BED TIME STORIES-6

(GURU HARGOBIND JI, GURU HAR RAI JI AND GURU HAR KRISHAN JI)

(तादु हविखोस्टें नौ, तादु गाँव गर्षें नौ, तादु गांव द्रिमस्तर नौ)
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(ਗੁਰ ਹਰਗੋਬਿੰਦ ਜੀ, ਗੁਰ ਹਰ ਰਾਈ ਜੀ, ਗੁਰ ਹਰ ਕ੍ਰਿਸ਼ਨ ਜੀ)

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SIKH MISSIONARY RESOURCE CENTRE
BIRMINGHAM (ENGLAND)
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Foreword

Guru Arjan Dev was martyred at Lahore on the 30th May, 1606 A.D., after great torture on the order of king Jahangir. After that, at the time of the ceremony of assuming leadership of Sikhs, Guru Hargobind addressed the congregation saying, "I have to raise an army that will fight the tyranny being carried out in the country. Come, join that army and get the blessings of the Guru."

The propagation of the teachings of Guru Nanak had been going on for more than a hundred years. The effect of these preachings became apparent when Sikhs from all corners of the country started coming to join the Guru's army. With that army, the Guru fought four battles with the royal army against the oppression of public rights by the Government. In all these battles, the royal army was defeated.

The victories of Sikhs in these battles proved that the Sikhs were always ready to fight for the defence of their rights. The fear of death had vanished from the hearts of the Sikhs. The teachings of the Guru had infused enthusiasm even in the minds of children to face tyranny. For example (Guru) Tegh Bahadur, the younger son of Guru Hargobind had taken part in the fourth battle of the Guru at the age of fourteen.

In August, 1643 A.D., at the time of entrusting the responsibility to his grandson (Guru) Har Rai, Guru Hargobind said, "Always keep twenty-two hundred horse-men in fighting fit condition with you." Acting upon the command of the Guru, he and his successor-Guru Har Rai continued the programme of weapon training and teaching of scriptures as before. The teaching of Guru Nanak had awakened the people of India in such a way that they were always ready to fight tyranny. The barbarity of the rulers could not waver them from their faith. They attained martyrdom smiling. Twenty stories of these brave martyrs are given in Bed Time Stories-7.

S. S. Jagdev
Diwali of the Sikhs

Diwali is an old festival of India. It was first celebrated on the day when Prince Ram Chander of Ayodhya returned from exile of fourteen years. The public of Ayodhya welcomed his arrival with lights and fire-works.

The foundation of Amritsar was laid by Guru Amar Dass in June, 1570 A.D. and Guru Hargobind was bestowed the Guruship on 30th May, 1606 A.D. He started weapon training to his Sikhs and got Lohgarh fort erected outside Amritsar in 1609 A.D. He also got Akal Takhat constructed in 1609 A.D. and began to hold court there like kings to pronounce orders and give decisions. Murtza Khan was appointed new Governor of Lahore in 1610 A.D. Seeing the activities of warfare of the Guru, he reported to the Emperor Jahangir. Hearing the reports, Jahangir passed orders to confine Guru Hargobind in the Gwallor fort. The orders for the detention of the Guru were prior to May, 1611 A.D., when Jahangir was not married to Noor Jahan. After the marriage, Jahangir started to drink more than before and Noor Jahan was helping him in his administrative work. She could not have passed the orders for the detention of the Guru as she knew saint Mian Mir well. To know saint Mian Mir was infact knowing Guru's institution.

When Guru Hargobind was in the Gwallor fort, Sikhs arriving at Amritsar for an audience with the Guru used to go there walking four hundred and fifty miles for the glimpse of their Guru and return back after paying obeisance to the walls of the fort. Seeing the love and devotion of the Sikhs for the Guru, saint Mian Mir went to Agra and requested Jahangir for the release of the Guru. When Jahangir heard the praise of Guru Arjan Dev and Guru Hargobind from saint Mian Mir, he passed orders for the release of Guru Hargobind.

According to Bhai Kahan Singh, Chandu died at Lahore in 1613 A.D. at the hands of the grain parcher. Baba Gurditta, the eldest prince of Guru Hargobind was born in November, 1613 A.D. Assuming these dates to be right then Guru Hargobind reached Amritsar in 1612 A.D. on the day of Diwali. Sikhs celebrated the return of their Guru back to Amritsar from confinement with illumination and fire-works. Since that day, it is celebrated by the Sikhs at Amritsar and all over the world every year.
भीत दे यीत

गुड़ उत्तरी नी रा नवंबर 19 मूल, 1595 शीतकाली हैं धंद कहाँसी दिखे गुड़ अभ्यास देख नी दे बाढ़ नैसिंह। धृतों रा नवंबर उट जो परिवारा, काल वृक्ष नी हे भार दोला देखी हैं देखा, “लोगों देखे बलबल धुंध दे नवंबर दिखाना।” भीतरी की नी दी पालाटा, आर्थिक देखें मां दुःख बैंक बे बौद्ध नीटी नाटी। धृतों हैं अपना वृक्ष नी हे अपणी दिक्किया, देहात, मधुमग, रेडीवानी दे बाटोरी का दिक्किया देख गहिरी, आर्थिक देखें जुगल दिन निम्नात वटल लाही, बांझी धराना नी पान भारत-दिक्किया, स्वस्त दूंगा नी पान हे धृत दे धृत बे बांझी दोला महानाट नमस्ते बौद्ध-नाटी दे रग्न-पेंज़ी दी निर्भर गिया। दिक्किया दुःख देखे मां लाही निम्नात बौद्ध निर्भर निम्ना।

भीतरी 1606 शीतकाली हि, गुड़ अभ्यास देख नी हे नवंबर वटल धृत ये सुरेंद्र उपवन उट लाही जुबाब दिनिया। 30 भीत, 1606 शीतकाली हैं गुड़ अभ्यास देख नी हे अभ्यास दे सुरेंद्र ते मंत्र का धृत देख का धृत, गुड़ दिक्किया हि दिक्किया मो गुड़ अभ्यास नी हैं हेंर मे बाढ़ होइै, “बलबल बलबल दोणी धृत शुमरुडो, मधुम ज्ञान दे धृती धृत शुमरुड, धृती हहान निम्नात देखे जो हिला दे रग्ने लाही देक निम्ना।” 30 भीत, 1606 शीतकाली हैं सुरेंद्र दिक्किया गुड़ अभ्यास देख नी हे गुड़ उम्मीदे दे रे मंत्र मंत्र रीढा निम्ना। धृत नी गुड़ निम्नात दिख हैं धृत भाय निम्नात निम्नात दी ही। धृत छृंटो लिखी निम्नात दिख हो धृतों दे हेंरे वेंटो बत नाही दे हेंरी ही। धृतों हे बाढ़ धृत नी हैं गुड़ दिक्किया ही तमाम मां दे उलटनां, धृती भीती हे धृती भीती हो परिस्थिति लाही बिनण। धृतों हे सुरेंद्र परिवार हि नामी ठठ बाली बौद्ध देखी ही, निम्न धृत्य धृतों निम्नात दे नामी बाली मांमा देखी। धृतों ही दी नामी निम्नात उट गिया धृतों भाय मेला तै निम्नात दे धृते हे हे हे अर्थात। धृती हे निम्नात बनाती हे भीतरी देख दिख ने को जुबाब दे रावण दे सानी। धृत गुड़ ही दी धृत दिख माहब उट लाही भे धृत निम्नात दे रे आर्थिक दे गुड़ दीली ही धृत बनाती।

गुड़ नी हे मूल धिंधा दे दीक्षा दिख घड़ी निम्नात धृत दिनां। मेला अवबोट दे माहब दीली मेला इंटरन्सः हे हे रूम मट लागी। धृत हे माह भे गुड़ ही दी धृत दिख घड़ी उट मेला। धृतों बनाती उट देखे सिंघा दे भाय मेला दे हें रावण दे माहब दे धृतों देखे धिंधा दिख मट मां भी। धृत मां हे धिंधा दे लागबोट धिंधा उल्लेख निम्नात हे माहब दे मानी मेला ठए आर्थिक मुख बनाता। धृतों हे कलशां धृत मानी मेला इंटरन्सः धर्म दिन निम्नात बनाती दे मेला बौद्ध, निम्नात हैं धर्म दे मातृतो हैं धर्म राष्ट्र तलात, माह माहब दा माह माह माह फरद साथ भे आर्थिक ने साथ ने साथ ने मेलां।
Temporal and Spiritual Leader

Guru Hargobind was born on the 19th June, 1595 A.D., at village Wadali. His father was Guru Arjan Dev. Before his birth, Baba Budha had blessed Mother Ganga Devi, "You will give birth to such a brave son who will crush the heads of Turks (Muslim invaders from middle east), as I am crushing this onion in my fists." Sri Hargobind was brought up keeping in view the times to come. Baba Budha imparted him the knowledge of letters, medicine, philosophy, agriculture and politics. After that to make him ready for the imminent wars, Bhai Paraga gave him weapon-training, Bhai Jetha taught him finer points of warfare and Bhai Ganga Sehgal instructed in horsemanship. In this way Sri Hargobind was trained for the times ahead at a young age.

In May 1606 A.D., Guru Arjan Dev was ordered by King Jahangir to present himself at Lahore. Before leaving Amritsar for Lahore on the 22nd May, 1606 A.D., Guru Arjan Dev entrusted the leadership of the Sikhs to Sri Hargobind and said, "Never show a miracle, sit on the seat of the Guru, donning the weapons, raise a big army and stand up resolutely to face tyranny." Guru Arjan Dev was martyred at Lahore on the 30th May, 1606 A.D., after great torture. Guru Hargobind was only eleven at that time. Inspite of this tender age, he was devoid of any fear or apprehension. At the time of the ceremony for installing him as Guru, he asked Baba Budha to vest him with two swords, one indicating temporal and the other spiritual leadership. He had already tied a turban of royal splendour, decorated with aigrette as was being worn by the Rajas (Hindu rulers). After the installation ceremony, the Guru addressed the assembled devotees, "From this day on, bring good weapons and horses as offerings to the Guru’s institution. We have to raise an army that may stand up to the tyranny being perpetrated in the country. Come to me prepared to join that army and have blessings of the Guru."

The message of the Guru spread rapidly in the villages and towns. Devotees started bringing weapons and horses as offerings. Sikhs started coming from far and near to join the Guru’s army. The only demand of the Sikhs was two meals a day and a dress after six months. The Guru started warfare practice in front of Harmandir Sahib after the morning recitals. He motivated the poets to write ballads of the martyrs, by singing of these with heroic tunes of 'Dhad and Sarangi' (musical instruments) the public tolerating oppression and tyranny may realise the importance of their lives and the warriors may feel elated in wielding weapons in the battlefield.
Deliverer of Rajas
वुड़ चेतियों से तो कुछ नीचे दिखाए गए हैं। यह इम्युन जोड़कर तो जीवन राखेगी। यह एक जीवन अद्भुत रही। वुड़ दे गुड़ह अद्भुत, सिम्बल चौक सेंटर खड़े दे चामुक बैठा हैं। वह उसका दांत तो, चौड़ा मुझे बीता आपसी नहीं नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत। चौड़ा आप दे दिखे खोते बैठे आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ दे आप दे दिखे बैठे आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत। वुड़ की दीवस्तिका, प्राणी इसे दिखे काफ़ी होते ही आपसी नहीं दे वुड़ खोते बैठे मत।
Deliverer of Rajas

After taking up the responsibility of Guruship, Guru Hargobind adopted the policy of 'Do not be afraid of anybody and do not frighten anyone'. In accordance with the command of the Guru, while the devotees presented themselves with the offerings of beautiful horses and weapons, the braves offered their youths to the Guru. Pathan soldiers like Subedar Yaar Khan and Commander Khwaja Sarai who had been turned out of the royal army on the religious grounds, started enrolling in the Guru's army in great numbers. Many dacoits and highway robbers who had adopted these low professions because of tyranny of the government, started giving up their old trades on oaths and were presenting before the Guru. The Guru's institution started to become in a true sense, the home of the homeless.

