shri Guru Nanak Dev Ji (B) Shri Guru Arjan Dev Ji

(C) Shri Guru Angad Dev Ji (D) Shri Guru Amardas Ji

Q.12 Whose wife was Bibi Bhani Ji?

(A) Shri Guru Arjan Dev Ji (B) Shri Guru Ramdas Ji

(C) Shri Guru Nanak Dev Ji (D) Shri Guru Amardas Ji

Q.13 Which Guru Sahib's grandmother was Bibi Bhani Ji?

(A) Shri Guru Har Rai Ji (B) Shri Guru Nanak Dev Ji

(C) Shri Guru Hargobind Ji (D) Shri Guru Angad Dev Ji

Q.14 What was the name of Bibi Bhani Ji's mother?

(A) Mata Ganga Ji (B) Mata Mansa Devi Ji

(C) Mata Nanki Ji (D) Mata Karma Devi Ji

Q.15 How many kids did Bibi Bhani Ji have?

(A) Two (B) Five

(C) Four (D) Three

Q.16 Whose wife was Mata Sahib Kaur Ji?

(A) Shri Guru Angad Dev Ji (B) Shri Guru Arjan Dev Ji

(C) Shri Guru Gobind Singh Ji (D) Shri Guru Har Rai Ji

Q.17 Who was the Mother-in-law of Mata Sahib Kaur Ji?

(A) Mata Sundari Ji (B) Mata Gujri Ji

(C) Mata Sulakhni Ji (D) Mata Ganga Ji

Q.18 Mata Gujri Ji was the wife of which Guru Sahiban?

(A) Shri Guru Arjan Dev Ji (B) Shri Guru Angad Dev Ji

(C) Shri Guru Nanak Dev Ji (D) Shri Guru Teg Bahadar Ji

Q.19 Mata Gujri Ji was the mother of which Guru Sahib?

(A) Shri Guru Gobind Singh Ji (B) Shri Guru Hargobind Ji

(C) Shri Guru Nanak Dev Ji (D) Shri Guru Arjan Dev Ji

Q.20 What was the name of Mata Gujri Ji's Mother?

(A) Mata Karma Devi Ji (B) Mata Bishan Kaur Ji

(C) Mata Nanki Ji (D) Mata Mansa Devi Ji

Q.21 How many grandsons did Mata Gujri Ji have?

(A) Four (B) Three

(C) Five (D) Two

Q.22 At which place did Mata Khivi Ji serve Langar?

(A) Goindwal Sahib (B) Khadoor Sahib

(C) Tarn-Taran Sahib (D) Kartarpur Sahib

Q.23 When did Mata Gujri Ji get married to Guru Teg Bahadar Ji?

(A) 1633 (B) 1635

(C) 1638 (D) 1637

Q.24 In which Vaar is Mata Khivi Ji mentioned?

(A) Majh Ki Vaar (B) Sarang Ki Vaar

(C) Satte Balwand Ki Vaar (D) Malar Ki Vaar

Q.25 Which Granth has the description about Mata Khivi Ji's personality?

(A) Dasham Granth (B) Sarab Loh Granth

(C) Shri Guru Granth Sahib (D) Vaidik Granth

Q.26 Bhai Jetha Ji was the Son-in-Law of which Mata Ji?

(A) Mata Mansa Devi Ji (B) Mata Marwahi Ji

(C) Mata Sulakhni Ji (D) Mata Nanki Ji

Q.27 How many kids did Mata Tripta Ji have?

(A) Two (B) Five

(C) Four (D) One

Q.28 Who was the husband of Mata Tripta Ji?

(A) Mehta Kalu Ji (B) Ram Jan Ji

(C) Mehta Das Ji (D) Kalu Das Ji

Q.29 What were the names of Mata Khivi Ji's daughters?

(A) Amro and Anokhi Ji (B) Jeevani and Marwahi Ji

(C) Dani and Bhani Ji (D) Damodari and Gangotri Ji

Q.30 What was the name of Baba Dasu Ji's mother?

(A) Mata Bhani Ji (B) Mata Dani Ji

(C) Mata Khivi Ji (D) Mata Sulakhni Ji

Answers

1. (D) **2.** (C) **3.** (A) **4.** (C) **5.** (C) **6.** (D) **7.** (A) **8.** (D) **9.** (D) **10.** (A) **11.** (D) **12.** (B) **13.** (C) **14.** (B) **15.** (D) **16.** (C) **17.** (B) **18.** (D) **19.** (A) **20.** (B) **21.** (A) **22.** (B) **23.** (A) **24.** (C) **25.** (C) **26.** (A) **27.** (A) **28.** (A) **29.** (A) **30.**(C)

CHAPTER –FIVE

Prominent Personalities in Sikhism

Bhai Mardana Ji



Birth

Bhai Mardana Ji was born in the year 1459 at Rai Bhoi Ki Talwandi (Presently Sheikhpura, Pakistan). His father's name was Mir Badre and mother's name was Lakkho. It is said that that Mata Lakkho had lost six infants before the birth of Mardana Ji. Due to this reason, he was named as 'Mar-Jana' but Guru Nanak Dev Ji called him 'Mardana' and this name became permanent.

