

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

*Darshan Persiea Guru Ke
Janam Maran Dukh Jae*

LIFE OF GURU ANGAD DEV JI



The Saviour of Endurance

Publishers:

Sri Guru Granth Sahib Ji Academy Malaysia

Dedication

To Guru Angad Dev Ji's Glimpse

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A BRIEF INTRODUCTION TO PREMIER GURMAT ACADEMY**Sri Guru Granth Sahib Ji Academy Malaysia**

“Aayoo sunan paren ko Bani”

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

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

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

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

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

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

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

The Academy currently offers the following courses:

- Learn Gurmukhi in 3-months
- Refresher Course for adults
- Sri Guru Granth Sahib Ji course

Learn Gurmukhi in 3-months Course

This course is designed for adults. Using speed learning techniques and the phonics method, a beginner with no previous knowledge of the Gurmukhi alphabet is taught to read Sri Japji Sahib over a period of 12 hours. The course is conducted over a period of 12 weekends. This method has been tried and tested and over 800 students, with little or no knowledge of Gurmukhi, have been successfully able to read Sri Japji Sahib in front of the entire Gurdwara *sangat*.

Refresher Course for Adults

This course is intended for individuals with basic knowledge of Gurmukhi. It is an interactive course that works at developing confidence and interest of the student. The focus is on the correct pronunciation of the alphabet, practice of *muhamni* and understanding the Gurmukhi phonics.

With an investment of 2 hours per week over 6 weeks (total 12 hours), a student will be able to read fluently, *Sri Japji Sahib*, *Shabad Hazare*, *Anand Sahib* and *Kirtan Sohila*. In addition, short *sakhis* from the life of Sri Guru Nanak Dev Ji will be shared with the students.

Sri Guru Granth Sahib Ji (“SGGS”) Course

This course is designed to give students wider knowledge and a deeper understanding of Sri Guru Granth Sahib Ji. It also covers lessons on the history of all the *Bhagats* and Gurus.

- **SGGS reading** – uses an interactive method to encourage students to read in a group and thereby improve by listening.
- **Understanding Gurbani** – this is done by first describing the word, then the line and lastly understanding the entire *shabad*’s conceptual meaning. The study also includes an introduction to historical facts in relation to *Gurbani*.
- **Sikh History** – this emphasises the learning of Sikh history including major milestones that helped shape the course of the Sikh religion.

The course is conducted over 8 semesters = 48 months = 128 weeks = 256 hrs

Currently, over 300 students are attending these courses at the Academy’s headquarters in Wisma Tatt Khalsa, Kuala Lumpur. The age group of the students ranges from as young as 5 to 70-years old. Here you will see families coming together every Sunday to attend classes, thus encouraging family bonding in accordance to the famous phrase - “*A family that prays together stays together*” (*in this case learns Gurbani together*).

All these courses provide a means for Sikhs to understand their religion, learn about their heritage and most importantly, it benefits us as we are able to connect with Guruji, Our Creator.

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

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

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

Charan saran gur aek paindaa jaa-i chal

Satgur kot paindaa aagay ho-i layt hai

Walk even one step towards the Feet of the Guru;

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

To Know Your Guru, Is To Love Your Guru

PREFACE

“Darshan Persiea Guru Ke Janam Maran Dukh Jae - Life of Sri Guru Angad Dev Ji”

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

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

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

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

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

In the service of Khalsa Panth

Editorial Board

Sri Guru Granth Sahib Ji Academy Malaysia

1. INTRODUCTION

1.1 Darkness of Ignorance¹

Bhai Gurdaas a great and well known Sikh writer, in his writings draws a picture of the times, of the wickedness of the world at the rise of the Sikh religion. Men's ideas and aspirations were low. Wealth and materialist riches fascinated the world and led every one astray. Good acts no longer commended men. Pride in the form of ego was taking man away from loving God and they had no respect for one another. They were forgetting their mutual duties. Monarchs of the time were unjust, and their nobles were butchers who had no compassion and held knives to men's throats.

Everyone thought that he possessed knowledge, but none knew what knowledge or ignorance really meant. Men did what pleased them. Superstitions and mere rituals were practised, incantations² and spells practised, and men indulged in strife, wrath, and jealousy. In this general disorder every one adopted a religion of their own. Out of one God they made many, and carved attractive and unattractive idols from wood, stone and iron. Some worshipped the sun or moon, others propitiated the earth, sky, wood, water, or fire, while the devotion of many was directed to cemeteries and cremation grounds. Thus mankind had gone astray indulging in vague religions and vain worship.

Men despised one another and hence the caste system received religious sanction. The Brahmans set the Vedas, the Purans, and the Shastars at variance. The professors of the six schools quarrelled with one another, and in doing so followed their wimps and fancies in hypocrisy and superstition. Majority went astray on every road; and truth was the one thing they failed to discover.

There was no Guru or a religious guide, and without one the people were pushing one another to their destruction. Sin prevailed throughout creation. The earth was weighed down by human transgressions³. In utter dejection earth appealed to the Almighty for guidance. The Almighty observing man's anguish and hearing their piteous cries, then Himself manifested in the form of Guru Nanak who along with His supernatural attributes, supreme wealth of the Name and humility, came into the world to alleviate human sufferings. When Guru Nanak contemplated on the world, he saw spiritual darkness everywhere and heard the cries of pain. He endured the greatest privation and travelled to different countries in order to regenerate the human race.

¹ Varan Bhai Gurdass Ji as translated in 'The Sikh Religion, Volume 1 by Max Arthur MacAuliffe [1842-1913] - Oxford University Press [1909]'

² A ritual recitation of words or sounds believed to have a magical effect

³ The act of transgressing; the violation of a law or a duty or moral principle

He pointed out to man the right path, that there was but one God, the primal and omnipresent. He restored the three pillars on which religion rested, and abolished the four castes. He placed the king and the beggar on spiritual equality, and taught them to respect each other.

Guru Ji preached to all a religion of the heart as distinguished from a religion of external forms and unavailing rituals.

He found that the acts and austerity practised by so called religious men of his country were without divine love or devotion, and consequently possessed no merit before Almighty. He preached that mere knowledge is incomplete without developing love for Almighty and serving the world as the physical form of Almighty. He declared that the Almighty who has no form or outline was not found by wearing religious garbs, but by humility, and that if man rejected the caste belief and worshipped the Almighty in spirit they would be accepted in His court (darghah).

Guru Nanak examined all religious sects, the “gods”, goddesses, and spirits of earth and heaven, and found them all immersed and perishing in spiritual pride. He scrutinized human faith, and found not even one saintly person among them. They were all mingling in the abyss pit of superstition.

Religious men, who ought to be guiding their flock, had retreated to the solitude of mountains. There was no one left to instruct and save the world. Though hermits rubbed ashes night and day on their bodies, they possessed no knowledge, and the world was being destroyed for lack of a divine guide. Rulers were being oppressive everywhere. Rulers who were entrusted to protect their wards were plundering and cheating them instead. Judges took bribes and perpetrated injustice. Women only respected their husbands because of the wealth they possessed. Sinful acts, evil and crime perpetrated throughout the world.

1.2 The Universal Guru - Guru Nanak Dev Ji⁴

When Guru Nanak appeared, the fog of spiritual ignorance dispersed, and light shone in the world, as when the sun rises the stars disappear and darkness fades away, or as when the lion roars in the forest the timid deer immediately disappears. “Wherever, He set his foot, there was established a seat of worship“. Every home of his disciples became a Dharmshala in which the Almighty's praises were ever sung and the Almighty's name was continually repeated. The Guru established a new religion, and laid out an easy and simple way of obtaining salvation by the repetition of the Almighty's name. Guru Ji extricated (freed) man from the dreadful worldly materialistic ocean and lifted them to the boon of salvation. He cut off the fear of transmigration, and healed the malady of

⁴ Varan Bhai Gurdass Ji as translated in “The Sikh Religion, Volume 1 by Max Arthur MacAuliffe [1842-1913] - Oxford University Press [1909]”

superstition and the pain of separation from Waheguru ("Almighty"). Before Guru's advent, death's mace ever impended over men's heads, and the apostates and the evil spent their lives in vain. When men grasped the feet of the divine Guru, He gave them the true Word of Almighty's Name (Waheguru) and bestowed salvation. He inspired love and devotion, the repetition of Almighty's name (simran), and the lesson that what men sow so shall they reap.

Guru Nanak abolished the caste system. No matter what lineage one belonged to, he who embraced Guru's guidance became distinguished in the society of the holy. The six schools of philosophy were like the six seasons⁵ of the year, and the followers of the Guru, as the sun which shines over them all. Guru Nanak having abolished all sects shed great splendour on His own. Setting aside everything else, He taught all to repeat the name of the infinite Almighty who surpasses all conception. By falling at the feet of His saints and worshippers, by practising humility, are Guru's Sikhs identified. They live as hermits among their families, they efface their individuality, they pronounce the ineffable name of God, and they transgress not the will of the Creator by uttering blessings or curses upon their fellow-creatures. Thus were men saved in every direction and Guru Nanak became the true support of the nine regions of the earth.

⁵ The Indian seasons and months are—1. Spring, which includes the months Chet and Baisâkh; 2. the hot weather, Jeth and Hâr; 3. the rainy weather, Sâwan and Bhâdon; 4. the temperate weather, Assu and Kartik; 5. the cold weather, Maghar and Poh; 6. Autumn, Mâgh and Phâgan. These seasons are in Sanskrit and Hindi called respectively--Basant, Grîkham, Pâwas, Sard, Him, and Sisar. The latter season, when the leaves fall, is contemporaneous with the European early spring. The Indian lunar year begins with Chet, which is movable, and the Indian solar year with Baisâkh about the 12th of April, however based on Barahmaha uttered by Guru Nanak in Rag Tukhari and Guru Arjun Dev Ji in Rag Majh the lunar calendar has been accepted and used to denote the new year and celebration of Gurburabs during the times of the Guru and after.

2. GURU ANGAD DEV JI – AN ICON OF ENDURANCE

2.1 Prologue

Guru Angad Dev Ji, since childhood was of staunch faith, devotion and earnest. He was the embodiment of virtues and one born with Divine wisdom and generosity. He was a humble and obedient servant as a loyal Sikh and embodiment of virtues. Guru Angad Dev Ji followed the principle of benevolence to serve and love human beings; and to uphold the broad concepts of Guru Nanak Dev Ji. He is unparalleled in exercising the virtues of obedience and humanitarianism. He taught people the importance of benevolence, generosity and compassion. Just a single glimpse of Him would end a person's vices and sufferings.

Guru Angad Dev Ji was (*and still is today*) an icon of endurance. He refrained from demonstrating any miracle although he possessed an ocean of infinite powers within Him. Even when he was humiliated by the farmer of Khadur Sahib, He did not make use of His powers, He was a forgiver without an iota of anger within. He related everything to Almighty's Will. His humbleness was beyond description. When the Siddhas asked Him to explain why Guru Nanak Dev Ji, before whom the entire universe prostrates, placed His forehead on Guru Angad Dev Ji's feet, Guru Angad Dev Ji's eyes welled with tears as he answered, "If a child falls in a pit of mud and the father bends down to pick the child up, he is not bowing before that child but is giving support and help to the fallen child."

Guru Angad Dev Ji was a great visionary. He preached and popularised Gurmukhi as Lipi (Script) of Punjabi language which gave the Sikhs a distinct recognition and did much to and the exclusiveness of the high class priests. Guru Ji opened Gurmukhi learning schools and wrote basic Gurmukhi tutorials for free distribution so that people could get familiarized with this language and produce invaluable literature. Guru Ji prepared Gutkas of Guru Nanak Dev Ji's Bani and honoured good calligraphers of the Gurmukhi script.

Guru Angad Dev Ji was an embodiment of devotion and loyalty. His contribution to develop Sikhism is of profoundest significance in the Sikh history. Guru Ji initiated the writings and documentation of the first ever history volume by honouring Bhai Bala to narrate the entire Life of Guru Nanak Dev Ji (Janam Sakhi – Bhai Bala Wali). Bhai Balaji spent most of his life with Guru Nanak Dev Ji. During this phase, Sikhism manifested its own separate religious identity by practicing the birth, education, baptism, marriage and death ceremonies in accordance to the Guru's way.