The Guru recruited fifty-two soldiers to give weapon-training to the newly recruited Sikhs. The Guru kept pet hawks and hounds for hunting. He would go hunting in the afternoons taking along Sikhs with him as was the custom of Mughal rulers. He used to hunt wild animals like tigers and leopards. In 1609 A.D., he got Sri Akal Takht built opposite to Harmandir Sahib. At the time of evening congregation, the Guru would sit on a throne and hold court in the way of a king. He used to settle disputes of the Sikhs regarding money transactions and family matters. Thus the Sikhs became free of the pressure of the government functionaries. The Guru also issued every new order and judgement from that throne.

In 1609 A.D., the Guru got a fort, Lohgarh, constructed outside Amritsar for the protection of the city. In 1610 A.D., Jahangir appointed Murtaza Khan as governor of Lahore. He was alarmed to see the royal splendour of the Guru and his increasing army day by day. The enemies of the Guru's institution frightened him further. At his request, Jahangir passed an order for the arrest of the Guru and to be detained in the Gwalior fort where royal prisoners were held. Before the arrival of the Guru in the fort, fifty-two Rajas were already confined in the fort by Jahangir.

After the entry of the Guru in the fort, the Guru started to hold morning and evening congregations. Due to that the Rajas and the Wardens began to get spiritual bliss while the Sikhs outside the fort got restless for the glimpse of their Guru. Hermits like Saint Mian Mir raised their voices against this injustice. At the bidding of Begum Noor Jahan, Jahangir issued orders for the release of the Guru. Before leaving the fort, the Guru put forward a condition that the detained Rajas be also released along with him. Jahangir said, "The Raja who takes hold of the corner of the Guru's dress will be released." The deliverer Guru donned a gown made with fifty-two corners and got all the Rajas released.
विख्यात प्रारम्भ

नर्मदा गांगैया, मारी भीमा और पारंपरिक रूप से, बाजार, जो उत्तरी भारत में व्यापक रूप से प्रचलित है। इसके भागीदार बाजार बिजली वाले कार्यक्रमों शामिल होते हैं। इसलिए इन्हें गांगैया के बाजार में उत्तरी भारत में व्यापक रूप से प्रचलित है। इसलिए इन्हें गांगैया के बाजार में उत्तरी भारत में व्यापक रूप से प्रचलित है।
True King
True King

King Jahangir was greatly surprised to hear praise of Guru Arjan Dev and Guru Hargobind from Saint Mian Mir. He realised that he had committed a blunder by putting Guru Arjan Dev to martyrdom and imprisoning Guru Hargobind. He ordered Wazir Khan to go to Gwalior and bring Guru Hargobind with him to Agra with great respect so that he might behold the man with divine knowledge for whose audience the populace of the country went and returned after bowing to the walls of the Gwalior fort.

As ordered by Jahangir, Wazir Khan presented himself in the court of Agra after taking Guru Hargobind with him from Gwalior. Jahangir sat the Guru by his side on a sandalwood seat. Seeing the Guru's royal splendour, his donning two swords indicating temporal and spiritual authority and other weapons, his doubts were cleared that he could not be intimidated or cowed down. Jahangir produced Chandu before the Guru and said, "This culprit is before you. He is the man who made me to order the punishment to your father and is also responsible for your imprisonment." The Guru got the shackles of Chandu untied, handed him over to Bhai Bidhi Chand and Bhai Jetha and said to Jahangir, "Who was the culprit of my father, will only be decided when justice is done in the court of God." Jahangir was greatly impressed by the saintly nature and royal life-style of the Guru. He persuaded the Guru to stay for some days with him.

One day, Jahangir asked the Guru, "Why do people call you the true king while I am called king only?" The Guru replied, "I do not say anything to anybody. People only call us the way they see us." Jahangir was not satisfied with this reply. The next day, the Guru and Jahangir went hunting. At noon, the Guru stopped under a tree for rest. Jahangir camped under another adjoining tree. A grass-cutter had heard that the Guru comes to the jungle for hunting. Taking Jahangir to be the Guru, he placed a bundle of grass and a coin of two paisas before him and prayed, "O True King! Please take care of me at the last hour." Jahangir said to him, "I am the king of this world. I can bestow worldly things but cannot help you at the last hour. Your true king is there under that tree." Hearing these words of Jahangir, the grass-cutter took the coin, lifted the grass-bundle and went before the Guru where he placed his presents and offered his prayer. After this happening, Jahangir never asked the Guru, why the Sikhs called him the true king.
Revival of Fig Tree
फिरह हुए मुदतम वर्दना

गुरु जी से नवतारण नी 1612 ईसवी से दीर्घकाल आपने रिहा, भावना दे अभिभुषण पूजने। सिंह संभाल सली गुरु जी का दिखा महल दे घड़े अभिभुषण दे बखुश ढोलाड खुश बसना सबी जी, नखले वि संभाल आपको भक्तिक अभावम हुत हुए ने एक समय तरी के सवारी। गुरु जी दे दर्शन अभिभुषण से बहुत दिन किया सिंह ने वि बल दुःख भी बहुत सुनें। गुरु जी दे अभिभुषण ने गुरु जी के सवार सली अभिभुषण पूजनी। सतहें दे अभिभुषण से, गुरु जी हूँ रोजाँ हुए हुए, घराने बलियो बउस मन से सिंह संभाल हुए ने एक समय ढोला हुए देखी जी।

गुरु जी के लघु नयाँ दर्शन कहाँ, जगह मिलीं बचत से चंद्र हूँ राम हूँ जी। जमीं दे संभाल ने सचे चंद्र हूँ राम हूँ जी। धुरे जैसे बहुत मिलीं बचत पर चंद्र हूँ राम हूँ जी। अभिभुषण दे धुरे जैसे बहुत मिलीं बचत पर चंद्र हूँ राम हूँ जी। जमीं दे संभाल ने सचे चंद्र हूँ राम हूँ जी। धुरे जैसे बहुत मिलीं बचत पर चंद्र हूँ राम हूँ जी। अभिभुषण दे धुरे जैसे बहुत मिलीं बचत पर चंद्र हूँ राम हूँ जी। जमीं दे संभाल ने सचे चंद्र हूँ राम हूँ जी।

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Revival of Fig Tree

Guru Hargobind reached Amritsar from Agra on Diwali day in 1612 A.D. The stay of the Guru out of Amritsar for more than one year was a long period for Sikh devotees when they could not behold their Guru as they desired. To celebrate his return, the Sikhs decorated the city of Amritsar with lights. The devotees reached Amritsar for an audience with the Guru from far and near. Sikhs from Lahore requested the Guru to reach Lahore and honour the rest of the devotees of that place with an audience.

At the time of departure for Lahore, Bhai Bidhi Chand took Chandu with him. The devotees of Lahore were enraged when they saw Chandu. They took over Chandu from Bhai Bidhi Chand and started parading him in the streets of Lahore with an animal chain round his neck. Some angry Sikhs would give a blow or two with their shoes while passing by. One day, the procession reached the street where was grain parcher’s oven, from whom Chandu had got big ladles of hot sand poured over Guru Arjan Dev. Seeing Chandu, the grain parcher was beside himself with rage. He hit Chandu with the big ladle on the head with great force which resulted in his death in 1613 A.D.

The deliverance of Rajas from the prison and development of good relations with Jahangir had this significant effect that the propagation of Sikhism started in the country without any fear. Baba Almast was looking after Nanak Matta. Besides taking care of the hermitage, he started preaching the Sikh thought. The disciples of Yogi Gorakh could not tolerate the preaching of Sikhism from Nanak Matta. They took away the care of the hermitage from him and set fire to the fig tree sitting under the shade of which Guru Nanak Dev had enlightened the Yogis (saints). The Guru had just reached Amritsar from Lahore when he got news of this sacrilege of Nanak Matta.

The Guru reached Nanak Matta with a squad of horsemen. Seeing the Guru along with armed Sikhs, the Yogis fled from the hermitage. The fig tree was still burning when the Guru reached there. The Guru sat by the fig tree and started the recital. After that he mixed saffron and sandal in water and sprinkled over the burning tree. Before the very eyes of those present, the tree was revived and leaves sprouted bearing yellow marks of saffron and white marks of sandal. To this day, marks of saffron and sandal can be seen on every leaf of the fig tree. Hearing the revival of the fig tree, the Yogis returned. They said to the Guru, "We are living here after renouncing the world. It does not behove you householders to come here and torment us." The Guru said, "If you have renounced the world, why are you laying claim on this hermitage?" The Yogis could not find an answer so they left the hermitage.
गीती वेल्सा

गीती वेल्सा दिव्य हिन्दी फुटे ली कड़वी सी। हिमसागर भला वाह जी। हिमाल माता कुटुम ब्रह्म चंद्र से, हिमाल माता भिन्न दुहरे हरे। हिमाल माता देवी धरती मूग ली। हिमाल माता देवी धरती से वधुरुप राजन देवी पोखर वल रोशनी पढ़ा हरा।

माता भगवानों भिक्षु से गृहीत हावला सत्ता। गृहीत हावला सत्ता दुनिया को पार कर जीवित है। गृहीत हावला सत्ता दुनिया को पार कर जीवित है। गृहीत हावला सत्ता दुनिया को पार कर जीवित है। गृहीत हावला सत्ता दुनिया को पार कर जीवित है।

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घीघी वैज्ञान

Bibi Kaulan
Bibi Kaulan

Bibi (lady) Kaulan was the daughter of a Hindu family. Her real name was Kamla. Qazi Rustam Khan had bought her from her parents while she was a child. The Qazi gave her the education of Islam and sent her to Saint Mian Mir for higher schooling.

Saint Mian Mir was a sufi saint. He had no prejudice against any religion. He had very deep love with Guru Nanak's institution. It was usual for him to go to Amritsar to meet the Guru. Whenever the Guru visited Lahore, he never went back without seeing Saint Mian Mir. Due to these meetings, Saint Mian Mir knew a large number of Guru Nanak's verses by heart which he used to quote to his disciples. Bibi Kaulan also remembered some of the verses by heart which she used to recite by herself for her pleasure. Her attachment to the Guru's institution increased further when she saw the Guru and the Sikhs came from Amritsar to Lahore at the time of the plague epidemic and nursed the patients with their own hands.