Meeting Guru Nanak Dev Ji

Mir Badre, father of Bhai Mardana was a 'Marasi' of the village. There was no provision to send letters during those times so Marasis used to do this job. They used to deliver messages of villagers to their relatives and had to memorise everything they were told. Bhai Mardana's father frequently came to meet Guru Nanak Sahib's father in this context. Marasis were considered of lower caste in the society. Their main profession was to sing and dance for the royals as well as the common people. When Guru Nanak Ji heard Mardana playing the Rubab,

he honoured Mardana by offering him the gift of friendship and asked Mardana to accompany him on religious excursions. The cold of mountains, the heat of deserts, fear of animals in the jungle, not being able to control hunger at desolated and lonely places, felling homesick etc. were the feelings which Guru Nanak Ji thought might act as a hurdle for Bhai Mardana. In order to overcome these feelings, Guru Nanak Ji explained to Mardana to discard the five vices like Lust, Anger, Greed, attachment and Pride from his persona and instead adopt the five virtues of Truth, Patience, Perseverance, Kindness and Religion. Bhai Mardana Ji travelled with Guru Nanak Ji to all religious tours. Guru Nanak Ji removed the social and caste barriers of the society by always keeping Bhai Mardana Ji in his company. Mardana Ji stayed with Guru Sahib Ji for almost 47 years.

First Rubabi (One who plays the instrument Rubab) of the Guru's Darbar

Bhai Mardana Ji got the honour of becoming the first ever Rubabi of the Guru's Darbar or Assembly. Bhai Mardana Ji not only possessed the highest qualities of his family lineage but also had the very special talent of playing the Rubab. Playing the Rubab, Bhai Mardana Ji had sung the Bani compositions of Guru Nanak Ji in 19 Raagas. Even today, Bhai Mardana Ji's Rubab is a source of inspiration for all the devotional singers.

Bani

Bhai Mardana Ji's three sermons in Bihagra Raag are enlisted in Shri Guru Granth Sahib Ji. Some historians considered them as complete sermons.

Final Days

While Mardana Ji was returning from the third religious tour in the year 1534, he took his final breaths at Kurram (Khurram) town situated on the banks of River Kurram in Afghanistan.

Baba Buddha Ji



Birth

Baba Buddha Ji was born on 22nd October, 1506 at Gaggo Nangal's (Presently known as Kathunangal) royal palace in Amritsar district. Bhai Suddha Sngh Randhawa was his father and mother Mata Gauran Ji was a lady with a spiritual and religious bent of mind. Buddha Ji was much inspired by his mother's Bhajan recitals.

Name

His parents had named him as Buda. After some time, his family migrated to village Ramdas. Baba ji used to work as a shepherd. He was 12 years old when Guru Nanak Ji visited the village of Ramdas. One day he visited Guru Nanak Dev Ji while grazing the buffaloes. He heard Guru Ji's sermons and from that day on Buddha Ji visited Guru Ji on a daily basis, listened to his sermons and brought milk as offerings to Guru Ji. One day while conversing with Buddha Ji, Guru Nanak Ji said that, "you are still a child but you speak as a wise elder. You are not a child but you are old – Buddha." Since that day onwards, he was known as Buddha Ji and in Sikh history he is respectfully refered to as Baba Buddha Ji.

Ceremony of Guruship

Baba Buddha Ji became a devoted Sikh of Guru Nanak Dev Ji. He spent his entire day serving the devotees and doing farming while reciting the Almighty's name. He dedicated his entire life to serve the sangat and earned Guru Nanak Ji's vitrtuous sermons of Naam Japo, Kirat Karo, and Vand Chhako. Guru Nanak Ji always remained very happy with Buddha Ji. Baba Buddha Ji was the one to perform the rituals of blessing Guruship when Guru Nanak Dev Ji handed over the throne to Guru Angad Dev Ji.

First Granthi

Baba Buddha Ji was the first Granthi of Darbar Saib, Amritsar. Guru Arjan Dev Ji, after preparing the Bir of Guru Granth Sahib Ji, appointed Baba Buddha Ji as the first Granthi of Darbar Sahib. Baba Buddha Ji had given Mata Ganga (Wife of Guru Arjan Dev Ji) the blessings of giving birth to a boy child.

Demise

During the Guruship of Guru Hargobind Sahib Ji, Baba Buddha Ji took his final breath at the age of 125- in the year 1631.

Bhai Gurdas Ji



Bhai Gurdas Ji was the first transcriber of Sikh religion and the first philosopher of the Sikh history. His compositions are famously known as ‘Gurbani Ki Kunji’. According to Dr. Darshan Singh, Bhai Gurdas Ji is as important to Sikh religion, as Ved Vyas Ji is to Hinduism, as Anand is to Budhism and as Saint Paul is to Christianity. Bhai Gurdas Ji served as the writer to the ‘Adi Bir’ which was compiled by Guru Arjan Dev Ji. Bhai Gurdas Ji composed the Vaars and Kabittt Saveyes. The historic events mentioned in his Vaars serve as the main source of history of Guru Sahiban. Bhai Gurdas Ji was considered as an extremely talented and famous personality in the Sikh legacy and history.

Bhai Kahan Singh Nabha Ji has written few lines in reference to Bhai Gurdas Ji – ‘Bhai Gurdas Ji was a true Gursikh and a close cousin of Bibi Bhani Ji. With the blessings of The Fourth Guru Sahib, he became a Sikh in the year 1636 and learned the principles of Gurbani from The Fifth Guru Sahib. He was the chief promoter of Sikhism. He extensively preached Sikhism at places like Lahore,

Agra and Kaashi etc. The compositions of Bhai Gurdas Ji act as a huge collection of Sikh rules and principles. It won't be an exaggeration to call Bhai Gurdas Ji's compositions as the biggest source of '*Rehatnama'- 'Sikhism's codes of conduct'* after Shri Guru Granth Sahib Ji.

Birth

Bhai Gurdas Ji was born in the year 1551 at Goindwal. Bhai Datar Chand Bhalla and Mata Jivani were his parents.