Guru Angad Dev Ji spread the golden principles of Sikhism and the art of living an honest life as well as contributing to the society's upliftment. He and His wife Mata Khivi continued and promoted the Langar institution initiated by Guru Nanak as a means to

end the unjust and discriminatory division of humans on the basis of the man-made caste system.

Guru Angad Dev Ji travelled widely and visited all important religious places and centres established by Guru Nanak Dev Ji for the purpose of preaching Sikhism. He also established hundreds of new centres of Sikhism (Sikh religious Institutions) and thus strengthened the base of Sikhism. The period of his Guruship was the most crucial one. The Sikh community had moved from having a founder to a succession of Gurus and the infrastructure of the Sikh society was strengthened.

Guru Angad Dev Ji opened 'Mal Akharas' and other wrestling arenas for physical and mental enhancement. Guru Ji preached against the use of alcohol and drugs. His Bani is Divine, simple and understandable.

According to Duncan Greenlees, Guru Angad Dev Ji was indeed "a fine character of sterling piety and unflinching devotion". According to Syed Muhammad Latif, "The Sikh religion, would, in all probability, have gradually completely died out and sunk into oblivion, as had many others, had it not been for the foresight and wisdom of its founder, in establishing an apostolic successor ship, and thereby creating a spirit of aspiration and hope amongst His followers which ensured its perpetuation".

2.2 Family Background

In the midst of a jungle there was a small settlement called 'Mette Nageh' also known as Matte Dhi Serai which is located about nine miles from Mukatsar in the district Faridkot. This village was destroyed in 1398 during the Temur occupation and thereafter during Babbar's rein. A good-natured man named Baba Pheru Mal Ji lived with his family in this village. He belonged to the Khatari cast and was well known for his impeccable reputation and religious background. Baba Pheru Mal Ji's mother was from Matte Dhi Serai and His father was from Mangowal, District of Gujerat. His origin was from the Tehan lineage which originated from Lachman's son named Takh. Historians are of the opinion that these people were not merely businessmen but also warriors.

Before this, Baba Pheru Mal Ji's father Baba Kirat Mal ji⁶ and grandfather Baba Suraj Mal Ji permanently resided in Mangowal. Baba Kirat Mal Ji was married in Matte Dhi Serai and often visited Matte Dhi Serai during his business trip. Later he settled down in Matte Dhi Serai permanently. He was blessed with four sons Baba Rajani Ji, Gurya Mal Ji, Baba Pheru Mal Ji and Arthi Mal Ji. Baba Pheru Mal Ji lived in Matte Dhi Serai where he obtained his education. Babaji was very intelligent and mastered the art of accounting. He was a very generous, God loving soul, truthful and always served saints and the needy.

⁶ Also named as Baba Gehnu Mal Ji in Kudrati Nur by Principal Satbir Singh

A marriage was arranged between Baba Pheru Mal Ji and Mata Sabrai Ji (also known as Mata Daya Kaur Ji). Due to some losses in business Baba Pheru Mal Ji started working with Tahkt Mal who was the owner of 60 to 70 villages. Baba was blessed with seven sons and one daughter, Mata Phirayi Ji (also known as Sabrai Ji and Nihali Ji). She was Baba Pheru Mal Ji's god-sister. Mata Phirayi ji was then married to Choudhry Mahema of Khehrian De Khadur.⁷

2.3 Prophecy

Guru Nanak Dev Ji visited Khadur and stayed in Mata Phirayi ji's house during his first Udasi (journeys). Baba Pheru Mal Ji who was on a business visit to Khadur Sahib served Guru Nanak Dev Ji selflessly. While blessing Baba Pheru Mal Ji, Guru Nanak Dev Ji said 'a blessed soul shall be borne in your home and will then be the next Guru'. While Guru Nanak Dev Ji was getting ready to leave Mata Phirayi Ji's house, Mataji requested Guru Ji to stay on for a while and Guru Ji said 'why a while? I shall stay here for a very long time in my second form. Reserve this bed, I will sit on this bed in the form of the second Guru'.

2.4 Birth

Baba Pheru Mal Ji stayed in Matte Dhi Serai. In due time a baby boy, a heavenly gift of goodness, was born to his wife. With loving fondness he named the baby 'Lehna' which means the receiver of divine grace. Guru Angad Sahib, (Bhai Lehna ji) was born in Matte Dhi Serai (Nageh Dhi Serai), in the Ferozepur district in Punjab, on Saturday, Vaisakh Sudhi 1st, 1561 (Samvat Bikermi⁸), 23rd April 1504 A.D⁹.

The birth of the child was a divine blessing and a joyous occasion for the parents to celebrate. There were festivities and merry-making on the birth of Bhai Lehna. Villagers of Matte Di Serai gathered to congratulate the family. As was the custom of the time, sweets and alms were distributed freely by the parental family. Baby Bhai Lehna was pre-ordained with Godly worship and was adored by all because of his saintly qualities.

His two elegant arms seemed to represent compassion and forgiveness. One of His prominent virtues was His ever calm and mild nature that brimmed with insurmountable patience and tolerance equal to none.

⁷ Mahima Perkash

⁸ In the Indian calendar, seasons follow the sun; months follow the moon; and days, both the sun and the moon. The era in the Indian calendar is called the Vikram Era, or the Vikram Samvat, which began in 57 BCE. To calculate the corresponding year of the Common Era, 57 years should be subtracted from the Indian year if the date falls between the beginning of the Indian year and the end of the Western year i.e. between Kartak sud 1 and 31 December. If the date falls between the beginning of the Western year and the end of the Indian year i.e. between 1 January and Aso vad 30, then only 56 years should be subtracted.

⁹ The Western calendar is based on the sun, in which a year is the time required for the earth to complete one orbit around the sun. This precisely measures 365 days 5 hours 48 minutes and 46 seconds.

His two stately legs, like pillars, seemed to support friendship and contentment. He had an adorable face and a loving heart, with little ears that were conditioned to hear only the good and not the evil. He was adorable.

Baby Bhai Lehna had beautiful eyes, which were capable of observing and meditating. His shapely head was blessed with intelligence and wisdom. The holy congregation (sadh-sangat) graced and adorned the auspicious occasion with their endearing presence and blessings.

2.5 Childhood

Bhai Lehna was the only son of his parents and was brought up with immense love and affection. His mother doted on Him. She wanted Him to be a religious person. For that reason she would narrate short stories to her son from divine scriptures which inspired Bhai Lehna to develop the thirst for internal peace and quest to attain Almighty. Every night, His mother would tell Him stories of religious role models and carefully answer inquisitive questions from her child. This kind of upbringing made Bhai Lehna an eager and curious child to learn more about spirituality.

Bhai Lehna was a lively, loving and polite child. He was very talented in his childhood. He used to gather children of His age group and play with them. He was keenly interested in wrestling with his mates. In His childhood, Bhai Lehna would enjoy serving the needy and hungry people with food and attend religious discourses.

Under close supervision of His mother, Bhai Lehna grew up to be a man of extremely religious inclination. He devoted himself to learn more and more about His faith and started practicing a virtuous life.

2.6 Education

Baba Pheru Mal Ji was an educated and well respected person in the community. He was well versed in Persian and trained in the accounting profession. He wanted to provide the best education for his son so that He might reach great heights in His life. He provided opportunities for good education to his son, Bhai Lehna Ji. This influence is reflected in His Bani as Guru. The Bani of Guru Angad Dev Ji illustrates that He had in-depth knowledge of ancient scriptures and other subjects like religion, arithmetic, Sanskrit, and Gurmukhi scripts.

Bhai Lehna Ji was five when an auspicious day was fixed according to the family belief¹⁰, for Him to be sent to the village school. As was the practice in those days, the teacher started teaching Him the basics of Sanskrit language, religion and arithmetic. Baba Bhai

¹⁰ Bansavalinama – Bhai Kesar Singh Chibbar

Lehna was a compassionate, calm and matured child. He showed keen interest in learning. This interest added more virtues in Bhai Lehna's life. Bhai Lehna Ji was a pious and devout person from childhood. Bhai Lehna Ji developed great love, reverence and faith in the Almighty. He was attracted and fascinated from childhood to embrace truthful living. He started sharing his food, clothing and toys with fellow friends. As years passed His belief in the Almighty became more and more intense. With the passage of time, Bhai Lehna started going to His father's shop and helped him in the family business. His father trained Him as a shop keeper. When Baba Pheru Mal was satisfied, he set-up a small business for his son who by then had cultivated an interest in the profession. The family business flourished day by day.

After finishing His basic education, Bhai Lehna Ji started taking more interest in the family business. At that time, Bhai Lehna Ji's parents were not aware that their son would one day be revered as the second Guru of the Sikhs. They didn't know that people would serve Him and nations would honour Him.

2.7 Marriage

Fourteen years passed, Bhai Lehna Ji grew up to be a well-mannered person. His parents thought of His marriage as he was coming of age. A marriage was arranged for Bhai Lehna at Sanghar near the village of Khadur. The proposal was made by Mata Phirayi wife of Choudhry Mahema of Khadur to the daughter of a wealthy Khateri family, Baba Dewi Daas and Mata Bhirai Ji (also known as Karam Dewi). Her parents sent a representative, a match-maker to Bhai Pheru's house with a proposal of his daughter to Baba Pheru's son (Bhai Lehna).

Sanghar was around 130 kilometers from Matte Dhi Serai. The marriage entourage (Janj, Baraat) used camels, horses and bullock carts as a means of transportation. It took three days to reach Khadur where the marriage congregation rested in the house of Mata Phirayi and then proceeded to Bhai Devi Dass's residence.

The entourage was accompanied by Baba Bhai Lehna Ji's father, grand father, his three uncles (Baba Rajani Ji, Gurya Mal Ji, and Baba Arthi Mal Ji), relatives and family friends. At the time of marriage, Bhai Lehna Ji was fifteen years of age and Mata Khivi was thirteen. The wedding took place on the 15th Maghar 1578 (November, 1521 A.D.)¹¹ in Sanghar which is four (4) kilometres from Khadur. The village is now called Theh and a new village stands in its place.¹²

The wedding was a big event and Baba Dewi Daas generously presented a lot of gifts to the couple and Bhai Lehna Ji's family. He was very pleased and proud of his son-in-law, Bhai Lehna Ji. The newly weds went to Matte Dhi Serai and stayed there for many years.

¹¹ Mahan Kosh – Bhai Kahan Singh Nabha wrote 1576 Bikermi (1519 A.D.)

¹² The Life of Guru Angad Dev Ji – Dr Raghbir Singh Bains & Roop Singh

Baba Bhai Lehna Ji and Mata Khivi lived together happily and with great love and affection for each other. Both of them loved the Almighty. In the morning, they would sing hymns and sit in meditation. In the day time, Mata Khivi would attend to the domestic chores and Bhai Lehna Ji would take care of the business at Matte Dhi Serai.

2.8 Children¹³

Three years after marriage, Mata Khivi gave birth to a son Bhai Dasu on Wednesday, Harr 12, 1581 Bikermi (1524 A.D.). Eight years after the first son, Mata Khivi gave birth to a daughter on Saturday, Bhadro 3, 1589 Bikermi (1532 A.D.) who was named Bibi Amro. Three years later, Baba Bhai Lehna Ji was blessed with another daughter Bibi Anokhi on Monday, Megar 5, 1592 Bikermi (1535 A.D.), and two years later Bhai Datu was born on Saturday, Poh 16, 1594 (1537 A.D.).¹⁴

2.9 First Glimpse

Baba Pheru Mal Ji was employed by Takht Mal as his Munshi (Chief Accountant). Sometime after 1519 A.D. i.e. after the marriage of Bhai Lehna Ji, some differences arose between Baba Pheru Mal and Takht Mal due to some misunderstanding in book keeping¹⁵.

Bhai Pheru Mal had an affectionate sisterly relationship with Bibi Phirayi. He called upon Bibi Phirayi to help clear the misunderstanding. So, Bhai Lehna Ji was sent to Khadur (Khehrian Da Khadur) to ask Bibi Phirayi to intervene and clear the misunderstanding that arose between the employer and the employee. It is said that Guru Nanak Dev Ji was at Khadur Sahib at that time. Bhai Lehna Ji met Guru Ji casually during His visit¹⁶.