One day, Qazi Rustam Khan heard Bibi Kaulan reciting Guru Nanak's verses at home. He rebuked her and said, "Do not recite these verses of the infidels in future." Bibi Kaulan said, "Dear father! Saint Mian Mir bows in all humility to the man you call an infidel and thinks it a privilege to seat him by his side. It is unbecoming to call the man an infidel whom the Saint holds in such esteem." The Qazi gave a sound thrashing to Bibi Kaulan on hearing the praise of the Gurus from her and said, "I do not want that you recite the verses of these infidels even unintentionally." Between her sobs Bibi Kaulan said, "You may beat me to death but I cannot live without reciting these verses."

Qazi Rustam Khan went and asked other Qazis, "Kaulan persists with reciting the verses of the infidels inspite of my beating. What remedy should be adopted?" They said, "It is a great sin for the Momins (believers of Islam) to praise the infidels and recite their word. Kaulan should be beheaded for this sin." When Saint Mian Mir heard about the decree of beheading of Bibi Kaulan, he sent her to the Guru's institution at Amritsar through Abdul Yaar Shah where the homeless were protected. Guru Hargobind made arrangement for separate accommodation for Bibi Kaulan. She had no fear at Amritsar of being killed by the order of the Qazis. To immortalize the memory of Bibi Kaulan's resolve to remain firm on her words, the Guru constructed a pool named Kaulsar in 1627 A.D. Bibi Kaulan died at Kartarpur in 1630 A.D.
First Battle of the Sikhs
सिंधां चे पाहिजे संगां

8 तारीख, 1628 शौमबी ते संगमातो वस्त्राचे दो मंड ते जाती. दुसर्या हृदेण्य ग्राह सन्तुर 6 दिसंबर, 1628 वालीं हृदेण्य ए वस्त्राच्या वस्त्राच्या. हृदेण्य उपर वर्ष पर्याय किंवा आदर, बदल किंवा "संगमातो ते धरण विला व बस न्यान तयाऱे न तयाऱे." दुसर्या हृदेण्य देवा वापस लावत तो हिंदूतून लावत लावत. दिसंबर ते दिसंबर ते अभिव्वाम हो टैंकिंग घर ते तुझ्यांचा दिवस घडला जात. दुसर्या हृदेण्य देवा वापस लावत तो हिंदू आदर हो टैंकिंग घडला जात. प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात. दुसर्या हृदेण्य देवा वापस लावत तो हिंदू आदर हो टैंकिंग घडला जात.

हिंदू आदर हो टैंकिंग घडला जात. दुसर्या हृदेण्य देवा वापस लावत तो हिंदू आदर हो टैंकिंग घडला जात. प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात. दुसर्या हृदेण्य देवा वापस लावत तो हिंदू आदर हो टैंकिंग घडला जात. प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात.

गुरू उपवाचक नी ते 15 भरो, 1628 वालीं हृदेण्य देवा श्री आदर हो टैंकिंग घडला जात. दुसर्या हृदेण्य देवा वापस लावत तो हिंदू आदर हो टैंकिंग घडला जात. प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात. दुसर्या हृ�ेण्य देवा वापस लावत तो हिंदू आदर हो टैंकिंग घडला जात. प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात.

प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात. प्रथम वापस देवा दिसंबर ते हिंदू आदर हो टैंकिंग घडला जात.
First Battle of the Sikhs

King Jahangir died on the 8th November, 1627 A.D. His son, Shah Jahan ascended the throne of India on the 6th February, 1628 A.D. After becoming the king, he issued a proclamation, "Preaching of any religion except Islam is banned. Temples constructed in the last few years be demolished and no new ones be constructed." In accordance with this proclamation, the step-well at Lahore was filled up and a mosque was constructed at the site. This happening alerted the Sikhs to be prepared to defend Amritsar.

One day a squad of Sikhs, while hunting, reached near Lahore where the royal family was also hunting. The Sikhs set their hawk in pursuit of a quarry. The royal hunters also released their hawk from the other side. The hawk of the Sikhs caught the prey and brought it to them. The royal hawk in pursuit of the prey also came to the Sikhs. The Sikhs caught the royal hawk. When the royal hunters came and demanded their hawk, the Sikhs refused. On return, the royal hunters told Kulij Khan, the governor of Lahore. To chastise the Sikhs, he despatched General Mukhlis Khan with an army of seven thousand to attack Amritsar.

On the 15th May, 1628 A.D., when the Guru heard of the arrival of the royal army, he ordered his generals to take up positions. The marriage of Bibi Viro, the daughter of the Guru, had been fixed for the third day and the marriage party was coming to Amritsar. The Guru sent the holy Granth and the family to village Chabhal and sent a message to the bridal procession to reach there.

The Sikhs and the royal army clashed near Pipli Sahib. The braves from both sides began to show their skills. This was the first battle on Punjab’s soil in which there was no involvement of wealth, land or any worldly thing. The Sikhs had only come forward to fight the excesses of the rulers not caring for their lives for the sake of their freedom and honour. When the Guru reached Lohgarh fort, he ordered the Sikhs to fire the stone-cannon. That cannon had been made by Mohri, a carpenter of Khem Karan, from a dried tree. When the army started to retreat due to the rain of stones from the fort, Mukhlis Khan challenged, "You are the sons of brave men and there is only a band of fakirs (ascetics) on the other side." Out of shame, the royal army kept on fighting till dusk.

The next day, in the first attack, Painde Khan came out of the fort and made short work of Didar Ali, Mukhlis Khan’s companion. The Guru after defending three blows from Mukhlis Khan’s sword, inflicted such a blow on him with his double-edged sword that pierced his shield and split him into two. Seeing the end of their leaders, the royal army fled. After the cremation of the Sikhs who attained martyrdom in the battle, the Guru took the Sikhs with him and reached Chabhal by the fall of night.
सिंहां की तृणी संगा

सत सर्वनाथ दुर्गा सागर के पुरातात्विक दीर्घ के, सिंहां भाग में उत्तर सागर की सभ्यता आत्मा भिलाई दे। वैज्ञानिक गुप्ता के अवसर पर धार्मिक तत्त्व के लिए दीर्घागृहीती दे। सिंहां भाग में उत्तर सागर की सभ्यता आत्मा भिलाई दे। वैज्ञानिक गुप्ता के अवसर पर धार्मिक तत्त्व के लिए दीर्घागृहीती दे।

गुप्त विश्वविद्यालय के सुभाषी 1629 की माही दिन वटाक्ष्य पर उत्तराध्याय आत्मा दे। दिन धिंज़ गुप्त अवसर एक दी दे 1587 की माही दिन राखा विश्वास विभाग के वंदने, तू दी देव वें वास्तविक भी। वास्तव दम वें वास्तव दिनधिंज़ के अपने नाम वें अग्रदूत वास्तविक व्यक्ति के। दिन धिंज़ गुप्त अवसर एक दी देव वें वास्तविक दी देव वें वास्तव दिनधिंज़ के अपने नाम वें अग्रदूत वास्तविक व्यक्ति के। दिन धिंज़ गुप्त अवसर एक दी देव वें वास्तविक दी देव वें वास्तव दिनधिंज़ के अपने नाम वें अग्रदूत वास्तविक व्यक्ति के।

दिन धिंज़ गुप्त अवसर एक दी देव वें वास्तविक दी देव वें वास्तव दिनधिंज़ के अपने नाम वें अग्रदूत वास्तविक व्यक्ति के। दिन धिंज़ गुप्त अवसर एक दी देव वें वास्तविक दी देव वें वास्तव दिनधिंज़ के अपने नाम वें अग्रदूत वास्तविक व्यक्ति के।

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Second Battle of the Sikhs

Shah Jahan received the news of the defeat of the army of the governor of Lahore at Agra and was also informed by the Muslims who had reverence for the Guru's institution, "The governor of Lahore forced the battle on the Sikhs. Their Guru was busy with the arrangements for the marriage of his daughter. Now he has left Amritsar and gone to Kartarpur." Wazir Khan said to the King, "The governor of Lahore has got thousands of men killed for a hawk whereas thousands of such hawks can be collected." Hearing this, the King ordered removal of Kulij Khan from governorship of Lahore and appointed Anait Ulah in his place.

Guru Hargobind came to Hargobindpur from Kartarpur in July, 1629 A.D. This village had been colonised by Guru Arjan Dev on the bank of river Beas in 1587 A.D., on an elevated spot. Bhagwan Dass Gherar used to collect land revenue of the village and send it to Jalandhar. He was a relative of Chandu and a good friend of the commander of Jalandhar. One day he brought some hooligans with him and began to intimidate the Guru with royal threats to leave the village. The Sikhs could not bear it. They severed his head and threw it in the river Beas. The hooligans who were accompanying him, went and told his son, Rattan Chand about it.

Rattan Chand went to Jalandhar and complained to Abdulla Khan, the commander. He marched on Hargobindpur with an army of four thousand. On coming to know of the arrival of the royal army, the Guru ordered the Sikhs to take up positions. The Sikhs welcomed the royal army with arrows. The brave warriors of the Guru were wielding their weapons in this crusade as peacocks dance at the approach of rainy season. On the other hand, the royal army soldiers were hiding to save their lives in the way, snakes hide to avoid cold in winter. From the first day's battle, Commander realised that it was not easy to defeat the Sikhs.

When the battle was resumed on the second day, Abdulla Khan, seeing the Sikhs wielding their weapons, said, "We were taking these Sikhs to be barbers, tailors and farmers, but they have turned out to be warriors." Abdulla Khan was incensed to such an extent by the death of his two sons, Nabi Bakhsh and Karim Bakhsh in the battle that tearing through the armies he came before the Guru and started attacking him blindly. The Guru kept on checking his blows on his shield and retaliated with such a blow of his double-edged sword that Abdulla Khan was cut in two and fell to the ground. Then Chandu's son, Karam Chand, came before the Guru and they began to use swords. The Guru's sword broke. The Guru lifted Karam Chand and banged his head to the ground with which he died. His death resulted in victory for the Sikhs. This battle was fought in September 1629 A.D.
Meeting with Baba Sri Chand
गाइना सिंघ चंद लाल बिलायत

माय भगवान हूँ सह्यद्रि के इरानत के भीतर उंगर के तीमरी हैं जी सिंघं पाने राख दी धनत आगाये पृथ्वी दग्ध। जैसे हरते भगवान हूँ लगाया, "सिंघं पाने गुरु हूँ अंग्रेज़ इमा वे भगव वत रिरा नाहे" भगवान बिलायत जैसे रिरा उन्ध लिंग, "अभ के गुरु जी पहला वतन लवले ने मरे निशान गईं, दह रिया सेता हिंद मानव चंडिया निंद देखी मी, सिंघ निंद जी गुरु, जैविकीशुप लिंग अल्पके ध्वाकर ने कर उड़ान ध्वानग्रे दे उड़ा नजरहुँ भरी दंड़ के सठ। ध्वान मानव जी ध्वानी विष बिलायत दप्तर भंड देखा या लिंग ही। गुरु ही दे मानव चंडिया रहत हूँ चिकना चिंच में रिरा।"

माय धरते ने उस्र नगर बिलायत वह लिंद देखा या ही मानव विष दण तिंग।

गुरु ही दे सेता हिंद मानव चंडिया दप्तर दे पहल हूँ चिकना विष विलायत दिंग।

गुरु ही दे पहल हूँ चिकना ने यह सेता दप्तर दे पहल हूँ चिकना दिंग।

गुरु ही दे मानव चंडि दप्तर दे पहल हूँ चिकना दिंग।

गुरु ही दे मानव चंडि दप्तर दे पहल हूँ चिकना दिंग।

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गुरु ही दे मानव चंडि दप्तर दे पहल हूँ चिकना दिंग।
Meeting with Baba Sri Chand

The news of the death of the Commander of Jalandhar and defeat of his army at the hands of the Sikhs reached Shah Jahan at Agra. He said to Wazir Khan, "A large army be sent and the Sikh Guru be finished." Wazir Khan replied, "I am always ready to carry out your command but the cause of this battle was mosque which the Guru was getting constructed at Hargobindpur for his Muslim and Pathan soldiers and other Muslim disciples. Bhagwan Dass Gherar was creating hinderance in the construction of that mosque. When the Guru tried to convince him, he started a quarrel. The Sikhs could not tolerate that. They threw Bhagwan Dass into the river." When Shah Jahan heard that the battle was fought over the construction of a mosque, he ordered confiscation of the property of the Commander of Jalandhar.