Upbringing and education

At the tender age of three, Bhai Gurdas Ji lost his mother and at the age of twelve his father breathed his last. Shri Guru Amardas Ji made arrangements for his upbringing and education. He learned languages like Punjabi, Hindi, Sanskrit and Braj under the supervision of The Third Guru Sahib. Following the guidelines of Shri Guru Amardas Ji, then Guru Ramdas Ji and then Guru Arjan Dev Ji, Bhai Sahib Ji preached and promoted the ideology of Gurus at Agra and Kaashi

Relationship to the Guru's family

Bhai Gurdas Ji was the nephew of Third Patshah Guru Amardas Ji and the maternal uncle of Fifth Patshah Guru Arjan Dev Ji.

Religion preaching tours

Bhai Gurdas Ji spent his initial days in Goindwal and attained education here. After that he moved to Benaras and there he learned Sanskrit and Braj language. He promoted and preached Sikhism at many places like Agra, Lucknow, Banaras, Burhanpur, Jammu and Chamba etc.

Dr Ganda Singh writes – "Bhai Sahib Ji met Akbar on his religious preaching excursion in Agra. The Emperor was very impressed with his persona. Bhai

Sahib Ji very encouragingly introduced the principles of Sikhism to Akbar. He also established many congregations in nearby areas." Renowned poet Santokh Singh writes – "On learing the news of Guru Ramdas Ji's demise, Bhai Gurdas Ji immediately returned to Chakk Guru". Amritsar was earlier known as Chakk Guru.

The writers of 'Adi Bir'

Guru Arjan Dev Ji took the help of his chief Sikh individuals for writing the 'Adi Bir'. According to Dr. Ratan Singh Jaggi, the task of collecting and compiling together the entire Gurbani was assigned to senior Sikhs like Bhai Gurdas Ji and Baba Buddha Ji. The task of writing the compiled and their own compositions was first assigned to Bhai Santdas Ji, Bhai Hariya Ji, Bhai Sukha Ji and Bhai Mansa Ji. After many years of efforts, the entire Bani was compiled and the final task of revision and re-writing the Bani according to the Raagas was done by Bhai Gurdas Ji.

Significant contributions

Bhai Gurdas Ji came to visit when Shri Guru Arjan Dev Ji was blessed with the Guru's Chair. He was always available in the service of Guru Sahib Ji. During the Guruship of Guru Arjan Dev Ji, certain circumstances led to shortage of supplies in the Langar service. This situation arose because Prithi Chand was collecting ration and money etc. from the Masands but was not depositing the same in the Guru's Darbar. Bhai Gurdas Ji understood the whole scenario and asked the Masands to deliver the ration and donations directly at the Guru's Darbar. Post the martyrdom of Guru Arjan Dev Ji and during the leadership of Guru Hargobind Sahib Ji, the entire service for the construction of 'Akal Takht' was done by Bhai Gurdas Ji and Baba Buddha Ji.

Vaars, Kabitt Saveye

Bhai Gurdas Ji's Punjabi composition named 'Vaaran Gyan Ratnavali' was honoured by the title of *'Gurbani Ki Kunji'- 'The Key to Gurbani'* by Fifth Guru Shri Arjan Dev Ji. These compositions share an indispensable importance in Sikh History and Punjabi Literature. Under the guidelines of Guru Sahib Ji, Bhai Gurdas Ji used a creative and qualitative vision to compose the 40 Vaars and became the first composer. These Vaars consists of 913 Pauriyan (Paragraphs), 6444 lines and approximately 46166 Shabads. Bhai Gurdas Ji also composed around 675 Kabitts and Saveye (description of Sikh ideologies according to Guru Granth Sahib Ji) in Braj Language.

Bhai Nand Lal Ji



Bhai Nandlal Ji was a prominent personality of the Guru's Darbar. He was an eminent scholar of Arabic and Persian languages. His compositions help to build a connection with 'The Almighty' but are also philosophical in nature. Bhai Nand Lal Ji was an expert in Literature and was blessed with the virtues of politeness, simplicity and patience. For above reasons, he is remembered as one of the famous Sikhs of Shri Guru Gobind Singh Ji.

Bhai Nand Lal Ji was born in the year 1633 at Ghazni (Afghanistan). His father Chajju Mal Ji was a scholar and worked as a Munshi in Dara Shikoh's regime. Bhai Nand Lal Ji started writing poems at the age of twelve years. He used the word 'Goya' as pseudonym (Pen Name) in his compositions. Bhai Nand Lal Ji was 17 when his mother passed away and after two years he also lost his father. Bhai Nand Lal Ji then returned to Punjab and started living in Multan.

Guru Gobind Singh Ji honoured the Scholars, Poets and other talented individuals with the blessing of his guardianship in his Darbar at Anandpur Sahib. Bhai Nand Lal Ji was one of the 52 poets of Guru Sahib Ji and a renowned scholar of Arabic and Persian languages. Bhai Nand Lal Ji wrote many books related to Guru's glory, devotion and spiritual knowledge. Some of his compositions are as follows –

1. Ghazalein Diwani Goya
2. Zindaginama
3. Ganjnama
4. Jyoti-Bigas (Persian)
5. Jyoti-Bigas (Punjabi)
6. Rehatnama
7. Tankhahnama
8. Dastoor-ul-Inshah
9. Arz-ul-Alfaaz
10. Tausif-o-sana
11. Khatima