2.10 Migration to Khadur Sahib

One day a group of notorious raiders attacked the village of Matte Dhi Serai, looting and destroying it! They threatened and forbade anyone to reside there anymore. Bhai Lehna left the ruins of His village and came to reside in the Khadur village. This was the village of His wife and He stayed in Khadur for several years. The village folks of Khadur were mainly devotees of Devi Durga. Bhai Lehna Ji's father-in-law Baba Dewi Daas was appointed the leader of the devotees who consistently organized and led the group once a

¹³ Sri Gurdwara Darshan - Bhai Sahib Thakur Singh Giani

¹⁴ Bansawalinama by Kesar Singh Chibbar - Bhai Dasu in 1581 Bikermi (1524 A.D.), Bibi Amro in 1583 Bikermi (1526 A.D.), Bibi Anokhi in 1592 Bikermi (1535 A.D.) Bhai Datu was born in 1594 (1537 A.D.).

¹⁵ Sri Asht Gur Chamatkar part 1 & 2, Bhai Vir Singh p.26

¹⁶ Saada Itihas by Satbir Singh p.147

year to pay homage to Dewi Jewala (Durga) Kangdah. They were pleased and contented with their way of worship.

2.11 Heavenly Abode of Baba Pheru Mal

It is said that once Baba Pheru Mal joined a group of devotees to pay homage to Vaishno Devi. The group paid their homage at the temple. On his way back, Baba Pheru Mal slipped and was wounded fatally. Although best treatment was sort for Baba Pheru Mal he could not recover. He passed away in 1526 AD at Sanghar

2.12 Leading Role

When Baba Dewi Dass passed away, Bhai Lehna Ji was appointed by the villagers to take over as their leader replacing His father-in-law. Although Bhai Lehna Ji was not a Dewi Jewala's (Durga) devotee, He did not want to disappoint the villagers after their great loss. Bhai Lehna Ji was a very soft spoken, humble, committed and obliging person by nature therefore everyone was very comfortable having Him as their leader.

3. THE TURNING POINT

3.1 Bhai Jodh Ji

A devotee of Guru Nanak Dev Ji (Bhai Jodh Ji) also lived in the same village. He read the verses of the Guru Ji daily with commitment and did not chant prayers just to fulfil duties like the rest of the people. His thoughts which were affectionate naturally were always focused on Guru Nanak Dev Ji's "lotus" feet, and as a result he was peaceful and loving.

3.2 Gurshabad

One early morning, Bhai Lehna Ji heard recitation (Gurbani Paath) of 'Asa Di Var' (Pauri 21), sung with great enthusiasm from Bhai Jodh Ji. Bhai Lehna Ji was thrilled and His inner self was aroused. Hearing such a powerful recitation, Bhai Lehna Ji's heart was awakened and his thirst for divine quest was quenched. He felt he was missing something very special.

Bhai Lehna called out to the Sikh and asked, "Can you tell me who is the composer of these Gurbani shabads (hymns) you were reciting so passionately?" The Sikh replied, "Guru Nanak Dev Ji, who is my Guru. I am His devotee and I always read His Gurbani."

The Gurbani of Guru Nanak Dev Ji left a lasting impression on the mind of Bhai Lehna Ji. He had felt so peaceful upon hearing the verses that He contemplated and decided to embrace Guru Nanak Dev Ji as His Guru.

Bhai Lehna Ji sought more information on Guru Nanak Dev Ji. He found out that Guru Nanak Dev Ji was a noble teacher of divine knowledge. He thought, "Since Guru Ji will not be coming to our village, I shall go and see Him myself."

3.3 The Quest to Meet Guru Nanak

Bhai Lehna Ji felt very restless and cherished the desire of meeting Guru Nanak Dev Ji. He vowed to keep away from society until the day He would be able to see Guru Nanak Dev Ji with His own eyes. Anticipating the meeting He was filled with beautiful thoughts. "My mind has become so elevated with peace, since I heard the recitation of Gurbani and I am sure I will experience greater bliss when I see the Guru Ji in person."

Bhai Lehna Ji was busy planning his meeting with Guru Ji. Meanwhile, the annual Jawala Mukhi (Durga) worship was drawing near. He decided to travel with the other pilgrims and attend it as He was obligated as the group leader replacing His father-in-law. During this trip He decided to take a different route. Together with the others, Bhai Lehna Ji decided to stop over at Kartarpur to meet Guru Nanak Dev Ji."

Bhai Jodha Ji, taught Bhai Lehna Ji a few verses of Gurbani which He eagerly mastered by heart and recited them daily. The recitations filled His heart with love and further intensified His longing to meet the Guru Ji.

The longing desire to meet Guru Nanak Dev Ji was so intense, just like a bee buzzing in the quest of a flower, a thirsty deer's frantic search for water and Papiha's (Indian redlegged partridge, Greek partridge) incessant chirping for a drop of ambrosial nectar.

4. MEETING GURU NANAK¹⁷

Finally the much awaited Jawala Devi's worship day dawned. Bhai Lehna Ji encouraged many people to accompany Him to the holy place and as they assembled Bhai Lehna Ji announced, "This time we are taking a different route¹⁸. Guru Nanak Dev Ji is a divine personality. My dear wise friends! We must meet Guru Nanak Dev Ji first!"

It was now the end of summer, Bhai Lehna and the members of his group collected some food grains and vegetables. They set-out on their journey to visit Devi in 1532 A.D. Their route to the temple this time was through Kartarpur. Bhai Lehna saddled his horse and led the group for the pilgrimage. The group members were singing the Bhajans one by one till they reached the banks of the Ravi River.

"We are very fortunate to use this path because we will be able to pay homage to these two places of worship." Hearing Bhai Lehna Ji's reasoning the people were very inspired and said, "Let's all go! We too wish to pay our respects to Guru Nanak Dev Ji."

The group crossed river Ravi from Dalle Da Pattan. Bhai Lehna had already heard about Guru Nanak Dev Ji from Bhai Jodh and many other sources: He was spiritually aroused, thrilled and anxious to have a glimpse of the Divine Master on His way to the Jawala Mukhi temple.

It was a sunny day and at noon as the sun was at its height, Bhai Lehna's heart was warm and passionate to seek the audience of Guru Nanak Dev Ji at Kartarpur. The group stopped after crossing river Ravi for rest. Bhai Lehna asked some of his fellowmen to wait at the banks of the river. He rode on a horse for a glimpse of the Divine Master at Kartarpur, a village which was founded by Guru Nanak Dev Ji after He completed his Udisis (journeys).

Taking a big group of pilgrims, Bhai Lehna Ji set forth. The long journey led them to Kartarpur, the village of Guru Nanak Dev Ji. At the boundary of the village Bhai Lehna Ji stopped a man and asked, "To whom does this village belong?" The man replied "This village belongs to the great Liberator of all souls! His name is Guru Nanak Dev Ji. He is called a 'wizard' around these parts. Devotees come here from far away places to visit Guru Nanak Dev Ji to have their wishes fulfilled. He is respected and well-known in

¹⁷ Sri Guru Nanak Perakash (Utrarat – 47) – Churamani Kavi Santokh Singh Ji

¹⁸ The route in those days to Jawala Dewi Mandhir from Khadur Sahib was via Kartarpur and Paithan (Pathankot).

many regions for his divine faith and teachings. Well! This village does belong to Guru Nanak Dev Ji.”

Some people in Bhai Lehna Ji’s group questioned him, “Does this village belong to the same Guru Nanak Dev Ji, whose verses You read everyday? Is He the same Guru Ji that You have been longing to meet? Does He really live here?”

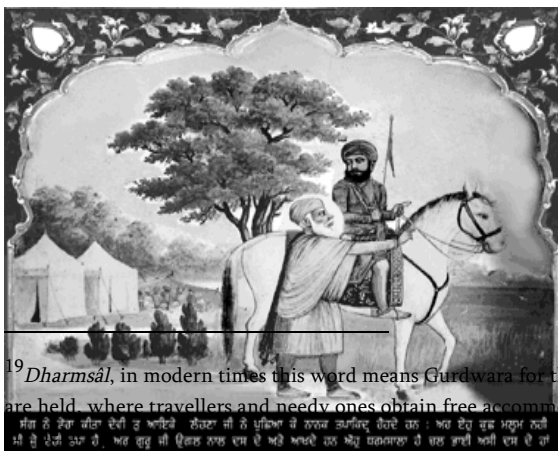
Bhai Lehna was very excited and happy that Guru Nanak Dev Ji lived in the village. At that time His level of happiness could not be compared to anything in this world. His one dream was about to come real, He was going to get Guru Ji’s ‘darshan’ (seeing Guru Ji with his own eyes) which He had yearned for since first hearing Guru Nanak dev Ji’s Bani from Bhai Jodh Ji. He stood before the curious pilgrims and spoke, “All of you please wait here while I go and seek Guru Nanak Dev Ji’s darshan (sight). Later we shall decide whether we will be staying here or proceeding.”

Bhai Lehna Ji rode towards the village. The all-knowing, Guru Nanak Dev Ji, knew of His forthcoming visit. He contemplated; “My devotee is on His way to see me. He is the one who would be succeeding me one day.”

Knowing of Bhai Lehna Ji’s arrival, Guru Nanak Dev Ji walked some distance from His house and waited at a place where He could be seen. When the two met, Guru Ji gave Him a warm welcome.

Bhai Lehna Ji who had no idea what Guru Nanak Dev Ji looked like, asked Guru Ji as though talking to a stranger, “I have come in search of Guru Nanak Dev Ji, can you tell me where He is staying?”

Hearing Bhai Lehna Ji’s request, Guru Nanak Dev Ji answered, “Come follow me, I shall take you to see Guru Nanak Dev Ji, about whom you have so lovingly inquired.”



Saying those kind words, Guru Nanak Dev Ji walked ahead of Bhai Lehna Ji, while Bhai Lehna Ji followed behind, on horse back. When they reached the Dharmsala¹⁹ (house of worship), Guru Ji said, “You can dismount

¹⁹ Dharmśāl, in modern times this word means Gurdwara for the Sikhs where Sri Guru Granth Sahib Ji dwells and true congregations are held, where travellers and needy ones obtain free accommodation, food, clothings, religious training and Gurbani education classes

now and tie your horse to this pole. See the door, right in front of you? Enter, and you will be able to meet Guru Nanak Dev Ji.”

Guru Ji entered a small door and sat calmly on His usual place. Bhai Lehna Ji tied His horse and entered through the same door. He saw Guru Nanak Dev Ji sitting in a very serene and composed position.

“Sanctuary, Sanctuary, I seek your sanctuary said Bhai Lehna Ji with utmost respect and pleasure. Bowing down before Guru Ji, He then stood up and faced Him. Bhai Lehna recognized Guru Nanak Dev Ji as the same kind man who had shown Him the way. He was surprised.

Not only was Bhai Lehna Ji surprised and perplexed but speechless and regretful too. He was disappointed with himself for not recognising Guru Ji straight away, he would have dismounted from his horse and shown Him all the respect He was worthy of, instead He had followed Him on horse back.

Bhai Lehna Ji stood speechless before Guru Nanak Dev Ji and lowered his eyes. He was overcome by regret and fear. “I have committed a big sin!” He thought.

“How could I ride a horse so arrogantly while Guru Nanak Dev Ji walked humbly beside me? How can my great sin be forgiven?” Tears flowed from the eyes and his guilt-laden thoughts were interrupted when Guru Nanak Dev Ji spoke, “Nothing to worry Bhai Lehna, the people who have to “Laina” (creditors) are always on horses and those who owe to the creditors, always walk on foot”.

Guru Nanak Dev Ji, the reader of all hearts, was aware of Bhai Lehna’s turbulent state of mind. The compassionate Guru Ji asked in a gentle voice, “My dear man! Is everything fine with you?” Bhai Lehna Ji answered with great relief, “I am very happy to meet you! I cannot express how honoured and pleased I am! I have longed to meet You, and with good fortune my wish has been fulfilled.”

He practically experienced the glory of Guru Nanak Dev. He realized the Divine Guru at Kartarpur. There was no more delusion. His innerself was awakened. The circle of aimless wanderings ended. A glimpse of the Guru satiated His thirst. He achieved everything he wanted to accomplish.