At the end of the battle, the Guru converted the house of Bhagwan Dass also into a mosque. Having come to know of the views of Shah Jahan, he started a tour of the country. From Hargobindpur, the Guru reached Amritsar where he received a message from Baba Budha, "My end is drawing near. Please come and favour me with an audience." From Amritsar, the Guru reached Ramdas. After beholding the Guru, Baba Budha left for his heavenly abode. From Ramdas, the Guru reached Kartarpur on the banks of river Ravi where Sri Chand, the elder son of Guru Nanak was living in the garb of Udasi Saint and was preaching Sikh thoughts. Baba Sri Chand had donned this attire of the Udasis in 1521 A.D. which had been adopted by Guru Nanak during his long journeys (Udasis) and was discarded in 1521 A.D. at the time of colonisation of Kartarpur.

At the time of visit to Kartarpur, Guru Hargobind was accompanied by his elder son, Baba Gurditta, whose face had a resemblance to the face of Guru Nanak. Baba Sri Chand was greatly surprised to see him. He asked the Guru, "How many sons have you ?" The Guru replied, "There were five. One son, Baba Attal died at the age of nine. He had revived one of his companions who had died of snake-bite. In the Guru’s institution, to show a miracle is to become a rival of God. He had given up his life at my bidding."

Baba Sri Chand said, "Does any of the sons belong to the Baba ?" The Guru replied, "All are yours." At this reply of the Guru, Baba Sri Chand said, "Give this son to me." The Guru presented Baba Gurditta to him. Baba Sri Chand entrusted the leadership of his Udasi sect to Baba Gurditta. In this way, the Udasi sect also united with the Guru’s institution. It was this Udasi sect which carried out the responsibility of the upkeep of Sikh institutions during hard times and continued the preaching of Sikhism.
सिध्यां दी उपनीय संगा

गाँव बिलोगर्था नी बाणा माती बंद्रु भूम भिरत पिंड़े ताहारे देख हुई चल पहुँचे। गाँव नी तमरे देन पिंड़े ने मुखरे हिल लिया माती वा पृथक़ बजार के तेहे पिंड़े स्थल पूछ नें। रिखे वर्षाद के आधी मंगाद आ चली। मंगादे दे चलाते वर्षा पिंड़े वर्षाद के आधे कारी बजारी नी ने चढ़ायी वीजी, “गाँव नी, मैं आप की बंद्रु दे धरीवा पंखे वर्षाद हैं ते मी आ लिया नी। वर्षादे में अपने भाग उसता समया तेलाक दे माफिया दिखा देते है तरिका दिखा देते है गाँव। दिखादे मे तिनी पिंड़े अधिकार है भें पहुँचा रा भें पहुँचा। मे दिखादे अधिकार विंद दुख़ देखे बेसर करी ताजा मह। दिखादे मे धरी रुहे देखे देखे पंखे बड़दरकार लेन लेने।”

गाँव नी दे बजारी बजारी दे गिंगा, “उन्हीं देखारे पाम पूंग पानी नी। माती बिलोगर्था पाम पूंगे आपे है रुख देमो।” गाँव नी हे गाँव-अन्तर विध में बल दे कारी बिघी चंद्र हुई आपरे पाम भवसिन्धा। मिर्जा गाँव दी बारत विध आपार दे पालिका बना बेसरा बालकी तिंग दुखिया नी। गाँव मे हे मिर्जा आधीधार दे वे, प्रत्येक पीट पेड़े रामपा है वे आपार सती उन दिंग।

गाँवी बिघी चंद्र हे आपार रुग्ण हे दिख धारी दा केम बरार लिहा ने दिख देखे मेंट वाप दी पंखे है वे, माती उठेरे अधी बेसर करी बिघा दे तिंग। इसे तिनी मेंट धारी भाग वे पिंड़े दी देखे देश दें बताने हैं। दिख हरूदी रुग्ण है पाली बिघी चंद्र हे आपारे दिख दें पालिका बना बेसरा बालकी तिंग दुखिया नी। उने देखे हे चंद्र वाल लाड़ बारी बिघी चंद्र हे दिख देश दें केम बरार दे दिखे देश दे हे रुग्ण है रुख की गाँवी रुवाचित ती बाणा दिखा देता ना।” दिंग वारी दे हे देखे हे रुख है चंद्र माती ब्रह्म भवन दिंग।

प्रत्येक दे अधिकार दी मुर भिरत दिखा देश देश है उम चवन देखा है दे सेनी हे दे गिंगा हे दे गाँव पाम पूंगे दान है वे आपारा सती बेसर मिंग। दिखे विध वाली चंद्र हे दुखत है उन दिंग राम है मज़ा भवसिन्धा। गाँव मे हे माती देश हे आपारा मुर दे मज़ा दिख दें हे, पाटी दी बाम दे पाम मेंट बना दें, सिमाते हुआ पिंड़े अणु बनाने बिंग्लु दिखे देश हे दिंग पहुँचे मह। माती देश है माती बालकी बालकी दे धरी दुखनी है पाटी ईंटा बुझा देखा है दिंग। पुर्ण हे धरी पाटी हे दुखा दे पेट भवन दे दिंग। रेज़ल्व 1631 हौरी दिख भवनी हे चंद्र है मह। देशे हे आपरे देश दे दुखा दे मज़ा भवसिन्धा है देशे हे चंद्र दे मज़ा है पाटी दे पेट भवन दे मह। चुने देश हे चंद्र है माती विध वाली चंद्र है, धरी देश हे संग देश भवने ताज। माती देश आपारां हे चिंचा, ब्रह्म ईंटा दे हे दुखे देश दुखा नी।
Third Battle of the Sikhs
Third Battle of the Sikhs

After meeting Baba Sri Chand, Guru Hargobind proceeded towards Malwa. Preaching Sikh thought in the villages and towns on the way, the Guru reached village Sudhar. There he met the devotees from Kabul. After the devotees had an audience, Bhai Karori from Kabul prayed, "Respected Guru! I was coming with two fine horses from Kabul as an offering for you. When I entered Lahore, Anait Ulah, the Governor of Lahore happened to see them. He asked me the price of the horses. I told him that the horses were not for sale. He forcibly took away both the horses from me."

The Guru told Bhai Karori, "Your offering has reached us. I shall get the horses from the Governor myself." The Guru called Bhai Bidhi Chand who was serving in the Guru's institution. He had been a great robber before coming in the service of the Guru. The Guru blessed him and sent him to Lahore to bring those horses back.

Reaching Lahore, Bhai Bidhi Chand dressed as a grass-cutter, stood in front of the royal stable with a bundle of fine grass. Thinking him to be a grass-cutter, the stable-keeper employed him in the stable to look after the horses. One dark night, Bhai Bidhi Chand got the watchmen intoxicated with drinks and brought one horse to the Guru by jumping over the wall of the fort. To steal the other horse, Bhai Bidhi Chand disguised himself as a fortune-teller and said to the stable-keeper, "If you show me the place from where the horse was stolen, I can tell you where your horse is." The stable-keeper took Bhai Bidhi Chand to the stable. Bhai Bidhi Chand mounted the second horse, took it to the wall of the fort and said, "I took the first horse and I am also taking the second horse to Guru Hargobind." Saying this, he made the horse jump into the river Ravi.

With the clues about the horses, the Governor despatched Lalla Beg and Kamar Beg with an army of ten thousand to recover the horses from the Guru. Kabli Beg also joined them on the way. Hearing about the approach of the royal army, the Guru took up positions near village Nathana by the side of a pool which had natural fortifications in the shape of big sand mounds on three sides. The royal army was quick to reach the pool but their supplies could not reach due to rain. The royal soldiers started taking well-water to quench their thirst. The brackish well-water upset their stomach. Cold was at its height during November, 1631 A.D. How could sick soldiers, shivering with cold, fight the Sikhs in the sandy desert when the Sikhs had all arrangements of food, water and warming themselves? Kabli Beg, Kamar Beg and Lalla Beg were killed in the second day's battle. Leaderless, the royal army fled towards Lahore.
Fourth Battle of the Sikhs
मित्रां की चेती नेता

गुरु शिक्षकीय नी भापट्टा भाग्यदेवा के रूप में 1632 शुम्रहर दिंदिन वन्दन संवत 1916 में जन्म दिन हो रहे थे। दुर्गापुर बालको को भाग्यदेवा के हिंद, भाग्यदेवा के दिन हो रहे थे। पाकसागर गुंडे मैं ठहर रहे थे। गुरु जी ने इस भापट्टा भाग्यदेवा के रूप में निश्चित नींद नहीं ली। भाग्यदेवा ने गुरु जी के अनुमान में निश्चित नींद नहीं ली।

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Fourth Battle of the Sikhs

After his tour of Malwa, the Guru reached Kartarpur in January 1632 A.D. One day, Kabli Mall offered a hawk, an army uniform, a horse and a sword to the Guru. The Guru gave the hawk to Baba Gurditta and bestowing other things to Painde Khan, said, "Whenever you present yourself in the court, come on this horse with uniform, wearing this sword." Painde Khan was the son of a Pathan of village Bara Pind. In 1614 A.D., he had come with his widowed mother for an audience of the Guru. The Guru had retained him in the Guru's institution. He had become a very strong warrior in a short time. The Guru had given him the command of a squad of Sikhs in the battle of 1628 A.D. He fought very bravely in that battle which made him haughty. He used to say, "I was the man responsible for the Guru's victory." To free him from his pride, the Guru did not call him in the next two battles but he did not realise this.

When Painde Khan reached home, after getting the horse, uniform and the sword from the Guru, his son-in-law, Usman Khan insisted and took these things from him. One day, Usman Khan stole Baba Gurditta's hawk and hid it in the house. When the Guru came to know, he called Painde Khan to the court. He presented himself before the Guru without the uniform, horse and the sword. The Guru asked him to return the hawk. He said that he knew nothing about the hawk. The Guru sent Sikhs who brought the hawk from his house. When the Guru daunted him for theft and disobedience, he replied angrily. The Guru dismissed him from service.