Bhai Nand Lal Ji used to work in the office of Aurangzeb's eldest son Shahzada Muazzam, at Agra before coming to Guru Sahib Ji. During this time, Emperor Aurangzeb had given Shahzada Muazzam the responsibility of finding out the meaning of a sentence of The Holy Quraan. Infact, Aurangzeb was dissatisfied

with the meaning or interpretation of a verse from the Quraan and had given the matter to the Ulama. No one was able to provide a satisfactory answer to the Emperor. Bhai Nand Lal Ji interpreted the meaning and the Emperor was stunned by Bhai Sahibs knowledge. Aurangzeb had given hinted Shahzada Muazzam that such a scholar should be part of Islamic religion. Bhai Nand Lal Ji decided to leave without anyone knowing and went to Guru Sahib Ji in Anandpur.At that time Anandpur Sahib was a centre of knowledge and education. Bhai Nand Lal Ji got more inspired to write in this pious environment. He joined the league of Guru Gobind Singh Ji's poets. His devotion towards Guru Ji was endless. He composed many masterpieces under the influence of his love for Guru Ji. Guru Patshah had also entrusted Bhai Nand Lal Ji with the responsibility of Langar service. All the camps in Anandpur Sahib had the service of Langar and every needy was served food. One fine day Guru Sahib Ji visited the Langar and saw that Bhai Nand Lal Ji was serving food with one hand and had some papers in the other. When Guru Ji enquired about those papers, Bhai Nand Lal Ji replied that he has written a book and named it as 'Bandaginama'. Guru Sahib Ji read that book and renamed it as 'Zindaginama' because that book not only taught about worshipping but also explained about the art of leading one's life.

Bhai Nand Lal Ji served the Guru Darbar with great will and devotion and returned to Multan after Guru Gobind Singh Ji left for the tour of southern states. Bhai Nand Lal Ji breathed his last while staying in Multan.

Bhai Kanhaiya Ji



Bhai Kanhaiya Ji was born in the year 1648 at Sodhara village near Wazirabad in Sialkot district of Pakistan. Bhai Nathu Ram and Mata Sundari were his parents. Bhai Kanhaiya Ji's father was a Khatri and was a contractor for supplying ration to the Mughals. Kanhaiya Ji lost his father during childhood and was brought up by his mother. At a very young age, Kanhaiya Ji learned Gurbani and Sikh principles under the supervision of Bhakt Nanua Ji and started to do service at Guru Darbar. Thereafter, he got blessed with the will to chant and serve from Guru Teg Bahadar Ji.

Bhai Kanhaiya Ji later got totally devoted to Shri Guru Gobind Singh Ji. In Anandpur Sahib, a battle was being fought against oppression and for the protection of poor and the needy. During that struggle between the Sikhs and the Mughals many soldiers from either side received grave injuries from canons, bullets and spears. Bhai Kanhaiya Ji carried a water pitcher made from leather called *'Mashk'* and without worrying about his life, used to serve water to everone who was thirsty. As he was offering water to the injured enemy soldiers too, some Sikhs thought that he might be from the enemy's camp and complained about him to Guru Gobind Singh Ji. The Sikhs said that it took a lot of efforts to injure and break the spirit of enemies but Kanhaiya is offering them

water making them ready for battle again. Guru Gobind Singh Ji asked Kanhaiya for an explanation and he replied that he sees Guru Ji's face in every injured man. Guru Sahib Ji was very impressed with Kanhaiya Ji since he did not differentiate between his own men and the enemy thereby granting Kanhaiya Ji the permission to bandage and nurse all the injured soldiers. In this way, Bhai Kanhaiya Ji served the injured without any discrimination.

In the year 1705 when Guru Sahib Ji left Anandpur Sahib, Kanhaiya Ji moved to his Aashram in 'Kavha' village in the present Attock district of Pakistan. Guru Ji had blessed him with the will to serve and recite God's name. At the age of 71, Kanhaiya Ji took his last breath at Kavha.

Questions & Answers

Q.1 Who was the first interpreter of Sikhism?

(A) Bhai Nand Lal Ji (B) Bhai Gurdas Ji

(C) Bhai Mani Singh Ji (D) Shri Guru Nanak Dev Ji

Q.2 Where was Bhai Gurdas Ji born?

(A) Kartarpur (B) Khadoor Sahib

(C) Amritsar (D) Goindwal

Q.3 Who made arrangements for the upbringing and education of Bhai Gurdas Ji?

(A) Baba Buddha Ji (B) Guru Ramdas Ji

(C) Guru Amardas Ji (D) Guru Angad Dev Ji

Q.4 Who got the honour of writing the first Bir of Adi Guru Granth Sahib?

(A) Shri Guru Nanak Dev Ji (B) Shri Guru Arjan Dev Ji

(C) Bhai Mani Singh Ji (D) Bhai Gurdas Ji

Q.5 By which title did Guru Arjan Dev Ji honour Bhai Gurdas Ji's composition called Vaar 'Gyan Ratnavali'?

(A) Bani Khazana (B) Sahayak Bani

(C) Gurbani Ki Kunji (D) Vaaraan

Q.6 How many Vaars did Bhai Gurdas Ji compose?

(A) 22 (B) 31

(C) 40 (D) 45

Q.7 How many Kabitt Saveye did Bhai Gurdas Ji compose?

(A) 650 (B) 675

(C) 674 (D) 670

Q.8 Where was Bhai Nand Lal Ji born?

(A) Pakistan (B) Lahore

(C) Hindustan (D) Ghazni (Afghanistan)

Q.9 Which composition of Bhai Nand Lal Ji was re-titled as 'Zindaginama' by Guru Gobind Singh Ji?

(A) Rehatnama (B) Khatima

(C) Tankhahnama (D) Bandaginama

Q.10 What was the childhood name of Baba Buddha Ji?

(A) Bhai Buddha (B) Buddha Mal

(C) Buda (D) Budha Ram

Q.11 Where was Baba Buddha Ji born?