Bhai Lehna Ji’s heart was so immersed in happiness and contentment that He lost interest in proceeding to Jawala Nagar as planned. Staying in the presence of Guru Nanak Dev Ji appealed to Him and He wanted to learn more about the teaching of Guru Ji.

In an impulsive state of mind, Bhai Lehna Ji pulled away the jingling anklets that He was wearing around His ankles. His mind cared for no l desires and only sought the protection of Guru Nanak Dev Ji’s lotus feet.

Bhai Lehna Ji stayed with Guru Nanak Dev Ji for a while and then wished to return, but He could not find the courage to tell Guru Nanak Dev Ji of His intention. He wished the

All-knowing Guru Ji would read His mind and allow Him to leave. Committed in love Bhai Lehna Ji thought, "I shall come again to visit Guru Nanak Dev Ji." Guru Nanak Dev Ji 'heard' his unexpressed wish and spoke.

"Purakha" (meaning-man or Mr.) are you not going somewhere else? I can see you are dressed-up for a particular occasion. Why are you not going there now? Wittingly Bhai Lehna Ji answered, "Parbu Ji(meaning - Master), if a man who leaves his house in search of honey, holy nectar comes along the way, then why would he go in search of honey?" Guru Nanak Dev Ji smiled amusingly, and asked, "Where do you live? And tell me what is your name? Hearing Guru Nanak Dev Ji's questions, Bhai Lehna was very pleased and replied promptly,

"Satguru Ji, You are always forgiving – my house is in the Khadur village, Bhai Lehna, is my name and that is how people call me. I have heard of Your noble characteristics and have been waiting to meet You for a long time. You have graciously pulled me to You. Your divine teachings are like a captivating fragrance spreading far and wide. Like a bee I too have become attracted to its pleasant smell which has led me here."

Guru Nanak Dev Ji answered " Lehna You have come to take something from me, and I 'Purkha' want to give it to you! "[The word Lehna means – to take]

Guru Nanak Dev Ji continued, "Now you are free to go home. I do hope to see you again." Bhai Lehna Ji suddenly felt so free and happy. Happiness such as His could be equal only to a man who had long been craving for a mango and finally finds one.

Bhai Lehna Ji thought, "Guru Nanak Dev Ji the All-Knowing has read my thoughts again. He very respectfully took leave from the Destroyer of Sins by folding His hands and bowing before His lotus feet.

Bhai Lehna Ji returned to the place where the pilgrims were waiting, and greeted them. "Ram Ram to everyone I wish to return home."

His friends asked surprisingly, "Why are you returning home? Are we not going to Jawala Ji's temple? If not you then who will be our next leader?"

Bhai Lehna Ji, "I have already received blessings here, so I feel that it is unnecessary to travel further. Now you can proceed to Jawala Devi's temple and pay your respects to Dewi Ji. On your way back return to this place. List out your wishes and meditate on Guru Nanak Dev Ji who is the destroyer of all sorrows.

The merciful Lord will show mercy to all of you and fulfil all your wishes and desires" Bhai Lehna Ji wished them well and they parted.

4.1 Bhai Lehna Returns

Bhai Lehna Ji returned to Khadur village and was quiet most of the time. His mind was always occupied with the loving thoughts of being near Guru Ji's lotus feet, day and night.

The villagers who came to meet Bhai Lehna Ji asked, "You were supposed to go for Jawala Devi's worship, why have you turned back? What are your reasons? Please tell us."

Bhai Lehna Ji answered "No, this time I did not go, neither did I discourage the others from going. I have already received the gratification that I searched, so I felt that it was futile to proceed further." The people were silent and accepted His answer.

Bhai Lehna Ji returned home. He was very quiet and sad. He spent a restless night in His house and arose early.

Bhai Lehna gave charge of His business to His eldest son Bhai Dasu. After settling the family affairs, He planned to go to Kartarpur again. Villagers and relatives of Bhai Lehna tried to advise against this plan of living in Kartarpur and tried to coax him not to leave his family at Khadur as his children would need their father's care. Mata Khivi who loved her husband dearly also tried to plead with him. She suggested to her husband that if he had decided to live at Kartarpur, he must take his family along and stay with Guru Ji. Bhai Lehna was fully committed and dedicated towards Guru Nanak Dev Ji. No advice could dissuade Him from going to Kartarpur. He asked Khivi to take care of the children at Khadur and seek help of her parents in times of need. Mata Khivi seeing the love her husband had for Guru Nanak Dev Ji agreed to the proposal and gave consent to her husband.

Bhai Lehna dressed himself in clean clothes. He dragged a big bag of salt out of his house for Langar.

Bhai Lehna Ji's maternal nephew happened to come by for a visit. He gave him a warm welcome, and later said, "Could you please help me lift this bag of salt and place it on my head?" His nephew said, "Uncle, there are many people around here who willingly will carry and deliver it for you, while you attend to your own duties. If you are not happy to summon others, then you can place it on my head. I can deliver it anywhere you want me to, but do not carry it yourself. It is very demeaning to your status."

Bhai Lehna Ji said, "Now listen carefully to what I have to say. The great giver of gifts also obliges His devotees by accepting their sincere offerings. You do not know to whom I wish to present this bag of salt. Take heed to what I just told you. Now quick, help me lift this load." Bhai Lehna Ji, with the help of His nephew, lifted up the heavy bag of salt and placed it on His head. Bhai Lehna Ji carrying the salt-laden bag set en-route to Kartarpur.

Not too keen to tell anybody else of His plan, Bhai Lehna Ji carried the heavy burden all the way to Kartarpur, the village of Guru Nanak Dev Ji where He was much revered.

4.2 Blessings

Guru Nanak Dev Ji had taken a walk to his fields. Bhai Lehna Ji met Mata Sulakhni and unloaded the weight from his head.

Bhai Lehna Ji asked Mata Ji, “Where is Guru Ji, the Protector of all? Please tell me.” Mata Ji asked, “Who are you? Why do you ask? Which district do you reside in? What is in that big bag? What is your business here?” Bhai Lehna Ji said, “Dear Mata Ji, I am Lehna from Khadur and this load contains salt! It is my wish to donate salt. I shall present it to Guru Ji, I am here to serve Guru Nanak the Caretaker of the poor. Could I place it in your house, and please tell me about Guru Ji’s whereabouts so that I can go to Him.”

Mata Sulakhani accepted the bag of salt and had it placed in the house. Mata Ji said, “He is administering work in the wheat fields.”

Bhai Lehna Ji went into the direction as instructed by Mata Ji and was very happy when he saw Guru Nanak Dev Ji from far. With a heart filled with love Bhai Lehna Ji bowed before Guru Ji’s lotus feet.

“May you always remember God,” blessed Guru Nanak Dev Ji touching Bhai Lehna Ji’s head. Guru Ji, with His inner visionary power of mercy, was able to get a glimpse of Bhai Lehna Ji’s sincere and humble love.

Bhai Lehna Ji’s life became inextricably bound with Guru Nanak Dev Ji, that he pledged his body and mind to Guru Ji. He decided to live a life of complete surrender and obedience to Guru Nanak Dev Ji.



The five corrupting vices of lust, anger, greed, attachment and pride did not cross his mind. Now He believed everything belonged to Guru Nanak Dev Ji and continually worshipped in the presence of his lotus feet. He cherished great love and devotion for the Guru.

In the fields the farm-hands were busy weeding out nadeen (noxious plant growing wild) from the wheat fields. Guru Nanak was weeding out nadeen plants which had grown wild in the rice fields. In those days, the menial jobs were done by Shudras.

Bhai Lehna Ji addressed Guru Nanak Dev Ji, “Dear Master of all virtues. Please hand me a weeding tool.” Bhai Lehna Ji thought, “I shall do what the other sevadaars are doing, and by doing this sewa I will also gain merits for the good of my body and soul.” Bhai Lehna Ji willingly joined the others in the process of weeding.

Guru Nanak Dev Ji wanted to test Bhai Lehna Ji as to whether he still held on to the caste system. Guru Ji wanted to test the inner self of His devotee and instil in Him the right

spirit of honest labour and dignity of work. Guru Ji wanted to specifically know whether a true Sikh of the Guru believed in the philosophy as a whole and also practised it in true perspective.

Bhai Lehna was a businessman. He had never worked with a hoe in the farms especially the rice fields. While helping Guru Ji, Bhai Lehna started pulling out the rice plants along with wild weeds. Guru Ji just kept on watching and said smilingly, "This kind of work is not suited for you, see behind you, you have pulled out the rice too. Come out of the field, I have a different assignment for you. Collect all these weeds in a bundle and carry it to my house, and feed it to the cows. Bhai Lehna, you are born to be a nutritious planter and not one who weeds". Bhai Lehna being new to the job could not follow Guru Ji's rationale. He felt humbled when later on He understood Guru Ji's intention for saying that he was a well wisher of the human race and not a detractor.

By now the day's work was over. All the workers were tired. The muddy and wet nadeen was gathered, packed and tied into bundles. The weeded out nadeen was to be carried home for cattle feed as Guru Ji had instructed. Guru Ji asked his sons Baba Sri Chand and Baba Lakhmi Chand to carry the wet Nadeen



Both of them avoided carrying the wet bundles making lame excuses. They murmured, "let some menial servant come and carry the nadeen fodder. Carrying is the duty of the menial and not the sons of the Guru who are superior ". Bhai Lehna was waiting for the blessings of Guru Ji and looked at Him. He at once offered to carry the muddy nadeen bundles home. Bhai Lehna walked out of the rice field,

collected the weeds and tying them in a big bundle, lifted the heavy, wet bundle which was dripping with soil-coated water. The dripping big bundle was put on Bhai Lehna's head by Guru Ji and Bhai Lehna balanced it on His head. He was wearing an expensive shirt which in no time was soaked with muddy water. On the way home, the muddy nadeen soiled Bhai Lehna clothes; He did not repent but was happy to do this sewa. He reached Guru Ji's home smiling and was unaffected by what had taken place.

Bhai Lehna Ji fed the weeds to the cows. Mata Sulakhni Ji was surprised and later shocked when she recognized that it was Bhai Lehna Ji with his clothes covered in a muddy paste.

His head, face, hands, feet and silk clothes were wet and soiled. Mata Ji felt very sorry for Bhai Lehna Ji and thought, "He has been treated very disrespectfully. Moreover he has come a long way with a lot of enthusiasm and love."

In the evening Guru Nanak Dev Ji, followed by his helpers, returned home. Mata Sulakhni complained to Guru Nanak Dev Ji, “You are mistreating people. A well-mannered man who came here earlier was wearing an expensive shirt. He was asked to carry a dirty, heavy bundle which has resulted in ruining his clothes.”

Guru Nanak Dev Ji replied, “He is not contaminated with mud. He has been blessed with the gift of a most beautiful umbrella that He will use to shelter the poor and the helpless. There is not another equal to Him in this world ! The stains of mud on the clothes of Bhai Lehna are not mere dirt but Almighty Lord has sprinkled saffron on Bhai Lehna and chosen Him to lead His devotees. Now, you go and look. You will see a different scene and smell the fragrance!”

On her return, Guru Nanak Dev Ji asked Mata Ji, “What did you see?” Mata Ji replied, “Yes, my respected husband, I have seen your powers are beyond description.” Guru Ji said, “Many people are drowning in the vast treacherous seas! He will be the blessed strong force that will lead the weak and helpless people across.” Mata Ji listened quietly.

4.3 Villagers Meets Guruji²⁰

One day a group of pilgrims who were returning from Jawala Dewi’s temple arrived in the village. They sent word that they were interested to meet Guru Nanak Dev Ji.

They called Bhai Lehna Ji out and asked him, “Please take us to meet your Guru Ji. Bhai Lehna Ji was very pleased to oblige. He hurriedly led everyone to the Dharmshala to meet Guru Nanak.

Bhai Lehna Ji with hands folded spoke to Guru Ji, “Please listen to my humble request. Many of my village folks wish to see You. “

Guru Nanak Ji gave a merciful glance at Bhai Lehna Ji and replied, “Yes, you can call all your friends” With Guru Ji’s permission Bhai Lehna Ji invited the group which comprised of men and women into Guru Ji’s house.