After his dismissal, Painde Khan went to the commander of Jalandhar and said, "I have left the service of the infidel and come to you. I know his secrets. I can bring you victory." The commander sent him to the Governor of Lahore. Governor Wazir Khan did not pay any heed to him. In April, 1633 A.D., Shah Jahan was on his way from Delhi to Punjab. Painde Khan met him on the way and obtained a royal order to attack the Guru.

With the orders of Shah Jahan, Wazir Khan sent Kalay Khan with an army in 1634 A.D. to attack the Guru. Kutub Din, the commander of Jalandhar also joined him on the way with his army. Both of them jointly besieged Kartarpur. At the end of the first day's battle neither side was victorious. The next day Painde Khan went ahead and hit the Guru thrice with his sword. The Guru checked his strikes on his shield and gave him one blow by which he fell off his horse. The Guru dismounted and said, "Painde Khan! Remember God." Seeing death staring in his face, he said, "You are my God. Please forgive my sins." Saying this he breathed his last. After the death of Kalay Khan and Kutub Din, the royal army fled from the battlefield.
बीतउपयुक्त निबंध-अभमण्ड

गृहूत उत्तरायित सी ते 1634 शीतकाली संवत पिंखी अत्तरू बीज वि पंजाब सी बदल शुभ्र
सा तरवार बदल सही मरण विभाग मी। ठूला से धुराई ठिकवे से पिंखी तर को हरभजी हेमं ठू
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Kiratpur as Residence

Guru Hargobind felt after the battle of 1634 A.D., that the people of Punjab were always ready to face tyranny. In order to give the lesson of "Neither be afraid of anyone nor intimidate anybody" to the backward and superstitious people of the hilly area, the Guru took up residence at Kiratpur. This town had been colonised by Baba Gurditta in 1630 A.D., on land purchased from Tara Chand, the Raja of Kahloor. This town falls in district Ropar these days.

When Shah Jahan came to know of the defeat of the royal army for the fourth time, he appointed his eldest son Dara Shikoh as Governor of Lahore and Multan in 1635 A.D. Dara Shikoh himself was a learned man and had regard for scholars. He used to meet great men of all religions with great enthusiasm. His appointment as Governor brought peace to Punjab. The preaching of Sikhism started without any hinderance. The Guru sent Udasi learned men to Bihar, Bengal and Assam etcetera for preaching Sikhism.

Baba Gurditta looked after the Udasi sect from Kiratpur. One day in 1638 A.D., he was hunting in the forest when a poor man's cow was killed by his companion, mistaking it for a deer. That poor man came and requested Baba Gurditta, "Please revive my cow. Otherwise, there will be a curse on me for its death." Baba Gurditta said to him, "This cow is dead. How can it be revived?" He said, "You are a son of the Guru. You can save me from the sin of killing a cow by reviving her." Although Baba Gurditta knew that it was forbidden in the Guru's institution to show a miracle, he revived the cow so that people may not lose faith in the Guru's institution. Guru Hargobind did not like this drama of Baba Gurditta of reviving the cow. At his bidding, Baba Gurditta gave up his life.

Guru Hargobind sent for Dhir Mall, the elder son of Baba Gurditta to come from Kartarpur for the cremation of his father. He did not turn up. He had the holy Granth (Sikh Scripture) with him and he wanted to become Guru himself with its support. He was afraid that Guru Hargobind would take the Granth from him if he went to Kiratpur. Thinking Sri Har Rai, the younger son of Baba Gurditta, fit for the leadership of the Sikhs, Guru Hargobind entrusted him with this responsibility in August 1643 A.D. and said to Guru Har Rai, "Always keep twenty-two hundred horsemen ready with you. The Guru's institution has no enmity with anybody. You shall not have to fight. Whoever comes to attack the Guru's institution will be destroyed on the way."

One week before his merger in God on the 3rd March 1644 A.D., Guru Hargobind gave instructions that no one should disturb him. After that he sat in solitude listening to the recital of the holy word for a week and merged into the Infinite in that condition.
Greatness of the Guru
गुदू से दिखायी

गुदू जी दिखायी सी है। सबभ 16 संवती, 1630 दोमदी है बोदपुर सिष्य द्वारा वर्णित नी है बाद देखिया। 1634 दोमदी है बोदपुर सिष्य नी है बोदपुर आपके बिहार में दुहार दो फर्र में आपके राजा दिखायी। गुदू जी दिखायी सी है दुहार दो फर्र में वह दुहार दो फर्र में आपके राजा दिखायी।

राजा दिखायी है राजाजी का मुलभित्त वर्णमाला दिखायी, इत्यादि दिखायी है राजा दिखायी सी है राजा दिखायी सी है राजा दिखायी। राजा दिखायी है राजा दिखायी सी है राजा दिखायी सी है राजा दिखायी। राजा दिखायी है राजा दिखायी सी है राजा दिखायी।

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Greatness of the Guru

Guru Har Rai was born on the 16th January, 1630 A.D. at Kiratpur. His father was Baba Gurditta. After Guru Hargobind arrived at Kiratpur in 1634 A.D., he always kept him by his side. Guru Hargobind himself imparted him the knowledge of scriptures and weapons. Whenever Sri Har Rai got a chance to serve in the Guru’s institution, he did so with great enthusiasm. Guru Hargobind entrusted him leadership of the Sikhs in August 1643 A.D.

Although the Sikhs did not have to fight any battle with the royal army after the appointment of Dara Shikoh as Governor of Lahore, yet Guru Har Rai continued weapon-training as before to keep the Guru’s institution ready to fight. He always kept twenty-two hundred horsemen fighting fit with him. He constructed Patalgarh fort near Kiratpur in which arms and ammunition were stored. In the afternoons, the Guru would ride and go hunting in the forest accompanied by Sikhs so that the hill people might become fearless seeing them fully armed and also realise their identity.

The Guru opened a big dispensary in Kiratpur in which he employed able physicians and procured medicines from all over the country. Every needy person was given free treatment. In the Udasi hermitages and other places of preaching where meals were being provided, the Guru ordered free clinics to be run. In this way, the dispensary of Kiratpur became famous throughout the country.

Shah Jahan had great love for his elder son, Dara Shikoh. It was very hard for his younger son, Aurangzeb, to bear it. In order to finish off Dara Shikoh, he conspired with his cook to administer a tiger’s whiskers in his meals which upset his stomach. Inspite of best treatments by the royal physicians, he did not get well. The physicians suggested to Shah Jahan to get medicine from the dispensary at Kiratpur. Shah Jahan said, "How can I ask for medicine from those against whom I have been sending armies?" Pir Hassan Ali said, "Guru Nanak's institution bears no enmity towards anybody. They always do good to others. Please send for medicine from there in order to save the life of Dara Shikoh."

Shah Jahan wrote a letter to the Guru and sent it through a special messenger to Kiratpur. On the receipt of that letter, the Guru sent the necessary medicine. The administration of the medicine cured the stomach ailment of Dara Shikoh. Dara Shikoh himself came to Kiratpur with valuable gifts to thank the Guru.
सँचे दे भवन

हिंदू पिता गृहू ऋति गृहू ने प्रिय के देव से स्वागत निकलिए। दूर से ही पहुँचा है। भवन के द्वार में भर् शुद्ध सज्ज होता है। से बुध से पुजा गृहू हैं। भवन के द्वार में भर् शुद्ध सज्ज होता है। प्रिय के देव से स्वागत निकलिए।
One day, on his hunting trip, Guru Har Rai stopped before a hut. Mai Taabo, an old woman, came out of the hut. The Guru said to her, "I am very hungry. Please serve me here, whatever you have cooked for me." Mai Taabo served the Guru, sweet pan cakes that she had already made for him. The Guru unwrapped the pan cakes from the cloth and started eating. Mai Taabo stood there in great wonder. Handing over the cloth to Mai (mother) Taabo after taking the food, the Guru said, "Mother! The pan cakes were very tasty."

The next day, when the Guru went hunting, a Sikh packed some food and took it along. He thought that the Guru asked for food from that woman the previous day because he felt hungry. In due time, the Sikh requested the Guru to take meals. The Guru said, "Meals are taken in the community kitchen and not in the way like this. There are some principles which are followed when taking food." At this, the Sikh asked respectfully, "Yesterday, you took food on the horseback without even washing your hands." The Guru said, "That was due to the love of the old woman who had prepared and kept the food for me and was waiting. Bound by her affection, I went and took that food."

In those days, while there were adorers of the Guru's institution, there were others who were jealous. Guru Har Rai was visiting Kartarpur. There, one day a son of a Brahmin died. His parents and relatives started crying. Dhir Mall, the elder brother of the Guru was living there who had used many fair and foul means to become the Guru but had failed. He said to the Brahmins, "There is no need for you to cry. Guru Har Rai, who is bestowing life on to the people, is currently in your town. You should also go and request him to revive your son."

That Brahmin carried the corpse of his son to the Guru's camp. The Brahmin requested the Guru to revive his son. The Guru reasoned with the Brahmin, "Everyone should abide by the will of God. All that are born must die one day." Inspite of the preaching of the Guru, the Brahmin insisted on the revival of his son. The Guru said to him, "This boy can regain his life if someone else dies for him." At these words of the Guru the parents and other relatives of the boy fell silent. When none of them came forward to give up his life, the Guru said, "Is anyone else ready to die for this noble cause?" Hearing these words of the Guru, Jiwan the son of Bhai Bhagtu, sitting in the congregation, got up and went home. On reaching home he lay down, covered himself with a sheet and gave up his life after offering prayer. When Jiwan breathed his last, the Brahmin's son revived and sat up. The Brahmin started praising the Guru's institution seeing his son alive.
Amanabh Anand Tum De Huiye Eternal Happiness above Kingdom
आउंभिब अभिन नग उं छूंते

8 अप्रैल, 1648 दोस्ती छूं नग नवर छे अपटर गम्मण्डी आफाहे छे निंसी हे आंची, सिम राह छूंते 125 भीढ पंमा दे रहे छे दे दिशा, निंसे दिज्ञग दिहर्मा युक्त राह छिउन गम्मण्डी मी। रङिया 1657 दोस्ती छिव छूंते पंमा भिनाइ हे दिशा। छूंते छूंते पंमा राह छिउन छूंते राह रहे छिन दिहर्मा बत दिशा। अंगलास्व रिंह छिन मी, कभे छूंते छूंते पंमा भिनाइ जो छूंते आफाहे छे अपटर दुसे बना भाव छूं, निंसा गम्मण्डी छे गम्मण्डी मी, दिशा, "मे तसी छूंते दि राह छिउन दिहर्मा नग उं छहो। मे दुर्द्वारा जो दि राह छिउन छहे। मैं राह छिउन छहे राह राह बैंडा साहेब रूढ़ी" मूरी अंगलास्व दे छे दि दिश दब दिशा। छूंते देते दिखे दे दे आफाहे छूंते छहे दे दे दि दिशा। आपावे दे रहे ग्रंथाबाहु दे भाव आी छे दि दुर्द्वारा स्था दिहर्मा दि राह दि दिशा। अंगलास्व दे आफाहे दुख दे अपांटे दिहर्मा नग नवर छूं 18 मई, 1658 दोस्ती छूंते दिखे दि दिश दब दिशा। दिखे दिखे दिखे दि दिशा दि दिशा 31 मई, 1658 दोस्ती छूंते दिहर्मा दि राह छिउन छहे। भाव की दुख दब दि दिशा दि दिखे दि दिखे। बलात ही दुख दि राह छिउन छहे। बलात ही दुख दि दिखे दि दिखे। दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि दिखे दि
Shah Jahan shifted the capital from Agra to Delhi on 8th April, 1648 A.D., which brought him one hundred twenty-five miles nearer to Punjab where his favourite son Dara Shikoh was the Governor. Shah Jahan fell seriously ill in December 1657 A.D. He made up his mind to hand over his kingdom to his eldest son, Dara Shikoh. Aurangzeb was in Deccan (South India) when he got this news. He said to his other brother Murad, who was Governor of Gujrat, "I do not want that a Sufi (liberal saint) like Dara Shikoh should become the king. If he is given the chance, Islam will be finished in the country. I want you to become the king. I have no desire for the throne." Murad was taken in by the deceit of Aurangzeb. They marched towards Agra with their combined forces. They encountered the forces of Dara Shikoh at Shamugarh near Agra. Dara Shikoh was defeated. Reaching Agra, Aurangzeb imprisoned his father, Shah Jahan, in the fort on the 18th June, 1658 A.D. After that, he came to Delhi and proclaimed himself to be the king on the 31st July, 1658 A.D. Finding no more use of Murad, he had him poisoned to death.