(A) Amritsar (B) Kathunangal

(C) Khadoor Sahib (D) Tarn-Taran

Q.12 Till which Guru Sahiban did Baba Buddha Ji perform the tilak ceremony?

(A) Guru Arjan Dev Ji (B) Guru Teg Bahadar Ji

(C) Guru Ramdas Ji (D) Guru Hargobind Sahib Ji

Q.13 What was Baba Buddha Ji's age at the time of his demise?

(A) 105 Years (B) 120 Years

(C) 134 Years (D) 125 Years

Q.14 Where was Bhai Kanhaiya Ji born?

(A) Amritsar (B) Anandpur Sahib

(C) Lahore (D) Sodhara

Q.15 What was the year of demise of Bhai Kanhaiya Ji?

(A) 1718 (B) 1720

(C) 1719 (D) 1721

Q.16 What kind of container was used by Bhai Kanhaiya Ji to serve water?

(A) Mashk-Leather vessel (B) Bucket

(C) Jug (D) Gadhvi

Q.17 Whose nephew was Bhai Gurdas Ji?

(A) Shri Guru Nanak Dev Ji (B) Shri Guru Ramdas Ji

(C) Shri Guru Amardas Ji (D) Shri Guru Arjan Dev Ji

Q.18 Which Granth did Bhai Gurdas Ji write?

(A) Shri Guru Granth Sahib (B) Dasham Granth

(C) Aadi Bir (D) Sarab Loh Granth

Q.19 Which Guru Sahiban handed over the task of supervising the construction of Akal Takht to Bhai Gurdas Ji?

(A) Guru Arjan Dev Ji (B) Guru Hargobind Sahib Ji

(C) Guru Har Rai Ji (D) Guru Harkrishan Sahib Ji

Q.20 For what reason was Bhai Nand Lal Ji famous at the Darbar of Guru Gobind Singh Ji?

(A) Having military skills (B) Being a poet

(C) Both of the above (D) None of the above

Q.21 What was the new name given by Guru Gobind Singh Ji to Bhai Nand Lal Ji's book?

(A) Bandaginama (B) Zindaginama

(C) Rehatnama (D) Tankhahnama

Q.22 Where did Bhai Nand Lal Ji spend his final days?

(A) Kabul (B) Multan

(C) Punjab (D) Delhi

Q.23 Baba Buddha Ji was the first Granthi of which place?

(A) Harmandir Sahib (B) Akal Takht

(C) Tarn-Taran (D) Kiratpur Sahib

Q.24 Whose companion was Bhai Mardana Ji?

(A) Guru Nanak Sahib Ji (B) Hassan

(C) Sajjan (D) Pandit

Q.25 What religion did Mardana Ji follow?

(A) Islam (B) Persian

(C) Hinduism (D) Sikhism

Q.26 Where Did Bhai Mardana Ji live?

(A) Afghanistan (B) Kazakhstan

(C) Pakistan (D) Hindustan

Q.27 By what other name was Bhai Mardana Ji known in Sikh history?

(A) Rubabi (B) Ragi

(C) Dadhi (D) Nadi

Q.28 Which musical instrument did Bhai Mardana Ji play?

(A) Sitar (B) Saranda

(C) Rubab (D) Dilruba

Q.29 Where was Bhai Mardana Ji during his last days?

(A) Afghanistan (B) Kazakhstan

(C) Pakistan (D) Hindustan

Q.30 In which language is Bhai Gurdas Ji's Vaar composed?

(A) Hindi (B) Urdu

(C) Punjabi (D) Sanskrit

Answers

1.(B) **2.** (D) **3.** (C) **4.** (D) **5.** (C) **6.** (C) **7.** (B) **8.** (D) **9.** (D) **10.** (C) **11.** (B) **12.** (D) **13.** (D) **14.** (D) **15.** (A) **16.** (A) **17.** (C) **18.** (C) **19.** (B) **20.** (B) **21.** (B) **22.** (B) **23.** (A) **24.** (A) **25.** (A) **26.** (C) **27.** (A) **28.** (C) **29.** (A) **30.** (C)

CHAPTER –SIX

Sikhism- Daily routines, Principles and Prayers



1. Daily routine / prayers of Sikhs

In his Gurbani, Guru Sahib Ji explains about the daily routines of Sikhs and said –

Guru satguru ka jo sikh akhaye so bhalke uthi hari naam dhiyave ||
Udmu kare bhalke prabhati isnaan kare amrit sar naave||
Updesi guru hari hari jape sabhi kilvikh paap dukh lahi jave||
Fir chadhe divsu gurbani gave behdiya uthdiya hari naam dhiyave||
Jo sasi girasi dhiyaye mera hari hari so gursikh guru mani bhave||
Jis no dayalu hove swami tisu gursikh guru mani bhave||
Janu nanak dhuri mange tisu gursikh ki jo aapi jape avrah naam japave||

(Shri Guru Granth Sahib, Ang 305)

According to Guru Sahib Ji, it is the daily duty of every Sikh to wake up early in the morning, take a bath, chant the name of 'Almighty' and recite the sermons of Gurbani. Even while meditating, the Sikh should have the Guru Sahib's name in his thoughts. The one who himself chants the 'Almighty's' name and also inspires others to do the same can actually become the Guru's beloved disciple. It is said that by chanting and praying one can actually come clean of all the evils and vices.

2. Guru Mantra and Mool Mantra

The word ‘Waheguru’ is the Guru Mantra. Shri Guru Granth Sahib has instructions that a Sikh should always recite this mantra.