Bhai Lehna Ji had earlier briefed His friends about the great powers of Guru Nanak, and that before meeting Him they must reflect on their wants and problems. And that only with the darshan of Guru Ji will their wishes be fulfilled.

Guru Nanak Dev Ji sat in a meditative state. The group entered, and all the new devotees paid their dutiful respect with devotion and chants of the Gurbani.

They brought fruits and flowers as offerings and chanted, “Guru Ji you are great! You are great!” They then stood before Guru Ji and confirmed, “Our birth in this life has now been blessed and liberated!”

²⁰ Sri Guru Nanak Perakash (Utrarat – 48) – Churamani Kavi Santokh Singh Ji



The generous Guru Ji very graciously fulfilled each and everyone's wishes. They stayed for a night and the next day returned to their village.

Bhai Lehna Ji's binding love for Guru Nanak held Him back. He did not follow the others when they returned to His village. He continued His sewa of washing utensils, helping with langgar and also lovingly washed the lotus feet of Guru Nanak.

4.4 Bhai Lehna in Kartarpur

Bhai Lehna was very humble and patient. While at Kartarpur, He would remain busy in the service of the Guru, cleaning the house, drawing water from the well for thirsty bulls, and also carrying the water pitcher on His shoulders for the Sanggat, helping in preparing the community kitchen ("Langgar") and cleaning utensils. Bhai Lehna would not sit down to eat until he had served Guru Ji and the Sanggat. He found that the religion he had inherited from His ancestors and its concepts were of little value and would not serve the purpose of His spiritual journey to attain unity with Almighty. He was enchanted by the basic principles of the divine life taught by Guru Nanak Dev Ji.

5. PASSIONATE SEWA

Bhai Lehna Ji became a dedicated sewadar (one who serves Guru Ji and those attending Guru Ji's congregation) of Guru Nanak Dev Ji and stayed for days with him. He was happy serving His Guru Ji. Holding a fan in His hands He fanned Guru Ji. He swept and cleaned the house. He also washed Guru Ji's clothes. There was nothing that he would not do for Guru Ji. Day and night He was very attentive and enjoyed serving Guru Ji.

Evereager to serve Guru Ji, He always looked in Guru Ji's direction and when Guru Ji called for Him, He immediately attended to the task with sincerity.

With this on-going sewa for Guru Ji, Bhai Lehna Ji's heart was always positive. He felt contented that His ever-searching mind had found refuge at Guru Ji's lotus feet. His admiration and immense love for Guru Nanak Dev Ji was so relentless that any praise given to that effect paled in comparison.

The attraction that a moth feels for light, and a deer for a hunter's bell, was nowhere near the intense attraction that Bhai Lehna Ji felt for His Guru. If He had been commanded to be beheaded, He would not think twice to sacrifice His head for Guru Ji.

5.1 Daily Routine

Bhai Lehna would get up early in the morning, take a bath, sit in attendance of the Guru, attend prayers in Sangat and do service in the kitchen. After taking the morning meals, Bhai Lehna would go to the fields. The sangat would go and do their routine work. In the evening, they would again gather at the Dharmshala for congregational prayers and sing hymns from Guru's Bani. Then Bhai Lehna Ji would take care of the buffaloes, clean and partake in the preparation of the evening meals. After the day's work, evening prayer and Langar everybody would retire to rest and sleep.

5.2 Maya in Guruji's Sactuary

One day while Guru Nanak Dev Ji was resting in bed, Maya²¹ transformed itself into a very beautiful woman, to serve Guru Ji, and to admire His looks which were far beyond the beauty of a lotus flower.

She was glamorously dressed in red clothes and wore diamonds and other precious stones that glittered. She massaged Guru Ji's lotus feet with great affection.

²¹ Mâyâ. In Sikhism this word has two meanings--one is mammon, wealth, worldly possessions and anything else that creates attachment and the love for other than the Almighty; the second meaning is illusion or Almighty's mystic power by which He created the entire creation.

Bhai Lehna, with the intention of fanning, walked towards Guru Ji with a fan in hand. He was wonderstruck to see such an angelic beauty who was from another world. He felt confused and unsure whether to proceed towards Guru Ji or not.

When Maya finally left after the humble service for the great Guru Ji, Bhai Lehna Ji folded his hands and asked Guru Ji, “Dear Guru Ji could you tell me who that lady was, who presented herself in such exquisite jewellery and stunning looks”

She massaged your lotus feet with great devotion and left after bowing before you. I saw her, but I do not think anybody else noticed her. I really am very surprised to have seen her vision. Who was she?”

Guru Ji decided to reveal the secret that Bhai Lehna Ji had patiently requested, “You have been blessed by God, that is why you have been able to see her beauty. Nobody else has been able to see her. Her powers are limitless. Many avaricious and greedy people have fallen prey and got ensnared in her net. Those trapped have not been able to escape. She is ordered to keep a minimum distance of 12 Koh (about 28.8KM; 1 Koh is approximately 2.4km) from the house of the Guru at all times. She feels powerless here, since she is unable to tempt me in any way.

Those weak characters who have foolishly relented and misused Maya have lost their moral values. She came here to do devotional service. She usually comes here to be blessed. She too hopes to be able to serve one day and justify her existence.

When I transmigrate into the Form of the second Guru, Maya will be allowed to come closer and maintain a distance of 6 koh (about 14.4km). Then when I am in my Third Form Maya will wait at the entrance and will try her best to please. Next when I reside in the Form of the Forth Guru, Maya will be able to get a foothold at the entrance of the four doors.

Hearing Guru Nanak foretelling the future plans of Maya, Bhai Lehna Ji listened attentively. He felt very honoured and touched that Guru Ji had shared just such divine revelations with him.

Bhai Lehna Ji continued serving Guru Ji like before, without doubting or lesseningHis beliefs or service. Neither did He show an iota of pride.

5.3 Deities in Guruji's Service

One day in the Dharmsala (a place to practice faith) Guru Ji requested for a beautiful bed to relax. Bhai Lehna as usual fanned Guru Ji. He saw the lotus feet of Guru Nanak move. There was nobody else near them. Seeing this peculiar incident, Bhai Lehna Ji humbly questioned Guru Ji with folded hands, “I do not understand how your two lotus feet can move involuntarily,I have not seen anyone near you.”

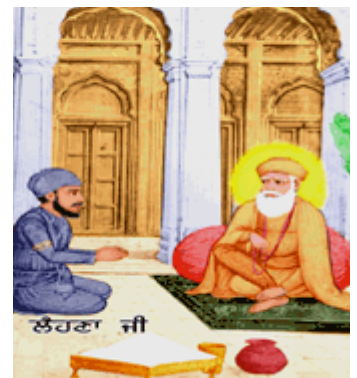
Guru Nanak Ji said, “You are my most favored devotee, and I have always confided in you. All the deities (devtaas) have assembled here. They are returning home after touching both my feet and offering prayers. Sometimes they all come together. They are invisible and that is why the humans cannot see them.

Bhai Lehna replied, “My dear Lord Master, I believe you, and know this to be the truth.” Speaking thus, Bhai Lehna Ji too touched Guru Ji’s lotus feet in worship.

5.4 The Greatness of Sohila Bani

Bhai Lehna Ji’s mind was set aglow with great love. Motivated, He read the Gurbani, meditated on and sang God’s praises. He did simran by chanting ‘Waheguru’. Day and night were spent serving Guru Ji and praising Waheguru the Almighty and He felt blissful.

Bhai Lehna Ji served Guru Nanak around the clock and did not partake in any other worldly activity. Many days passed. While Bhai Lehna Ji sat with Guru Ji one day, He was massaging Guru Ji’s lotus feet when He noticed a big scratch mark across the sole of Guru Ji’s lotus foot and new scratches were appearing right in front of him. Alarmed by what He saw Bhai Lehna Ji folded both his hands and humbly inquired, “Dear Master of Liberty what happened? How did you get scratched? Was it a thorn? You have not ventured into such an area before. The wound looks fresh. What could have caused it? Please tell me.”



Guru Ji replied, “A shepherd in the outback is grazing his goats. He is reading the ‘Sohila’ Gurbani with deep concentration. While reading the bani, he is also walking across a thorny country-side. I am by his side, protecting him from the prickly thorns. That is how I got the scratches. Lehna believe what I have just said. I am always near to protect the person who reads the Sohila Bani at any place.

Guru Nanak Ji then summoned a Sikh, and told him, “In the deserted country-side there is a contended shepherd who is happily grazing his goats. Please find him and invite him very respectfully to the Dharmshala.”

The Sikh set out to search for the shepherd in the country-side. Upon searching the place as described, the Sikh addressed the shepherd in a very gentle voice, “The perfect Guru of all virtues, wishes to see you.”

Without any hesitation the shepherd followed the Sikh to the Dharmshala. He respectfully bowed before Guru Ji. Guru Nanak gazed at him with mercy and said, “The Sohila Bani which you know by heart; read it at night before you go to sleep while sitting on the bed. You will receive peace and happiness and be able to evict all negative thoughts from your mind!”

The Shepherd said “In future I shall follow your instructions and read the Sohila with devotion at night. I shall read it to allay my anxieties and attain peace.”

A group of devotees who had witnessed the incident were surprised. Their faith in Guru Ji's great powers was much stronger when they saw the scratch mark on His lotus sole.

The shepherd read the 'Sohila' before going to bed every night and visualized the image of Guru Ji in his heart. The Satguru, Himself protects His devotees and removes their troubles when they read Gurbani with devotion.

6. A VISIT TO KHADUR SAHIB²²

Three years passed and Bhai Lehna Ji served Guru Ji with unfaltering devotion. Guru Ji called Him one day and said He should go back to His village and see His family.

It was improper for Bhai Lehna Ji not to abide by Guru Ji's wishes. He bowed in reverence and left the Dharmsala and headed towards His village.



After performing such dutiful and commendable service for Guru Ji, Bhai Lehna Ji reached the village of Khadur. He met His family. When the villagers heard, Bhai Lehna had returned after a long time, they came to meet Him. Hearing them at His door Bhai Lehna Ji got up and respectfully welcomed them. They were full of praises for His devoted sewa of Guru Ji.

He welcomed everyone with an embrace and the villagers were impressed by Bhai Lehna Ji's humble and welcoming mannerism. The chief of the village whose name was Takhtmal was a good-natured man with high morals. He humbly bowed before Bhai Lehna. Bhai Lehna Ji was so touched by his humility and said, "O man of high intellect, come let us greet each other with an embrace. Why did you bow? Please come and sit alongside me. Among all here you are the headman and the village folks respect you and take instructions from you."

Bhai Lehna Ji continued, "Those who are humble in nature obtain high status not only in the kingdom of Waheguru (Almighty), but also in this world they get due recognition as people of noble values. Just like when the branches of a tree would touch the ground when laden with fruits."

Takhtmal folded both his hands and said, "You are a nobleman and I have great affection for You. You have lived long with a great man and have served Him well. By serving Guru Nanak with such sincerity You have inherited His great qualities, therefore I feel that it is appropriate for me to show You respect. Forget about the embrace, for I wish to serve You now" Bhai Lehna Ji said "may you be blessed with happiness and may you live a long life! If Waheguru is willing may all your troubles and sorrows be erased. May your house be filled with all the comforts you need. May you receive 'mukhti' and blissfully cross to the other world when your time is near, and until then may you never lack in anything!"

²² Sri Guru Nanak Perakash (Utrarat – 48) – Churamani Kavi Santokh Singh Ji

Bhai Lehna Ji's generous blessings lighted a spark in Takhtmal's heart. The lucky man began worshiping Satguru. In his sincerity he sang devotional hymns in praise of God. At that time when Takhtmal and the other village folks sat with their mentor, (i.e Bhai Lehna) the Provider of happiness, read a shabad of Guru Nanak.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜਿਨ ਕਉ ਭਾਂਡੈ ਭਾਉ ਤਿਨਾ ਸਵਾਰਸੀ ॥

Jen Ko Bhandeh Bhao Tena Svarsi /

Those whose minds are filled with love of Waheguru Ji, are blessed and exalted.

ਸੁਖੀ ਕਰੇ ਪਸਾਉ ਦੁਖ ਵਿਸਾਰਸੀ ॥

Sukhi Keray Pesao Duukh Vesarsi /

They are blessed with peace, and their pains are forgotten.