Dara Shikoh fled to Punjab with royal treasure before the arrival of his brothers at Delhi. He was not brave and cruel like kings inspite of being in possession of treasure and forces. The company of the saints had made him compassionate like saints. He was a follower of Pir Shah Mohammed who was a disciple of Sufi Mian Mir. Dara Shikoh loved the company of saints like Sarmad who had given up his hearth and home and even clothes. It was usual for him to come to the Guru's institution.

On his way to Lahore, Dara Shikoh came to Goindwal on the 11th July, 1658 A.D. to meet Guru Har Rai. The Guru asked Dara Shikoh, "I can get you the throne of Delhi if you wish." He replied, "O true king! What shall I do with the throne of Delhi where there is fighting and disputes day and night? You have cured me of my physical ailment previously. Please give me enlightenment so that I be cured of spiritual ills and get spiritual bliss." The Guru said, "Spiritual bliss lies in bowing to the will of the Lord. Submission to His will is possible only if you love Him. Love should be such that you offer your severed head on your palm to Him." Listening to these words of the Guru he said, "I have got whatever I had come to you to seek." After that he proceeded to Lahore.

Dara Shikoh was not as cunning and deceitful as Aurangzeb. As such the garrison commanders of Lahore and Multan did not stand by him. From Multan he proceeded to Sindh where Malik Jiwan, a chief arrested him and his son from Juna Nagar and produced them at Delhi. On the Id day, the 30th August, 1659 A.D., Aurangzeb beheaded him and sent his head on a plate to his father as an Id present, in the prison.
अंतरगतिक रूप से मैंने

अंतरगतिक रूप से मैंने उन पृष्ठों के उपर लिखो, एक सिद्धांत है जिसे इन्हें पृष्ठों के उपर मंडल पर लिख लेता है, इन्हें पृष्ठों के उपर लिख देता है एक अन्य प्रकार का ग्रामजीन जो यह बताता है कि इस पृष्ठ की लेखिका परिस्थिति। इसलिए यह लेखन के उपर लिखे तरीके के लिए उपयोग किया जाता है।

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Invitation from Aurangzeb.
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Aurangzeb got his three brothers, both sons of Dara Shikoh and his own two elder sons killed, leaving only his seven year old son, Bahadur Shah so that none might rebel for the throne. Having got rid of the worry about claimants of the throne, he turned his attention towards the growing power of the Sikhs. He sent an invitation to Guru Har Rai to present himself at Delhi. The Guru thought that it was not proper to go to Delhi. He wrote back to Aurangzeb, "I have neither occupied any territory of yours nor do I owe anything to you. Why should then, I come to you?" At this reply, Aurangzeb ordered Khalil Khan, the Governor of Lahore, "Deal with the Guru of the Sikhs who has not obeyed me."

At the receipt of the letter from Aurangzeb, the Governor of Lahore sent Commander Zalim Khan with ten thousand horsemen to attack Kiratpur with the orders to arrest the Guru and present him at Lahore. Zalim Khan was on the first leg of his journey when he died after eating raw meat. His army returned to Lahore.

The second time, the Governor sent Doonde Khan, general of Kandhaar. When he reached Kartarpur near Jalandhar, his enemies murdered him during sleep. His leaderless army returned to Lahore.

The third time, the Governor of Lahore sent Nahar Khan of Saharanpur to march on to Kiratpur. On the way, cholera broke out among his forces. A large part of his forces fell prey to the epidemic. When the rest of the army realised that this affliction was the result of marching on to the Guru, they refused to go further. No general agreed to mount an attack on Kiratpur after that. They had all heard from the Sikhs that at the time of installing Guru Har Rai as Guru. Guru Hargobind had said, "Whosoever marches on you, will be destroyed in the way." The words of the Guru of the Sikhs were coming true.

Aurangzeb realised that it was not possible to bring Guru Har Rai to Delhi by force. He ordered Diwan Shiv Dayal who was a devotee of the Guru, to go to Kiratpur, request the Guru and bring him to Delhi. Reaching Kiratpur, Diwan Shiv Dayal prayed to Guru Har Rai, "Please come to Delhi to give audience to the devotees, stop Aurangzeb from committing tyranny of this type and show him the path of truth." The Guru said to the Diwan, "I have resolved not to go before the king. So I cannot go to Delhi but I shall send my elder son, Ram Rai, as my representative to accompany you." Before sending his eleven year old son to Delhi with the Diwan, the Guru said to him, "Stand firmly on your faith. Whatever you wish will happen."
Desertion of Ram Rai
गलत गति है उदाहरण

गलत गति हो दृढ़ता रिहैंगी नए में हँगामा लड़नें लिखता साधनं ली सी, वह घड़े नवी लिखता दे गलत-मतलब मत। गलत गति हो ते हर्षुं ते दृढ़ता है उदेश तें दिखाता गलत-मतलब साधनं सवारीं, सरल बदल नली गुस्सा, उड़ा, निशांत तें सेवी गुस्सा पलटों मिलाते मिल तें बठीं गलत आमन-राग हर्षुं रिहैं। दिनें पूर्ण दृढ़ता हर्षुं रा देखा भांड़े दिनें कस्थर वदनराजिस्वर जिसता।

अंबिकासे के गलत आमन-राग, दिवं दिन सोहाय इतिहासिक, दिस्ता रम गति है राग है वे स्वस्थ सिख रागन देशिक। अंबिकासे घरा गलत रम गति दा चुरवाती तृप सेव तें संग भागी जिसता। अंबिकासे के हर्षुं के आभरे भांड़े घरा विषें तें बुझ महाल पुढ़ती, विपुल रा दृढ़ता हर्षुं घरे सभीं संबंध पत्रक दिंदा। पुरुष उँगँ सी गलत-मतलबीं हो अंबिकासे की जैसी दिस्ता कहीं वरशी वत की पूरी बत दिंदा। अंबिकासे के हर्षुं के बने साधन-राग तरतूं के सी हर्षी बली बोना। पुरुष भिंकावीं दिंदा दिस्ता राग नली दे खराब मंगे दे ख्रिस्थ राग दे ख्रिस्थ राग ढे ख्रिस्थ मंगे।

हर्षुं के सांविका वर दृढ़ता रा भांड़े दृढ़ता दे चुरां वन बत। दिनें दिन दिन सोहाय इतिहासिक हर्षुं रिहैं। हर्षुं के दिन सोहाय इतिहासिक दिनें पूर्ण दिनें घरा सोहाय इतिहासिक हर्षुं रिहैं। दिनें दिन सोहाय इतिहासिक हर्षुं रिहैं।

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Desertion of Ram Rai

Although Baba Ram Rai was eleven at the time of departure for Delhi, he was well learned and quick witted. Before seeing him off to Delhi, Guru Har Rai bestowed him with powers of the Guru's institution and sent wise Sikhs like Bhai Gurdas, Tara, Punjaba and Zoki Khushali for consultation alongwith twenty-two horsemen. On their arrival, they were housed at Majnu Tilla.

On orders of Aurangzeb, Diwan Shiv Dayal, one day, presented himself in the court with Baba Ram Rai. Aurangzeb was amazed to see the natural splendour of Baba Ram Rai. Aurangzeb sat him by his side and asked some questions to which he replied very tactfully. This type of ready wit answers completed the amazement of Aurangzeb. Aurangzeb saw him off to his camp with great respect. After some meetings, Baba Ram Rai forgot that the respect he was getting in the court, was due to the blessings of the Guru. He felt that his honour was on account of his own qualities.

One day, Aurangzeb asked him to show some miracle. He did so without any hesitation. He forgot that in the Guru's institution, showing a miracle was becoming a rival of God. Miracles take one away from truth. To please Aurangzeb, he showed seventy-two miracles. Aurangzeb used to enjoy the juggler's tricks and gave valuable gifts to Baba Ram Rai. He started acknowledging Baba Ram Rai a true saint. The royal Maulvis (Muslim priests) began to fear from Baba Ram Rai after seeing miracles.

It is a belief among Muslims that on the judgement day their souls will rise from graves to the call of bugle and their previous deeds will hold the scales. Guru Nanak says in his verses, "Taking clay from muslim graves, potter moulds it into bricks and vessels, then bakes those in the fire. If there were souls in the clay, they should wail and cry in the fire but the crying of souls is never heard."