The mool mantra is **“Satnam karta purakh nirbhau nirvair akaal moorat ajuni saibhang gur Prasad ||”**

3. Routine Banis/Prayers

Prayers for the Morning

Bani	Composer	Shabad/Slok
Jap Ji Sahib	Shri Guru Nanak Dev Ji	Pauriyan 38, Slok 2
Jap Sahib	Shri Guru Gobind Singh Ji	199 Pauriyan
Anand Sahib	Shri Guru Amardas Ji	40 Pauriyan
Tav Prasad savaiye	Shri Guru Gobind Singh Ji	30 Pauriyan
Chaupai Sahib	Shri Guru Gobind Singh Ji	25 Band, 1Dohra,1 Saveya

Prayers for Evening & Night

Bani	Shabad/Slok
Rehras Sahib	Guru Nanak Dev Ji – 4 Shabad, Guru Amardas Ji – First five & one last pauris of Anand Sahib, Guru Ramdas Ji – 3 Shabad Guru Arjan Dev Ji – 4 Shabad Guru Gobind Singh Ji – Chaupai 25 Band, 1 Saveya, 1 dohra (according to Sikh guidelines).
Kirtan Sohila	Guru Nanak Dev Ji – 3 Shabad, Guru Ramdas Sahib – 1 Shabad, Guru Arjan Dev Ji – 1 Shabad.

4. Fundamental Principles

I. Kirat Karo, Naam Japo, Vand Chakko (Earn true income, Chant Name and Share/donate).

To lead an ideal life in the society, Guru Nanak Ji preached about 3 principles i.e Kirat Karo, Naam Japo and Vand Chakko.

Guru Nanak Dev Ji asks everyone to earn income through hard work and from a fair source. He had himself done hard work and explained the importance of Kirat.

Naam Japna means that we should believe in ‘The Timeless one’ and always recite his name and prayers. Chanting is said to be the cure of all grief and sorrows.

The following lines are mentioned in Gurbani to explain this principle –

Simro Simar Simar Sukh Pavao ||

Kali Kales Tan Mahi Mitavao||

Guru Sahib Ji has given sermons asking everyone to earn a fair income and share it with the needy. This means that if anyone in the society is in trouble and needs any kind of help, a Sikh must come forward and help selflessly. The entire Sikh community had earned worldwide respect by arranging Langars during the need of the hour and thus staying bonded to the principles preached by Guru Sahib Ji. Sikhism is intact and is based on the pillars of service and chanting. A Sikh has to serve in the society and pray in front of the 'Almighty'- 'The Timless One'.

II. Honouring the Women

Women have been given utmost respect in Sikhism. While explaining the significance of Women, Guru Nanak Dev Ji said that, "*Women are the basis of progress in the society and every relation in this world progresses with Women. Women are the origin of this society".*

Bhand Jammeyo Bhand Nimiyo Bhand mangan Viahau ||

Bhand chale dosti Bhand chale rahu ||

Guru Ji has said that why should we neglect the women folk who have also given birth to great Kings. –

So kiyun manda aakhiye jitu jamme rajan ||

III. Practicing control and limit in our life

According to the guidelines of Sikhism, one must always learn to control the unnecessary desires and lead a disciplined life. Sleeping in limit and eating in a limit symbolize wisdom. Shri Guru Granth Sahib Ji states –

***Khandit nidra alp ahaar nanak tat bicharo* ||**

He has criticized an undisciplined life through the sermon mentioned below –

***Fitt iveha Jeeviah jit khayi vadhayie pet* ||**

IV. Staying humble while keeping one's thoughts supreme

Sikh religion teaches us to lead a simple and humble life, being kind and polite to everyone we meet or greet. It also preaches the importance of politeness of speech. The virtues of being polite and forgoing ego are considered to be the merits of highest order and an essence of goodness.

***Mithat nivi nanak gunn changiaya tat* ||**

For those who taunt others and speak ill about others, it is mentioned –

***Nanak fika bolio tan man fika hoi* ||**

***Fiko fika sadeyo fike fiki soi* ||**

This means that by speaking ill or being mean causes the mind and the body to become corrupt. It fills the human mind with negativity. Such a person is labelled as arrogant or disrespectful.

V. Leading life with boldness and self-respect

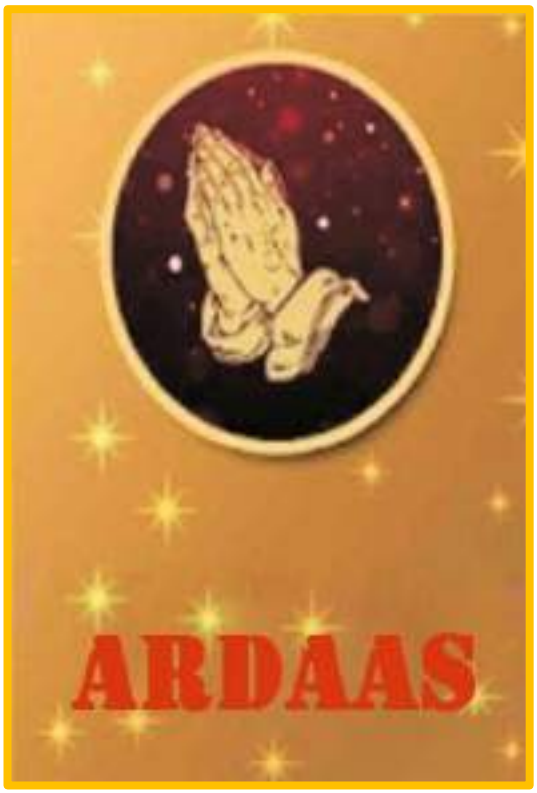
Confidence, bravery and boldness are considered as some of the supreme virtues in Sikhism. According to Shri Guru Teg Bahadar Ji, a person who leads his life with self-respect is considered as an intellectual and a most genuinely learned individual.