ਸਹਸਾ ਮੂਲੇ ਨਾਹਿ ਸਰਪਰ ਤਾਰਸੀ ॥੧॥

Sehsa Muulay Nahe Sarpar Tarsi /1/

Waheguru will undoubtedly, certainly save them. ||1||

ਤਿਨਾ ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਜਿਨ ਕਉ ਲੀਖਿਆ ॥

Tenha Meleaa Gur Aae Jin Ko Likheaa /

Guru Ji comes to meet those whose destiny is so pre-ordained.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਦੇਵੈ ਦੀਖਿਆ ॥

Amrit Har Ka Nao Dayvay Deekheaa /

He blesses them with the Teachings of the Ambrosial Name of Waheguru Ji.

ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ਭਵਹਿ ਨ ਭੀਖਿਆ ॥੨॥

Caaleh Satgur Baeh Baveh Na Bheekheaa /2/

Those who walk in the Will of the True Guru, never wander begging in reincarnation cycle. ||2||

ਜਾ ਕਉ ਮਹਲੁ ਹਜ਼ੂਰਿ ਦੂਜੇ ਨਿਵੈ ਕਿਸੁ ॥

Ja Ko Mehel Hejoor Duujay Nevay Kis /

And one who lives in the Mansion of Waheguru Ji's Presence, why should he bow down to any other?

ਦਰਿ ਦਰਵਾਣੀ ਨਾਹਿ ਮੂਲੇ ਪੁਛ ਤਿਸੁ ॥

Dar Dervani Nahe Muulay Puch Tis /

The gate-keeper at Waheguru Ji's Gate shall not stop him to ask any questions.

ਛੁਟੈ ਤਾ ਕੈ ਬੋਲਿ ਸਾਹਿਬ ਨਦਰਿ ਜਿਸੁ ॥੩॥

Chutay Ta Kay Bol Saheb Nadar Jis /3/

And one who is blessed with Waheguru Ji's Glance of Grace - by his words, others are emancipated as well. ||3||

ਘਲੇ ਆਣੇ ਆਪਿ ਜਿਸੁ ਨਾਹੀ ਦੂਜਾ ਮਤੈ ਕੋਇ ॥

Gelay Aanay Aap Jis Nahi Dooja Mitay Koe /

Waheguru Ji Himself sends out, and recalls the mortal beings; no one else gives Him advice.

ਵਾਹਿ ਉਸਾਰੇ ਸਾਜਿ ਜਾਣੈ ਸਭ ਸੋਇ ॥

Dhahe Osaray Saj Janay Sab Soee /

He Himself demolishes, constructs and creates; He knows everything.

ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ॥੪॥੩॥੫॥

Nao Nank Bkhsis Ndri Krm Hoe /4/3/5/

Guru Nanak says, the Naam, the Name of Waheguru Ji is the blessing, given to those who receive His Mercy, and His Grace. ||4||3||5||

(Sri Guru Granth Sahib Ji – Ang 729)

Bhai Lehna Ji recited and explained the hymn of Guru Nanak to the villagers who later left feeling very pleased and impressed. Bhai Lehna Ji stayed for a few more days with His family.

As the days went on Bhai Lehna felt homeless in His own home. He had no peace of mind and felt very restless. It was difficult even for a second for Him to rest as he could not bear the separation from His Master and beloved Guru Ji. Walking aimlessly in His court-yard or outside His house, His meditating thoughts were always focussed on Guru Ji's 'charan'.

Like a 'chakor', (a rare species of bird that is attracted to the moon). Bhai Lehna Ji's longing for Guru Ji's darshan could not subside. His eyes which were like the petals of a lotus, were listless, without the darshan of the Guru Ji.

He spoke to no one and looked very sad. He had no inkling or interest in any activity that went on around Him. He only wished to stay a few days in Khadur and return to Guru Ji as soon as possible. First Bhai Lehna Ji wanted to fulfil his duty as a father and arrange a marriage for his daughter.

6.1 Engagement of Bibi Amro

Before leaving for Kartarpur, Bhai Lehna was eager to find a good match for His daughter Bibi Amro. Baba Jassu's son, Bhai Manak of Basarke was selected as the prospective bridegroom. Arrangements were made and the marriage ceremony was conducted at a later stage²³.

²³ According to Dr. Gurcharan Singh Zeera the marriage dates of the children - Bibi Amro 1539 AD, Baba Dasu 1541 AD, Bibi Anokhi 1543 AD and Datu 1548 AD

Baba Amar Dass, Bhai Manak and Bhai Isher Das were three brothers. Bhai Manak was the younger brother of Baba Amar Dass. It was through Bibi Amro that Baba Amar Dass was motivated to serve Guru Angad Dev Ji, the Second Nanak.

Having fulfilled his duty, Bhai Lehna Ji, unable to carry-on with life in Khadur, met His fellow-men, bade them good-bye and left for Kartarpur. Some of the village folks requested “ Stay longer for you have come after a long time,” but He just wanted to be with Guru Ji so wishing everybody well, He left Khadur village.

6.2 Return to Kartarpur

Having left His village Bhai Lehna Ji finally met Guru Nanak, the Provider of Happiness and Peace. He was able to regain His happiness once again.

“Saran, Saran (your shelter)” were the happy words Bhai Lehna Ji uttered in the presence of Guru Ji and touched His feet (charan). Then Bhai Lehna Ji humbly prostrated flat before Guru Ji.

Guru Nanak very kindly blessed Him saying, “ May God Bless You with happiness!” Guru Ji was very pleased to see Him and called Bhai Lehna to sit near Him.

Guru Ji said, “Lehneh, why have you returned so quickly ? Did you not enjoy your stay in your house ? Bhai Lehna Ji said, “Prahbhu Ji You know everything. It has not been within my will to act as I choose. As destined, I have returned. A kite-player is able to control the kite by a string, and he is also able to land it whenever he chooses.”

As before Bhai Lehna Ji happily stayed on at the Dharmshala devoting His mind and body in the selfless service (Nishkaam Sewa) of Guru Ji.

7. DUTIFUL SEWA (SERVICE)²⁴

Guru Nanak as a teacher was strict and Bhai Lehna Ji was the most submissive and committed student. Bhai Lehna was like a raw diamond and He was given professional treatment. Guru Ji took a keen interest in Him. Guru Ji gave Him lessons on truthful living and taught Him the philosophy of the newest faith. Bhai Lehna was taught, "God is One. He is love and love is He". Bhai Lehna learnt philosophy and principles taught by Guru Nanak Dev Ji with deep concentration. Guru Ji gave Him the toughest tasks to pass the spiritual tests and Bhai Lehna got through them with both his soul and heart.

7.1 Lively Kartarpur Sahib

Guru Ji supervised the farming activities. Many Sikhs who wanted to be close to Guru Ji worked on Guru Ji's farm. The crops grew well and provided abundant returns.

The harvested grains which were in surplus reached at the doors of the store houses and were fully utilised in preparation of the free kitchen (langgar). The voluntary service (sewa) started early in the morning and ended late at night.

Many people came in groups for Guru Nanak Dev Ji darshan, the Provider of Happiness, from places near and countries afar. They were from various sects and faith. Among them were bhram-charies (unmarried), the celibate priests, the scholars, saints, those who were well-versed with the religious scriptures, the tapi, those who wilfully punished themselves in penance, the Atits²⁵ and Digambers²⁶ (those who renounced the material world).

The *yogies, pandits, senyasees, hindus, pathans* and moghuls too came to meet Guru Ji. The kings and the poor and whoever else visited Guru Ji had his wishes fulfilled.

They brought along precious gifts but Guru Ji politely declined to accept. Guru Ji's high reputation and sincerity spread far and wide. Guru Ji's praises could be compared to a world full of blooming fragrant jasmine flowers.

Just like the stress-relieving moonlight is able to softly light every home, Guru Ji's love and reputation brought hope and happiness in the homes of many families. People were coming from places afar for Guru Ji's darshan. They travelled in groups rhythmically singing Guru Ji's praises and chanting, "Sri Nanak, Sri Nanak."

²⁴ Sri Guru Nanak Perakash (Utrarat – 49) – Churamani Kavi Santokh Singh Ji

²⁵ Atits here is meant a sect of Jogis who consider themselves liberated from worldly restraints.

²⁶ One of Jain sect.

7.2 Food from Tree

Once in Kartarpur a tremendous crowd assembled comprising of thousands of people. They came from all four directions and their numbers kept increasing every few minutes. With the Glorious Sight (Darshan) of Guru Ji they were able to fulfil their wishes. Toward nightfall they spread around the grounds of the village to spend the night.

Unfortunately rain-bearing clouds gathered above Kartarpur and it rained throughout the night. Day dawned, but the thrashing rain did not subside. It rained throughout the day. The downpour continued unabated the second day. The heavy rain flooded the grounds as well as the kitchen and it was not possible to cook for the whole congregation. The people were wet, cold and hungry and they had not eaten for two days. They were bundled together around Guru Ji. The rain situation was getting serious. Sri Chand, Lakhmi Das (Guru Ji's sons) and Bhai Lehna Ji sat near Guru Ji. Unable to bear the sight of discomfort and pain of his devotees the Merciful Guru Ji turned around and spoke appealingly to Sri Chand. Guru Ji said, "It has been raining for three days now. Please go outside and perform an admirable service by climbing the 'kikar'²⁷ tree outside the house and shake its branches. By Waheguru's grace a good variety of food shall drop to the ground. Lead all the devotees to the tree, and the hungry will be able to satisfy their hunger. When it stops raining they will then go home."

Sri Chand was not too pleased to abide by Guru Ji's request which he felt was ridiculous! He had no faith in Guru Ji's words, and answered without thinking.

Sri Chand said, "Who has nurtured food on a tree? Nobody has seen or heard of food growing on a tree. It has never happened in the past. Among the miraculous people (Siddh), Saints and Prophets – none of them have mentioned such a phenomenon in their narrations. I am not prepared to embarrass myself before all these people to carry out such an absurd idea!"

Guru Ji understanding his son's disobedience thought, "Son you have no faith in me" Now it was the turn of his second son. He was put to the test too.

Guru Ji said, "Lakhmi Das, please listen to me and proceed to carry out this sewa. Go out and shake the branches of the tree and call the hungry devotees to a feast. When those who are nearly starving with hunger say, 'no more, we have had enough' you can stop your activity and return."

Sadly Lakhmi Das too gave a negative answer and was not keen to oblige. Guru Ji voiced His disappointment and counselled his two sons and said that they had not reached a stage of deserving reverence, to carry out an incredible task without questions and doubt.

²⁷ Kikar (Cape Gum, Cassie) is the small thorny tree. It grows to the height of 7 – 12 meter. It has yellow round head flowers which are nectar less. The bark is red -brown to blackish and rough. The leaves are light green and fern like up to 120 mm long and 50 mm wide. Flowers are 10- 15 mm in diameter, which grow in cluster between 4 -6 and are sweetly scented.

Guru Ji as expected then assigned the divine task to Bhai Lehna Ji, His most deserving 'sewak', who had unfailingly served Him with his mind and body.

Guru Ji said, "Lehneh, stand up and You are the only Bhai Lehna (receiver) so you shall receive. Now, it is you, who will carry out my wishes! Call out to the devotees to follow you under the tree. Climb and shake the branches of the Kikar tree and present many varieties of food to the sangat! "

Bhai Lehna Ji, anxious to please his Guru Ji stood up hurriedly. He stepped out in the rain oblivious to the fact that his clothes would certainly get wet. He called out to the devotees and led them to the tree as instructed by Guru Ji.

Baba Sri Chand and Baba Lakhmi Das tried to inhibit Bhai Lehna Ji by saying "Lehneh, never before has any food been dropped from a tree, everyone will laugh at your stupidity. Don't proceed and retain your dignity." Bhai Lehna Ji replied very politely, "Dear respected Babaji, as a servant my duty is to implement my Master's order and dropping of food from the tree is my Master's task. I am merely a puppet who moves whenever the master wishes; therefore there is nothing within my control."

Bhai Lehna Ji climbed the tree and shook its branches – unbelievable! An extraordinary miracle! No food was seen growing on the tree but as Bhai Lehna Ji shook its branches, food was seen falling! Everybody witnessed a joyous sight of food falling from the tree. Just as Guru Ji predicted – it consisted of many varieties too. Whatever food a devotee wished for – he received it. It was like a scene from heaven. It literally 'rained a banquet!'