Being reminded by the priests, Aurangzeb, one day, asked Baba Ram Rai, "Guru Nanak has condemned Muslims by saying that the clay of Muslims is put in the mould of a potter." The precious gifts of Aurangzeb and royal honour had made Baba Ram Rai forget the truth. He said, "Guru Nanak had recited, clay of beirnai (cheater) but due to mistake of the writer, clay of Musalman was written." When Guru Har Rai came to know at Kiratpur about alteration in the true word of Guru Nanak, he wrote a letter to Baba Ram Rai, "Do not show me your face. You have abandoned the truth for the sake of false respect and favour and alleged the true word of Guru Nanak as false."
गुर-मेंज भौगो यगी

धारण तब गर्दी नी निक्की जी मर, तनें रूँगँ हूँ गुरू जी गर्दी नी रा पूंढ़ भिठिसमा। ध्यं पूंढ दिच भिठिसमा मी, “हूँ भेटे भाई तूँ छल्लो विदिश सुंसथापन हु हाध्मनह भु हाध्म बवड़ कही तबु तथाप ली सौंजी बहरी बरम जिः नी है। जी जहाँ अते कालीपान हे सातक हिच हम वे मंड ढी हस्नात फेंदे हे तू रा भागमा हे लिखा। धैर्य गुरू-ज्वला सीधा अस्थेमा वे झूँझूँ अगिसमा मी उँ सू ढे अवेमासाथ हे मंड पाण दिशकरे रगब ने अघी ढूँढ बडाट सरे। तूँ ढे हैम जोगा तजी विरग बि गुरू तत्त्व ये मंडे आमासण ची बनी वा मध्य ते रूँगँ हूँ चतुँचतु वा मध्य।”

धारण तब गर्दी हुँ चन्द्री जलूँ ये बकु चन्दु बडाट घराना। धैर्य ढे गुरू हूँ भिभ वे ब्रह्म धर्माक्षेत्र रे हिलाब तन बौद्धिवर्त रे संगे पूंढ भे गुरू ही रा पूंढ भिठिसमा। गुरू ही रे धैर्य धर्माक्षेत्र दिच भिठिसमा, “निम घमे उड़ा धूँढ नी, धैर्य घमे पतम सा। मध्य राग हैचस्त ची तंह रती।” जहाँ धारण तब गर्दी हूँ गुरू नी रा पूंढ भिठिसमा, धैर्य हूँ भु हुँक तरेद ढे नी। हैम उम्मे धैर्य शुख ढे चले गाने। गुरू ही रे अते ची संसाधण हु लिख अगिसमा, “धम गर्दी हूँ बरेठी ची सिंध पैग्री बटा रे रेंगे।” धारण तब गर्दी हूँ अते ची संसाधण हु लिख, “गुरू ही लिंग हूँ पैग्री बटा रे बेलाकृत ने, उमी भंडारन हे रेंगे।” धारण तब गर्दी हूँ धैर्य उड़ा रा उठीहो नरत हे बकु ही रे घाँठी सिंध हे भांसमे ही पूंढ धम लिंग रेंगे, “बरेठी ची सिंध धम गर्दी हूँ भु हुँक रा सजाय के रा ची बरेठी ची सिंध धम हे बटा रेंगे। हैम हे गुरू तत्त्व ची सौंजी बहरी, बौद्धिवर्त हे हाध्म बवड़ लहरी हे है।” धारण तब गर्दी हूँ सो निम उठीहो रा भु हुँक रा ढे धैर्य बडाट भण्ड रे अते उड़ा रे दीव भोल ढे गुरू नी घमे ब्रह्म धर्माक्षेत्र लहरी अगिसमा। गुरू ही रे दीव भोल हूँ लिख, “निम हे गुरू तत्त्व ची सौंजी बहरी हे बरम दिंगर रेंगे, उमी भंडार को बौद्ध सा सवरा।”

बछु धनी धर्मी नी हे चन्द्री मेंट धर्माक्षेत्र हे माह रेंगे आसिमा रेख वे, मी विलिमा सती हृँ गुरु-ज्वली रेख हे पूंढ़बास रहर, धैर्य सिंध हे भांसमे हु उठीहो नरत हे बौद्धिवर्त बुढ़ा लिखा। भांसमे ही बछु दे बौद्धिवर्त ची संसाधण पिंडी पूंढँगा हे संसाहु हे संसाधण वर हे लिख, “जाहू बरेठी मलीन रती।” धैर्य ढे ढैर्य संसाधण हे मी विलिमा मी हे लिंग रा लिंग ढे।” धैर्य पिंडी पूंढँगा अपरेंद हे निम भोल मी विलिमा मी हृ गुरू-ज्वली पिंडी लिंग हैम, मिंगा ही भेंस निमान पूंढ परा ना मी। धैर्य दीव गर्दी हूँ हे धैर्य भोल देख वे दीव वर दे मंड संसाधण हे लिख, “मैं ढे तंद रूँढ़ हूँ रे दीव हैम।” धैर्य-ज्वली ची बहरी भवजसार बचा बहरी ही रे बुढ़ा ब्रह्म गुरूसिंध को नी रेंगी। धैर्य पिंडी माही संसाधण हे गुरू दीव गर्दी हूँ हे गुरू भेंस भण्ड, धैर्य अध्यक्ष मी भोल अतोपाम्न हे बूढँगा अवचत वरे वे दीव राजपीमा हे पूंढँगा हृ गुरू भेंस हे बूढ़ा निमान मांडसिंध हैम। धैर्य दीव गर्दी हूँ गुरू-ज्वली ची संसाधण पिंडी रेख हैम 8 अवचत, 1661 दीमती ढे नैनी मेंट माह गाने। पूंढँगा हे मांडसिंध पूंढ़बास वीवा विलिसमा। जनें लिंग नंदो सिंधी ची राज

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Passed on the Spiritual Light
Passed on the Spiritual Light

Baba Ram Rai was still at Delhi when he got Guru Har Rai's letter. It was written in that letter, "You are not to show me your face as you have changed the true word of Guru Nanak in order to please the king. Carried away by the greed of riches and honour, you have forsaken truth and taken support of falsehood. You were bestowed with powers of the Guru's institution and sent to Delhi so that you might show the path of truth to Aurangzeb and not that you adopt falsehood. Now, you are no longer fit to protect and propagate the true principles of Guru Nanak."

Baba Ram Rai felt great repentance on reading the letter. Thinking of meeting the Guru to seek forgiveness, he came near Kiratpur and wrote a letter to the Guru. The Guru sent back the reply, "Go in the direction, you are facing. You need not come to me." When Baba Ram Rai received the Guru's letter, he had his face towards Lahore. In this way, he went to Lahore. The Guru wrote to the devotees of Lahore, "No Sikh should offer paisa (money) to Ram Rai." Baba Ram Rai said to the devotees of Lahore, "The Guru has forbidden from offering paisa. You may give Mohars (gold coins)." Coming to know this trick of Baba Ram Rai, the Guru wrote to the prominent Sikhs, "No Sikh should welcome Ram Rai nor offer him anything. He has changed Guru Nanak's true word in order to please the king." When Baba Ram Rai came to know of this order of the Guru, he sent his uncle, Dhir Mall from Kartarpur to the Guru to ask for forgiveness for him. The Guru said to Dhir Mall, "He who has changed the true word of Guru Nanak cannot be forgiven."

Having foreseen that the time of his merger in God was at hand, Guru Har Rai decided to hand over the leadership of the Sikhs to Sri Har Krishan and sent orders to the leading Sikhs and Masands (Sikhs who used to collect tithe and offerings from the Sikhs) to come to Kiratpur. After the close of recital of Asa-Var, the Guru addressed the congregation and said, "The Guru is not a body. It is a light. From today, I am placing that spiritual light in Sri Har Krishan." After that he sat his younger son, Sri Har Krishan, only five at that time, on the seat of the Guru. Guru Har Rai paid obeisance to him and asked the Sikh in waiting, "From today onwards, you have to render this service to him." Bhai Gurditta, son of Baba Budha performed the other rituals of ceremony of Guruship. After that, the rest of the congregation, obeying the command of Guru Har Rai, paid obeisance to Guru Har Krishan placing their offerings before him and gave him all the respect accepting him their Guru. After handing over their responsibility of leading the Sikhs, Guru Har Rai merged into the Supreme Being on the 6th October, 1661 A.D. He was cremated at Patal Puri. On the third day, when the Sikhs started gathering ashes, all were wonder-struck to find that there were no bones.
Kiratpur Home of Blessings
वीदउपत्त स्वरुपमात्र सं अथ

dेहरू वर्गीकृत नी तासभ 7 सूत्रम, 1656 दीमाही ठुं. वीदउपत्त, हिंदू वेदिक धर्म विद्वान्
deerू जी भवन दिखाता बेंजे दे धिंग गुरु विद्या गाढ्य नी मंग। गुरु विद्या गाढ्य नी ठे deerू ठू जस में
बुध-गोरी ठे नैडा ठे बेंजे ठे 6 अक्तूबर, 1661 दीमाही ठुं. बुध-गोरी ठी संगमभेंडी संघ दिंजी सी।
deerू जी घुमा बुध-गोरी ठी संगमभेंडी ठे मींडव भंस महर्षि ठी मी।

बुध वर्गीकृत नी ठे ठेरे बुधी बाह्य नभ गाढ्य नी, कुपेश मार्गी बीमारी भीत ठे ठेरे मंग, ठांवे
deerू ठू बुध-गोरी मी वर्गीकृत ठू किर्दे मंग ठी भवन भीती। बुध-गोरी ठे बुध ठू किर्दे मंग ठू
बुध ठू कुं. बुध गोरी ठी संगमभेंडी मी। बुध गोरी ठी, “माँ वाम ठे ठू जस। बुध गोरी ठी संगमभेंडी मी। बुध गोरी ठी ठे
मींडव भंस ठीरे बुधी खम ठी खम। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी खम। बुध गोरी ठी ठे
बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी खम। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी खम। बुध गोरी
शाप कर। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी खम। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी
खम। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी खम। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी
खम। बुध गोरी ठी संगमभेंडी ठी मींडव भंस ठी खम।
Kiratpur Home of Blessings

Guru Har Krishan was born at Kiratpur, in Rupar district on the 7th July, 1656 A.D. His mother was Mata Krishan Kaur and father Guru Har Rai. Finding him fit for Guruship in all respects, Guru Har Rai entrusted him with the responsibility of leading the Sikhs on the 6th October, 1661 A.D. He was only five at that time when he was bestowed the Guruship.

Baba Ram Rai, the elder brother of Guru Har Krishan, was at the hermitage of Saint Mian Mir at Lahore when he heard the news that the Guruship had been bestowed to Sri Har Krishan. He was greatly pained to hear that his younger brother was made the Guru. Bhai Gurdas, a Masand was with him at that time. He said, "I fully support you. To make one the Guru is in the hands of Masands. They can make anybody they want to be the Guru. We can convince other Masands and Sikhs. The king is on our side. If Guru Har Rai can make him the Guru, we can make you one."

Baba Ram Rai went to Delhi and said to Aurangzeb, "I am the elder son of Guru Har Rai and as such I have a right to Guruship. Due to my intimacy with you, my father has given my right to my younger brother. It is requested that I be helped to get back my right." Aurangzeb said, "I cannot make you the Guru of the Sikhs because it is for the Sikhs to decide in whom they have faith and to whom acknowledge as their Guru. I shall make up the financial loss suffered by you due to your contacts with me by granting you a feoff." Aurangzeb gave him seven villages in feoff where Dehra Doon is situated these days.