***Bhae kahu kau det nahi nahi bhae manat aan* ||**

***Koh nanak suni re mana gyani tahi bakahni* ||**

It is said that one must listen and read Gurbani as much as possible but a Sikh must always engage in the routines mentioned in this chapter. Apart from these Banis, many Sikhs recite the ‘Aasa Ki Vaar’ and the prayer of Sukhmani Sahib as their daily routine.

The resolve to Ardaas (Pray and ask for Guru's blessings)



The resolution to pray has been considered as very significant and special in Sikhism. 'Ardaas' is a medium for Sikhs to present their heartfelt desires and emotions in front of the Guru Sahib. It is said that Guru Sahib Ji listens to his Sikhs very keenly. The word 'Ardaas' is a combination of two words 'Arz' + 'Dasht'. 'Arz' means prayer/request and 'Dasht' means to present. The prayer done in front of the 'Almighty' is considered as Ardaas. A Sikh regularly performs Ardaas to seek blessings of his Guru on every occasion, be it grief or happiness. According to Gurbani, humans are powerless in front of 'Akal Purakh' and doing Ardaas in front of him is the only way to convince him. Sikh history has numerous illustrations and events when Guru Sahib has heard the Ardaas of his disciples keenly and carefully. For example: Makhan Shah Lubana's prayer to Guru Teg Bahadar Ji for saving his sinking ship is considered as an important event in the context of Ardaas. The daily Ardaas being done during the present times is an abbreviated but a very beautiful

description of Sikh history and fundamentals. This daily Ardaas is a remembrance in reverence of all ten Sikh Guru Sahiban, the stalwarts who sacrificed their lives for religion and the significant events that were a part of Sikh history. In this Ardaas, A Sikh's request is to be bestowed upon with different kinds of blessings based on the Sikh principles, namely the blessings of faith, the blessings of uncut hair, the blessings of discipline, the blessings of knowledge, the blessings of mutual trust, the blessings of self confidence and the highest blessing is 'Naamdan'- the gift of communion with Waheguru Ji. At the end of the Ardaas, a Sikh begs the 'Akal Purakh' to help him stay grounded and humble, followed by the request to accomplish the task for which Ardaas is being performed. The request to stay humble is self-significant because humility is considered as a virtue of top-most order as per Gurbani. It is said that this beautiful amalgamation of humility and pious thoughts can help an individual to attain both spiritual as well as wordly blessings. The prayer of seeking blessings for the entire humanity is the most important aspect of this Ardaas. By seeking blessings for everyone 'Sarbat Da Bhala' a Sikh individual steers clear of discrimination and miserliness and is inspired towards the direction of affiliations and brotherhood.

Ardaas

Waheguru Ji Ki Fateh ||

Shri Bhagauti Ji Sahai || Vaar Shri Bhagauti Ji Ki Paatshahi Dasvi ||

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae || Angad Gur Te Amar Das, Ramdasai Hoye Sahai || Arjan Hargobind No Simrou Sri Har Rai || Sri HarKrishan Dhiyaye Jis Dhithi Sabh Dukh Jaye || Teg Bahadur Simariyo Ghar No Nidh Avai Dhai || Sabh Thai Hoye Sahaai || Dasvaa Patshah Guru Gobind Singh Ji! Sabh Thai Hoye Sahaai || Dasa Patshah Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa Dhyaan Dhar Ke Bolo Ji Waheguru!

Panja Pyareyan, Chauhaa Sahibzadeya, Chaliya Mukhtiya, Hathiya, Japiya, Tapiya, Jina Nam Japiya, Vand Chakkeya, Deg Chalai, Teg Vahee, Dekh Ke Andhith Kitta, Tinha Pyareyan, Sachiariyan Di Kamayi Da Dhyaan Dhar Ke, Khlasa Ji, Bolo Ji Waheguru!

Jinna Singhan Singhniyan Ne Dharam Het Sis Dite, Band Band Kataye, Khopdiyan Lahaiyan, Charakhriya Te Chade, Aariyan Naal Chiraye Gaye, Gurdwareyan Di Seva Layi Kurbaniya Kitiyan, Dharam Nahi Haariya, Sikhi Keshan Suwaasa Naal Nibhayi, Tinha Di Kamayi Da Dhyaan Dhar Ke, Khalsa Ji, Bolo Ji Waheguru!

Panja Takhtan, Sarbat Gurdwareyan Da Dhyaan Dhur Ke, Khalsa Ji Bolo Ji Waheguru!

Prithme Sarbat Khalsa Ji Ki Ardaas Hai Ji, Sarbat Khalsa Ji Ko Waheguru, Waheguru, Waheguru Chitt Aave, Chitt Aavan Ka Sadka Sarab Sukh Hove.

Jahan Jahan Khalsa Ji Sahib, Tahan Tahan Rachheya Riayit, Deg Teg Fateh, Birad Ki Paij, Panth Ki Jeet, Shri Sahib Ji Sahai, Khalse Ji Ko Bol Baale, Bolo Ji Waheguru!

Sikhan Nu Sikhi Daan, Kesh Daan, Rehit Daan, Bibek Daan, Visah Daan, Bharosa Daan, Daana Sir Daan, Naam Daan Shri Amritsar Sahib Ji de Ishnan, Chounkiyan, Jhande, Bunge, Jugo Jug Attal, Dharam Ka Jaikaar, Bolo Ji Waheguru!