Kind and hospitable Guru Ji spread a variety of ordinary delights including sweet meats like *ladu*, *jelaybeah*, *pedeh*, *pudeh* etc. Guru Ji was fulfilling the devotee's wishes as the famished crowd rushed forward to gather the food which they ate with great relish, not only because they were ravenous with hunger but also because it tasted delicious!

The more Bhai Lehna Ji shook the branches, the greater the fall of food. The people enjoyed the food and were ever so grateful. It is impossible to access the powers of the unfathomable Holy Guru Ji. The gratified uttered Praises of 'Dhan (Great), Dhan (Great)' frequently. They appreciated the wonderful heavenly meal as they had not eaten for three days. They ate and ate until they could eat no more, and only then they moved away saying, "We are satisfied!"

Bhai Lehna Ji descended from the tree after he was convinced that everyone had had enough food to eat. Surprisingly, by the Waheguru's grace, twenty-four thousand people were able to partake in Guru Ji's langgar."

Bhai Lehna Ji followed by some of the devotees returned to the Dharmshala. He fell to the ground, stretching himself like a log before Guru Ji's 'charan' in devotion and gratitude!

The devotees, satisfied and revived by the heavenly food, became energetic like the red glow of light at dawn. They assembled outside and took turns to meet and thank Guru Ji. They bowed in 'bendana' at Guru Ji's lotus feet, and called Him the provider of happiness.

All those who had been present during this ordeal looked upon Guru Nanak as their savior who had great Devine powers. They were the media of those times with live interpretations of the heavenly feast. They told those they encountered about not ever having heard of such a divine intervention and neither having seen food fall from a tree.”

7.3 Satyug in Kalyug

Everyone who heard the Praises and Virtues of Satguru Nanak came for his darshan (see Him with their own eyes and be blessed). The devotees numbers increased by the day. There came a time when thousands followed Guru Ji where-ever He went. Whenever the devotees sang the Praises of Guru Ji saying ‘Sri Guru Nanak, Sri Guru Nanak’ they attained peace and happiness.

During the era of Satjug, which was an era of purity, there was an evil ‘rishi’ King. He was knowledgeable in the religious doctrines of the brahmins, but he went against their believes and encouraged unlawful behavior among his subjects. At that time emerged a cult of thieves, deceits and criminals. Such a corruptive code of conduct did not fit into the pure and disciplined life-style of satjug. Alcohol vendors, who much later reformed their trade to water-vendors, known as ‘chevers’ introduced the social scourge among the people.

Just as the pure period of Satjug was contaminated by the rishi King, Guru Nanak was able to instil the good and noble values of Satjug into Kaljug, a dark period. Wherever there was a gathering of ‘satsang’ the devotees who participated were able to dispel their sorrows and pain away.

People divided themselves into groups to spread the Praises of Guru Ji. They were the media notifying and exchanging the Divine Virtues of Guru Ji. The good word was spread all over and soon many heard of Guru Ji’s noble fame. Kind praises resounded from all directions and the love for and belief in Guru Ji deepened.

Thousands of people came daily for Guru Ji’s darshan and thousands partook in the langgar. Some brought money which Guru Ji did not accept.

7.4 Amritwela Ishnaan (Bath)

When dawn was one and a quarter ‘peher’ away, Guru Ji arose (A night is divided into four ‘pehers’, and one ‘peher’ consists of three hours.) In the early hours of the morning, Guru Ji bathed in the river. The Merciful Bestower, stood neck-deep in the water until dawn. Bhai Lehna Ji who immensely enjoyed serving Satguru’s ‘Charan’ faithfully followed Guru Ji to the river every morning. He waited by the river bank holding on to Guru Ji’s clothes. One morning during the winter season, there was a blizzard.

Guru Ji entered the water for his bath, while Bhai Lehna Ji sat by the river-bank. It was extremely cold that morning and Bhai Lehna’s clothes were wet, and he shivered from

head to toe with cold. His teeth chattered, his jaw stiffened and he could not speak. He went into a state of hypothermia and fell to the ground, dropping Guru Ji's clothes from his grip.

The ever-caring Guru Ji immediately emerged out of the river to attend to Bhai Lehna Ji. When Guru Ji reached Bhai Lehna Ji, he was wet, cold and stiff. His Holy Grace, stretched his lotus foot and touched Bhai Lehna Ji, and behold! The body temperature of Bhai Lehna Ji who was lying unconscious, rose to normal, dispelling the numbness and cold from his body.

Blessed with a surge of warmth flooding his body, Bhai Lehna Ji eventually recovered. He wrapped his arms around Guru Ji's 'charan' and embraced them.

Guru Ji inquired, "How are you now? Bhai Lehna Ji, "Guru Ji! This is what happened to me. My clothes were wet. I felt very cold. My jaw clamped shut and I fell to the ground. And when you kindly touched me with your 'Charan' the over-powering cold and stiffness vanished in an instant! Now, I am feeling well again. Your innate nature is to eliminate the pain and sorrow!"

Guru Ji said, "You are a very dedicated sewak. You have endured great pains to carry out difficult and challenging tasks. You have set a high stand of conduct and I hope every Sikh of mine emulates. Whoever believes in Waheguru (Almighty), and sincerely chants the Whегuгu's name (Almighty's), joins the true congregation, they will be able to depart peacefully and will not have to face 'Jamm', the Satanic Messenger of Death."

Guru Ji spoke the above message, beautifully fashioned like the lotus flower, and then returned to the Dharmсala. The 'sangat' that was waiting for Guru Ji, came forward to prostrate (bendena) before his charan.

7.5 Re-construction of Wall, a Sign of Humility

Bhai Lehna was a polite devotee. Once during the season of rains, when it was raining heavily and constantly on a windy cold and dark night, the wall of Dharmсala collapsed. Guru Nanak Dev woke up at the noise of thunder. His sons also woke up. The Guru saw the fallen wall. He asked his sons to build the wall. They were unwilling to obey and declined by saying that construction of wall was job of masons and menial labourers. They would bring labourers in the morning. This did not follow Guru Ji's instructions.

Then Guru Ji looked towards Bhai Lehna. He understood the purpose. Without any delay, Bhai Lehna started constructing the wall. When it was nearly complete, Guru Nanak Dev told Bhai Lehna to demolish and rebuild the wall as the job was not up to the mark. Bhai Lehna obeyed the directions. The wall was rebuilt but Guru Ji was not pleased with the workmanship. The Guru showed his dissatisfaction.

The process of building the wall was repeated the third time. "Why are you making this dreadful mistake again and again complying with the unreasonable directions of our

father", said the sons of the Guru who were witnessing all this. Bhai Lehna was a loyal person. He replied politely that He was to continue serving the Master perpetually. He was not there to say no to the Master but to comply with His will and orders.

This way, Bhai Lehna earned praise and appreciation of the Master who trusted His devotion. The Guru put him in-charge of his household. Guru Ji's sons Baba Sri Chand and Baba Laxmi Das became envious and jealous of Bhai Lehna. Both of them would work less and less and leave more and more to be done by Bhai Lehna. Guru Ji's wife noticed everything and tried every time to put her sons on the right track.

8. GURU NANAK IN MEDITATION²⁸

Contemplating an over-taxing regimen of taap (devoted simran or meditation), Guru Ji surveyed the out-skirts of the village until He located a conducive site. A simple but unique hut was erected on the chosen grounds. Guru Ji supervised the design of His bed on the floor – a crude pattern of protruding stones, sufficient enough to accommodate His grace.

Guru Ji sat on the uncomfortable formation of stones during the day. He bathed in the river twice a day. Devotees arrived from all four directions for Guru Ji's Darshan, and to bow in reverence before Guru Ji's lotus feet.

8.1 Guru Ka Langgar

All desires and wishes of the devotees were realized when they had the Darshan of Guru Ji. Langgar was served twice a day, to the stream of countless devotees. There were many cooks who were abundantly provided the various ingredients and provisions needed for cooking. They were good cooks who took pains to prepare delicious food for Guru Ji and the sangat.

When the food was cooked and ready to be served the chief cook folded his hands and stood silently at the door to Guru Ji's hut. There were times when Guru Ji was deep in meditation, the cook, would stand patiently for a long period waiting for Guru Ji to look up, so that he could invite Guru Ji to partake in the langar. As soon as Guru Ji looked up, He would question the cook thus, Guru Ji said: "The food must be ready? Have you come to invite me, or do you wish to speak to me?" The cook answered, "Guru Ji! By your kind grace, the food has been cooked and it is ready to be served."

Guru Ji would accompany the Cook for a meal and consume food just enough to whet his appetite. Later the food was served to the sangat who ate with great relish and joy. Twice a day the routine was repeated. Everybody was served generously, and there was no one who returned back home hungry.

Guru Ji compassionately made Himself available to every devotee and fulfilled their numerous wishes. Their prayers were answered when they were able to view the Noble Darshan of Guru Ji and also by chanting and singing the shabad. Some of them stayed longer sitting close to Guru Ji, while others were satisfied by just obtaining the Supreme Darshan of Guru Ji and left early.

²⁸ Sri Guru Nanak Perakash (Utrarad – 49) – Churamani Kavi Santokh Singh Ji

The coming and going of the devotees and the tireless efforts of Guru Ji to bestow His blessings upon them went on for a period of time until Guru Ji focused His attention to the next stage of the on-going taap (devoted simran or meditation)).

Guru Ji ventured into a period of devoted heart felt recitation of Waheguru's name and praises that was not interrupted even for the partaking of food. One flower from the 'aak' tree was all Guru Ji ate in twenty-four hours. Some days later He forsake drinking liquids too.

Distant markers were placed at two kohs, and Guru Ji walked within the radius of their limits, singing and reciting the beautiful shabads, in Praise of God.

Guru Ji's Attire: Guru Ji dressed simply. He wore a small 'safa'-turban on his head, and around his waist, he tied a 'lungoti'- loin-cloth, dyed, brownish-red, similar to the color of a sandal wood tree. Attired in such a simple manner, the unassuming Guru Ji walked up and down without stopping. And the only rest He sometimes had throughout the day was while standing. When it was night, Guru Ji entered His hut, and rested on the stone-bed.

8.2 'Naam' and 'Amrit Vela'

Guru Ji woke early. A few hours before dawn, He walked to the river-bank. There, the worldly-unattached and virtuous Guru Ji had His bath.

Guru Ji continued with the strenuous feat of prolonged fasting, and non-stop walking within the marked boundaries. Then one day, Guru Ji stopped eating the bitter flower, from the 'aak' tree.

Guru Ji described His inner-most feelings, while He walked. Guru Ji said, "Only two things appeal to me as the most beautiful. They are:

'The Naam' Waheguru's (Almighty's) Name and

'Amrit Vela' (the very early hours of the morning - before dawn).

The lucky devotees who bowed before the lotus feet of Guru Ji in obeisance were blessed by His holy Grace. He spoke to many and said repeatedly, "Purkha, (O Mortal) May you be fortunate! Meditate on the 'Naam' and all your pains and sorrows will be erased!"

Guru Ji, the hospitable host, kept seeing and blessing the devotees while pursuing the obligatory 'taap'.

In the dark age of Kalyug, He blessed humanity with the most valuable and beautiful gift of 'Naam', which when recited, calms our troubled minds and resolves our problems. Sinners too were not denied the Darshan and audience with the supreme Guru Ji. They repented for their sins, and reciting the shabad, they too were guided by Guru Ji to salvation.

9. ASSESSMENT OF SIKHS²⁹

We have to clear our hearts of all evil desires and unfruitful actions so that Guru Ji's blessing is showered on us and our meditation and simran can be accepted.

Guru Nanak Dev Ji spent most of his time in meditation and Naam Simran in Kartarpur. The greatness of Guru Ji started spreading and everyone started singing Guru Ji's glory.

People started coming from far and near to get the darshan of Guru Ji. Some people went back after obtaining Guru Ji's darshan however many stayed on and as a result there used to be a big crowd in Kartarpur all the time. Twice daily sumptuous food was served to everyone who came. There was never a shortage of food. Everyone consumed food from the langgar. There were many people who came from far away places just to get Guru Ji's darshan and were pleased after doing so.