Seeing Guru Har Krishan leading the Sikhs at a tender age, Brahmins were carried away by their misunderstanding that the Guru’s institution did not possess spiritual power any more because they were not present in the court at the time of bestowing the Guruship. Guru Har Rai had said to the congregation, "The Guru is a light not a body." One day, jokingly they said to a leper, "Go to the Guru of the Sikhs. You will get well by beholding him." That leper lay down in the way of Guru Har Krishan and began to cry, "O Guru! Please cure me of my malady." The Guru handed the leper his handkerchief and said, "Recite the name of God and move this handkerchief over your body." That leper was cured by rubbing the handkerchief over his body. The Brahmins who had sent the leper as fun were greatly ashamed. The news of the cure of the leper with the Guru’s handkerchief spread rapidly. Chronic sufferers from far and near came, had an audience with the Guru, got medicines from the dispensary of the Guru’s institution and having got well, went back singing the praises of the Guru. Numerous addicts of gambling, thieves, alcoholics and smokers gave up their vices after entering the Guru’s institution.
गीता का विश्लेषण

अंवेषणोप 1662 दीसह दिन व्रत कहि भीषण या मध्या। किःप्रे ठीक उठ इति दिने दिने चलिए दिने दिने बढ़ते वाली नाथ संग्रह हिरी । 8 सप्तम, 1662 दीसह तू जिछ ठीक दिने ठीक दिने ठीक दिने । 8 दस्तू, 1663 दीसह तू रुपई पूर्णना। जिछ ठीक भाजो ठीक ठीक दिने ठीक। ठीक ठीक दिने ठीक वस्त्र कितना। ठीक ठीक दिने ठीक दिने ठीक दिने ठीक दिने । ठीक ठीक दिने ठीक ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने ठीक दिने । ठीक ठीक दिने ठीक ठीक दिने ठीक दिने ठीक दिने ठीक दिने ।

ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी। ढ़ाप्प वाली नाथ संग्रह बढ़ते वाली नाथ संग्रह हिरी।

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Interpretation of the Gita
Interpretation of the Gita

In 1662 A.D., Aurangzeb became seriously ill. On his recovery, his physicians advised him to go to Kashmir in the summer for a rest. Starting from Delhi on the 8th December, 1662 A.D., he reached Lahore on the 8th February, 1663 A.D. He halted at Lahore for two and a half to three months. During that period, he saw how the number of Sikhs was increasing day by day. Inspite of tender age of the Guru, the devotion of the Sikhs to him had not decreased. All this was happening contrary to his wishes. Alongwith the Sikhs, Muslim saints were also getting devoted to the Guru. He had already seen miracles of the Guru's institution from Baba Ram Rai. Now, he wanted to meet the Guru and see what divine power vested in him due to which people were drawn to him and no Sikh cared for Baba Ram Rai inspite of his miracles.

Aurangzeb returned to Delhi on the 19th January, 1664 A.D. from his stay in Kashmir. On his arrival, he ordered Mirza Raja Jai Singh, "Send a call to Guru Har Krishan of Sikhs to come to Delhi." Mirza Raja Jai Singh was greatly devoted to the Guru's institution. He sent Paras Ram, his Diwan (minister) with fifty horsemen to bring the Guru with him. Reaching Kiratpur, Diwan Paras Ram requested the Guru, "Mirza Raja Jai Singh has invited you to come to Delhi and give audience." According to the request of the Sikh, the Guru agreed to go to Delhi. Before his departure for Delhi, the Guru told Diwan Paras Ram, "I shall not go before the king. This is the command of my Guru-father and I shall carry it out at all price."

The Guru left Kiratpur for Delhi alongwith twenty-two hundred armed horsemen on Basant (festival of spring) day. Starting from Kiratpur and camping on the way, the Guru reached Panjokhra near Ambala where a Brahmim Lal Chand asked a Sikh, "Which Maharaja (king) is going with his attendants?" That Sikh replied, "Guru Har Krishan is going to Dehli to give audience to his Sikhs." That Brahmim said, "Anybody can call himself Krishan. Does he have the qualities of Krishan?" The Sikh took that Brahmim to the Guru.

That Brahmim said to the Guru, "You have named yourself Krishan who had imparted the knowledge of the Gita. Can you tell the meaning of a single couplet of the Gita?" The Guru said to him, "You will not be satisfied even if I tell you the meaning. If you want to see the blessings of the Guru's institution, go and bring anyone from the town. He will answer your questions." The Brahmim brought from the village an illiterate simple water-carrier named Chhajju. With the blessings of the Guru, Chhajju replied to the questions of the Brahmim like a scholar and explained the meanings of the verses of the Gita. Seeing this miracle, the Brahmim fell at the Guru's feet and became a Sikh.
Request for Glimpse
स्वभाव करो भयानक

मुझे प्रश्नवाद नहीं बए तो कैसा चटाई। वह वह परारंभ नहीं होता कहा जा उसे गुप्त बना देता। हमें इसके लिए दिशा में आदेश। वहाँ गुप्त नहीं होता कहा जा उसे गुप्त बना देता। आदेश देते हैं दिशा के लिए। इस विषय में हमें उत्तर दिन शीत वो तो कहते हैं।

भवानी का दान दिन दिन होता है। निष्ठा की बूढ़ी देखती है। भवानी का दान दिन दिन होता है। निष्ठा की बूढ़ी देखती है। भवानी का दान दिन दिन होता है। निष्ठा की बूढ़ी देखती है। भवानी का दान दिन दिन होता है। निष्ठा की बूढ़ी देखती है। भवानी का दान दिन दिन होता है। निष्ठा की बूढ़ी देखती है।
Request for Glimpse

When Guru Har Krishan came near Delhi, after enlightening the mind of the Brahmin at Panjokhra and giving audience to the devotees on the way, Mirza Raja Jai Singh came to receive him. He arranged for the stay of the Guru at Bangla Sahib. The Guru told him in the first meeting, "I have been drawn to Delhi by the love of the devotees of this place. Under no circumstances shall I come face to face with Aurangzeb."

Mirza Raja Jai Singh went to Aurangzeb and told him what the Guru had said. Aurangzeb was amazed to learn that the Guru did not want to see him while he was sending invitations for a meeting. Aurangzeb sent precious stones, pearls, clothes and a rosary as presents through his courtier. The Guru kept the beads' rosary and returned the rest of the valuables. The return of the precious gifts convinced Aurangzeb that the Guru had no hunger to amass worldly goods nor had he any fear of the king.

After the return of the presents, Aurangzeb thought, "If I go in the garb of a saint and meet the Guru and he is unable to recognise me, then I can tell his followers that he has no spiritual power and his resolve of not seeing me shall also be broken. But before I go to the Guru in this way, it will be better to test the Guru whether he can recognise the queen of Mirza Raja Jai Singh in guise of a servant or not. At this thought Aurangzeb ordered Mirza Raja Jai Singh; "See whether the Guru can recognise your queen in servant's dress." Obeying the command of Aurangzeb, the Raja invited the Guru to his palace and put his queen dressed as a maid, to work with servants. The Guru placed his cane on the head of the queen and said, "What need has a queen to dress as a maid servant?" The queen was greatly embarrassed at this.

As the plan of Aurangzeb going to the Guru in disguise failed then he sent his son, Prince Muazzam Shah, who was of the same age as the Guru, to him. He was much amazed to see the royal splendour and continuous running community kitchen (langar). The Guru gave him unseasonal fruit to eat from the garden as per his wishes. He asked the Guru for a glimpse to the king. The Guru said, "I do not call a person alive if he does not keep God in his mind. He merely breathes. All the food and drink are unlawful for him." The prince said, "Please write it down and give it to me for the king." The Guru wrote this hymn and gave it to the prince.

Waste is that food and clothes.
If the True One is not in your mind. (Vaar Majh Mahala 1, p. 142)
दृष्टि निवारण

प्रतिवर्ष भूमिका नाते गृह ती जाने ना भी अवैध धिन्दू बाप-बापकर रहतीं की है। मानवता विभूति साधन स्थान नजर दिखाई दें। गृह ती समय बनाया जा एक भूमि आवृत कला में झाप प्रकट निमित्ता है। गृह ती समय बनाया जा एक भूमि आवृत कला में झाप प्रकट निमित्ता है। गृह ती समय बनाया जा एक भूमि आवृत कला में झाप प्रकट निमित्ता है।

अवैध अवैध प्रयोग गृह ती से बाहर आयः सरे, जीत्या ती समय करती ही धिन्दू प्रयोग निकल से बंगासा मार्गित प्रथा निवारण। चौबाग बृहस्पति भूमि है अवैध अवैध है देख लेने गृह ती नहीं न है एक प्रथा।

गृह ती ने धिन्दू किया, "यदि दुःखाना बंध वन बने दे अवैध अवैध है वन बने दे धिन्दू ती धिन्दू वने ही दक्षता तनी देढ़ते।" अवैध अवैध वनता वन है चाहता जी धार्मिक प्रथा।

केसरी नाग पिढ़ी (सुरू) देवा चावल से गृह ती में समय सही आ आया। (सुरू) देभा चावल नी घरगु्दः उन पृथ्वी देख दे देखे उन पृथ्वी देख दे। केसरी नाग पिढ़ी उन पृथ्वी देख दे धीरे धीरे कहा। केसरी नाग पिढ़ी उन पृथ्वी देख दे धीरे धीरे कहा।

गृह ती है प्रती निवारण बंगासा मार्गित प्रथा ठीक ठीक। निश्चित अवैध अवैध बनी हो धिन्दू आ समय। धिन्दू ती से सिंखः रातरात समय वन है वनी विभूतिता सी ही जयभानिता से है भेद भेद से। धिन्दू ती से सिंखः रातरात समय वन है वनी विभूतिता सी ही जयभानिता से है भेद भेद से।

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21 जुलाई, 1664 दोस्तो जी पिढ़ी दे बनाये दे चंभ बने।

दोस्ती ती है वेद भिन्न विने ईमानुगान मार्गित तिरवा ठीक ठीक। निश्चित अवैध अवैध बनी हो धिन्दू आ समय।
Kept the Promise
Kept the Promise

Prince Muazzam Shah after returning from the Guru, told Aurangzeb, "The glory of the Guru's court is greater even than a king's. A force of armed horsemen is always ready, food is served to those who come for a glimpse of the Guru or for a meeting at any time of the day. Patients are cured by just a glimpse of the Guru. God's word is recited all the time and the Guru is a miracle man who gave me many fruits of my liking from the orchard. When I requested him for a meeting with you, he replied that he did not wish to meet a king who ruled by cruelty. On my asking, he wrote this letter for you."

On hearing the praise of the Guru from his son, Aurangzeb reached Bangla Sahib all alone one morning to behold the Guru. When Diwan Durga Mall saw Aurangzeb, he went and told the Guru. The Guru said to him, "Close this door and tell Aurangzeb that the Guru will never give him audience." After waiting for some time, Aurangzeb went away without beholding the Guru. After he had gone away (Guru) Tegh Bahadur came for an audience with the Guru. (Guru) Tegh Bahadur was proceeding from Bakala on a tour of the Eastern states. When he came to know about the stay of the Guru at Delhi, he reached Bangla Sahib for an audience. After staying for three days with the Guru, he started back to Bakala from Delhi on his orders on the 21st March.

The Guru saw that it was not safer to stay at Bangla Sahib because Aurangzeb could come there any time. After consultation with the Sikhs, he set his camp in the inn of Bhai Kalyana. The inn was in the centre of the city. The crowds of sufferers, the sick and those seeking a glimpse of the Guru increased very much at this place. Smallpox epidemic was at rage in Delhi in those days. The patients of smallpox were cured by just a glimpse of the Guru. Patients of the whole city started coming to the inn. There was a great rush at all times of the day.

Aurangzeb was thinking day and night, ways to have a glimpse of the Guru so that the Guru's resolve may be broken. He could join the crowd of the sick in the garb of a patient any time for an audience. So the Guru decided to merge into the Supreme Being so that his resolve might stand and the wish of Aurangzeb for a glimpse might remain unfulfilled. He started running slight fever on the 25th March, 1664 A.D. After that, he went into a coma. On the 30th March, 1664 A.D., he ordered Diwan Durga Mall to bring a cocoanut and five paisas in a plate. When these were brought, he encircled these with his right hand, bowed his head and said, "Guru, Grandfather at Bakala." Having said these words, he merged into the Supreme Being and kept his promise. The king of India did not get a glimpse of him.