Sikhan Da Mann Neevan, Matt Uchhi Matt Daa Raakha Aap Waheguru. He Akal Purakh Aapne Panth De Sadaa Sahai Dataar Jiyo! Shri Nankana Sahib Te Hor Gurdwareyan, Gurudhama de, Jinha Nu Panth Ton Vichodeya Geya hai, Khulle Darshan Didaar Te Sewa Sambhal Da Daan Khalsa Ji Nu Baksho.

Hey Nimaneyan De Maan, Nitaneyan De Taan, Nioteyan Di Ot, Sache Pita Waheguru! Aap Di Hazoor..... Di Ardaas Hai Ji.

Akhhar Vadhaa Ghataa Bhull Chuk Maaf Karni. Sarbat De Kaaraj Raas Karne. Seyi Pyare Mel, Jinha Mileya Tera Naam Chitt Aave. Nanak Naam Charhdi Kalan, Tere Bhaane Sarbat Da Bhalaa.

After this, the entire assembly which participated in the Ardaas, must bow down in reverence to the Shri Guru Granth Sahib Ji and then stand up to hail the lord by reciting 'Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh'. After that all have to end the Ardaas by uttering 'Sat Sri Akal'.

Questions & Answers

Q.1 Jap Ji Bani is the composition of which Guru Sahib?

(A) Shri Guru Amardas Ji (B) Shri Guru Nanak Dev Ji

(C) Shri Guru Arjan Dev Ji (D) Shri Guru Teg Bahadar Ji

Q.2 How many Pauris does Jap Ji Sahib consist of?

(A) 22 (B) 32

(C) 38 (D) 30

Q.3 Anand Bani is the composition of which Guru Sahib?

(A) Shri Guru Amardas Ji (B) Shri Guru Ramdas Ji

(C) Shri Guru Arjan Dev Ji (D) Shri Guru Teg Bahadar Ji

Q.4 How many Pauris are there in Anand Sahib?

(A) 40 (B) 25

(C) 37 (D) 30

Q.5 Chaupai Sahib was composed by which Guru Sahib?

(A) Shri Guru Gobind Singh Ji (B) Shri Guru Hargobind Sahib Ji

(C) Shri Guru Harkrishan Sahib Ji (D) Shri Guru Teg Bahadar Sahib

Q.6 How many Bandhs are there in Chaupai Sahib?

(A) 24 (B) 26

(C) 25 (D) 29

Q.7 How many Banis are recited during morning time?

(A) 4 (B) 6

(C) 5 (D) 9

Q.8 How many Shabads of Guru Ramdas Ji are enlisted in Kirtan Sohila?

(A) 4 (B) 2

(C) 1 (D) 3

Q.9 During what time of the day is Rehras Sahib recited?

(A) Morning (B) Noon

(C) Evening (D) Night

Q.10 What is the Guru Mantra?

(A) Waheguru (B) Kartar

(C) Guru (D) Ram

Q.11 What is the ‘Almighty’ addressed as in the Mool Mantra?

(A) Akal – The Timeless One (B) Belonging to present

(C) Comes under ‘Kaal’ (D) None of the above

Q.12 Who composed Japji Sahib?

(A) Dasham Patshah (B) Sixth Patshah

(C) Ninth Patshah (D) Eighth Patshah

Q.13 How many basic fundamentals/principles are there in Sikhism?

(A) Ten (B) Three

(C) Nine (D) Eight

Q.14 How many blessings are being asked for in the Sikh Ardaas?

(A) 10 (B) 12

(C) 8 (D) 6

Q.15 A Sikh requests in his Ardaas to keep his _____ grounded. What is it?

(A) Mind (B) Eyes

(C) Hands (D) Speech

Q.16 Which is considered as the highest ‘Daan’ in Ardaas?

(A) Gyaan Daan (B) Kshama Daan

(C) Bharosa Daan (D) Naam Daan

Q.17 A Sikh requests in his Ardaas to keep _____ on high pedestal. What is it?

(A) Heart (B) Mind

(C) Thinking (D) Knowledge

Q.18 How many words is the phrase ‘Ardaas’ made up of?

(A) 2 (B) 4

(C) 3 (D) 5

Answers

1.(B) **2.** (C) **3.** (A) **4.** (A) **5.** (A) **6.** (C) **7.** (C) **8.** (C) **9.** (C) **10.** (A) **11.** (A) **12.** (A) **13.** (B) **14.** (C) **15.** (A) **16.** (D) **17.** (B) **18.** (A)

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About the Author...



Dr. Karamjeet Singh is one such progressive Commerce Academician from Punjab, whose achievements are not limited to our national border. He has achieved new heights in the field of Commerce, a subject known to be extremely dreary and difficult to understand. With the passage of time, Dr Singh, through his insight and vision have become the architect and a philosopher to make commerce a subject as interesting as literature. This kind of expertise and knowledge in the field of education has been merely a dream and a never ending search for many.

To attain new heights as an academician as well as reaching the milestone of being appointed as a Vice-Chancellor of a University is definitely not an easy task. But Dr. Karamjeet Singh has achieved this feat effortlessly and with grace. He gained maximum experience in the field of management from Panjab University, Chandigarh, where he played a pivotal role as a member of the Senate, the Syndicate and other important departments. Dr. Singh was chosen for the chief role of Registrar in Panjab University. Due to his efforts, integrity and devotion towards his work, Dr. Singh's tenure as a registrar in Panjab University, Chandigarh is still known as the 'Golden Age'. The appointment of distinguished academician, Dr. Karamjeet Singh as the first Vice-Chancellor of this University has turned out to be a laudable step taken by the Government of Punjab, a task which has definitely brought along a feeling of pride and delight.

Dr. Sarbjinder Singh,

Eminent Sikh Scholar