In this way many years passed. People who came were trained to do Naam Simran (Nam), give alms to the poor (Donation - Dhaan) and getting up in the morning at *amrit-vela*³⁰ (nectar-hour) to take their bath (Ishnaan). Everywhere the sound of Guru Ji's hymns were heard. People purified their minds with Naam simran and meditation.

9.1 Endeavour Test

One day Guru Ji decided to test the Sikhs. Guru Ji told the people that from then onwards langgar would be served only once in a day. Some Sikhs were told to plough the land. Guru Ji said that by ploughing the land industriously the mind will be purified. Guru Ji together with all the Sikhs started ploughing the land. This was done the whole day. Some Sikhs could not tolerate the hunger anymore and they went home. Some of them carried on although they struggled with their hunger. Finally when only half of the Sikhs were left behind, Guru Ji said that from now onwards langgar would be served only once every two days and the land had to be ploughed everyday to get rid of all the difficulties faced by them. Ten days passed in this way and many Sikhs were getting restless due to the hunger. Many of them left for their homes leaving only a few behind. Those few who were left were very determined not to leave Guru Ji under any circumstances. They had become very weak but were willing to face death rather than leave Guru Ji.

Then Guru Ji told them to take langgar as usual and continue ploughing the fields. After sometime the fields were ready to be harvested. Some Sikhs came to Guru Ji to ask for permission to harvest the crop. Guru Ji gave them permission to cut the plants and pile

²⁹ Sri Guru Nanak Perakash (Utrarat – 50) – Churamani Kavi Santokh Singh Ji

³⁰ Early morning which starts after 12.00am till dawn.

them up. The Sikhs followed Guru Ji's hukam (command) and after harvesting piled all the harvest in big heaps.

Once they finished the task, they came back and told Guru Ji that they had completed their work. Guru Ji followed the Sikhs to see for himself the heaps of harvested plants and then praised the Sikhs for following his *hukam* and told them that their sewa to the Guru had been accepted.

Then Guru Ji told the Sikhs to do as they wished with the harvest. But the Sikhs said that they did not have their own wish and that Guru Ji's hukum was their wish.

Then Guru Ji told them to listen very carefully and get rid of their greed by burning all the harvest. The Sikhs were taken aback by Guru Ji's statement. Why was Guru Ji asking them to burn all the harvest? It did not make sense to them. They had worked very hard and gone through a lot of hardship to reap the harvest. They could not bring themselves to burn it. Some of them felt that they should not question or argue with the Guru Ji. Instead they felt that they should follow whatever Guru Ji said.

They burnt all the harvest which turned into ashes very easily because it was dry. Following this they fell at the Guru Ji's feet and gave praise to the Guru. Then all of them came back to Kartarpur. Everyone meditated on the Guru's shabad.

9.2 Test of Endurance

After the endeavour test initially the sangat in Kartarpur started reducing and this went on for quite a long time. Then the sangat slowly started increasing again. One day Guru Ji dressed himself as a hunter with a sword tied around his waist. Taking along some pigs in front and dogs at the back Guru Ji walked out of the village and stood at the outskirts. The Sikhs were quite baffled and confused with Guru Ji's behavior. They were so stunned by Guru Ji's actions that they started losing faith in Guru Ji. They were just like the trees that are uprooted when thunder strikes. They left Guru Ji and went back to Kartarpur. They gathered together and discussed what had happened to Guru Ji. They said Guru Ji had gone mad because his actions were not rational and what he spoke of was also not pleasant to hear. They said they could not bear to see Guru Ji in this form and all of them left except Bhai Lehna. Bhai Lehna said He would not leave Guru Ji because He had committed His life to Guru Ji. At that time Guru Ji recited a shabad – Sri Raag Mahala Pehla Fourth House:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raag, First Mahal, Fourth House:

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥ ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥

Eeyk Suaan Duee Suaani Nale / Bhlkey Bhokhe Sda Beeaale /

The dogs of greed are with me. In the early morning, they continually bark at the wind.

ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥ ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੧॥

Khooar Chhura Mutha Murdar / Dhank Roope Rha Krtar /1/

Falsehood is my dagger; through deception, I eat the carcasses of the dead. I live as a wild hunter, O Creator! ||1||

ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ ॥ ਹਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥

Meh Pte Ki Pande N Krni Ki Kar / Ho Begareh Roope Rha Bekral /

I have not followed good advice, nor have I done good deeds. I am deformed and horribly disfigured.

ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥ ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

Theyra Eeyk Nam Tarey Sansar / Aneh Eeyha Aas Eeyho Aadhar /1/ Rhao /

Your Name alone, Waheguru Ji, saves the world. This is my hope; this is my support.

||1||Pause||

ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ ॥ ਪਰ ਘਰੁ ਜੋਹੀ ਨੀਚ ਸਨਾਤਿ ॥

Mukhe Neanda Aakha Den Rate / Phr Ghr Johi Nich Snate /

With my mouth I speak slander, day and night. I spy on the houses of others-I am such a wretched low-life!

ਕਾਮੁ ਕ੍ਰੋਧੁ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ ॥ ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੨॥

Kham Krodh Tne Vshe Chandar / Dhank Roope Rha Krtar /2/

Unfulfilled sexual desire and unresolved anger dwell in my body, like the outcasts who cremate the dead. I live as a wild hunter, O Creator! ||2||

ਫਾਹੀ ਸੁਰਤਿ ਮਲੁਕੀ ਵੇਸੁ ॥ ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ ॥

Phahi Surte Mlooki Veys / Ho Thgvaara Thgi Deys /

I make plans to trap others, although I appear gentle. I am a robber-I rob the world.

ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ ॥ ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੩॥

Khra Seaana Bhuta Bhar / Dhank Roope Rha Krtar /3/

I am very clever-I carry loads of sin. I live as a wild hunter, O Creator! ||3||

ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੋਰੁ ॥ ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ ਚੋਰੁ ॥

Meh Kita N Jata Hramkhor / Ho Keaa Muhuhuhuh deysa Dust Chor /

I have not appreciated what You have done for me, Waheguru Ji; I take from others and exploit them. What face shall I show You, Waheguru Ji? I am a sneak and a thief.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੪॥੨੯॥

Nank Nich Kheh Bichar / Dhank Roope Rha Krtar /4/29/

Guru Nanak describes the state of the lowly. I live as a wild hunter, O Creator! ||4/29||

Guru Ji was reading the above shabad loudly in a deserted place. His face was radiating with light. The light was so strong that it was difficult to look at it just like it is impossible to look directly at the sun. Quite a long period was spent there in this way. Finally Bhai Lehna tried to say a few words to Guru Ji.

“Guru Ji, all the Sikhs are confused and bewildered by your actions and have left us. There is no one with us now. I am the only one here and I’ll never leave no matter what happens. You can put me through any test. I have sold my body and mind to buy Your love and I’ll be Your slave forever. It is up to You to spare me or kill me. I’ll consider myself lucky to die in Your hands. This desire has always been in my mind to sacrifice myself for You. I have never had any doubts about You. But I do not understand your actions.”

Guru Ji listened to him and then said. “This is how I felt like behaving. I don’t have any support from mankind anymore. But why are you still here? Why haven’t you left? Listen to me and leave immediately.”

Bhai Lehna Ji folded both his hands and said “The one who disobeys his Guru is a traitor. I’ll always accept Guru Ji’s hukam.” Saying this Bhai Lehna started moving away from Guru Ji.

Guru Ji said again to Bhai Lehna, “I am saying it again, don’t look back again or you will regret it. Go back and never come back.”

Hearing this Bhai Lehna ran from there and never looked back. He ran just like a soldier runs from the battlefield when all the soldiers in the army have been killed to inform the others what happened. He never stopped anywhere until he reached Kartarpur.

Some Sikhs who were still in Kartarpur and had no attachment to worldly possessions came to Bhai Lehna and asked him what he had experienced with Guru Ji, saying “You seem to be exhausted and breathless. Your brow is full of sweat. Why were you running so fast? Please tell us about Guru Ji and also what you experienced there.” Hearing this Bhai Lehna told all the Sikhs to sit down and with respect he touched their feet. Then in a very loving and soft voice he started telling them about Guru Ji.

“Guru Ji is Almighty himself who has taken a human form to save mankind in this Kalyug age. He is no ordinary human being. Don’t ever have doubts about Him. He is the reincarnation of Almighty himself. He is the liberator of mankind. Don’t think of Him as anything else. Whatever Guru Ji is doing is done to test mankind. Guru Ji can do as He wishes with us as we have already committed ourselves to Him. If He so wishes He can kill us and if He so wishes He can save us. Why do we doubt Him to whom we have committed our lives?”

“Now if Guru Ji comes here and displays some other behavior don’t ever doubt Him, even if you have to sacrifice yourself. Let it go without any doubt. Even in the olden days the Rishis and Saints used to test their disciples. What Guru Ji did is not a new proceeding. Gaand’s son Vishvamithar tested King Harish Chander. When King Harish Chander passed the test he was rewarded with eternal bliss. Shivji had sacrificed his part of the body as meat for the pigeons to eat. By so doing he was rewarded and made a king and enjoyed his life. King Morthuj who was always involved in deep meditation also passed

the test given by Almighty.” Bhai Lehna Ji gave many other examples to make the Sikhs understand what was happening.

9.3 Persistent Sikh

Three hours later Guru Ji suddenly appeared. The Sikhs were shocked to see Guru Ji and they all stood up and with folded hands and bowed to Guru Ji. They were too surprised to say anything.

Guru Ji was dressed in red loincloth, He was wearing a head cloth on His head and had a big stick in His hand. Apart from the loin cloth Guru Ji was not wearing anything else.

When the Sikhs bowed down at Guru Ji's feet He hit them with the big stick. All the Sikhs were shocked by Guru Ji's action but they did not say a word.

Then Guru Ji spoke,

“Why are you sitting here? Who are you? Go back to your homes. You have no business to be here. Go back to your homes immediately.”

In frightened voices the Sikhs said “we are your Sikhs and we have come here to be liberated.’

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

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

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

While following Guru Ji, the Sikhs were made to pass through a path full of money where some Sikhs started collecting and returned to their homes. Sikhs who were not attracted to the money kept on walking and saw gold coins all over the path; some Sikhs stood and began collecting whereas the faithful Gursikhs kept their faith in Guru Ji. The Sikhs who walked further were amazed to see diamonds all over the place and most of them couldn't resist collecting them.³¹

³¹ Sri Gur Pur Perakash Granth

Then Guru Ji started another more difficult test for the Sikhs. Only those Sikhs who were blessed by Him would be able to pass this test. Guru Ji took His Sikhs to a far away deserted place. On a piece of wood there was a body wrapped in white cloth. Near the body was a pile of wood. Guru Ji stood near the body and waited until all the Sikhs reached there. Then in a very loud voice Guru Ji said “If you are my Sikhs then follow my orders. Don’t go home. Eat this body lying on this piece of wood here. Those who do not eat it will regret it.”

Hearing this all the Sikhs was bewildered and many of them ran back. Some of them hid behind the bushes. Only some of them remained there. Seeing them Guru Ji said again, “If you still remain here, then without any delay start eating the body. Otherwise run and go back to your houses. From the two choices, you have to choose one.” The Sikhs were shivering with fright. With folded hands they spoke to the Guru.

“We are your Sikhs, we will not go home.” Hearing this, Guru Ji started hitting them with the stick and while saying “You are double faced. You call yourselves my Sikhs but you do not do what I say.”

Guru Ji started hitting them again. The Sikhs were frightened and all ran away except for Bhai Lehna Ji, Baba Budha Ji and Bhai Bhagirath who were determined to stay along with Guru Ji.

9.4 Test of Faith

Bhai Lehna Ji, Baba Budha Ji and Bhai Bhagirath were the only ones who retained their faith but upon receiving a determined instruction to eat the dead body by Guru Ji, Baba Budha Ji and Bhai Bhagirath went and hid behind the surrounding bushes and left Bhai Lehna Ji alone.³² Looking at Bhai Lehna, Guru Ji said “Why are you still standing here? Why didn’t you go? If you are my Sikh then follow my hokum (command) and eat this dead body immediately.’

Hearing this Bhai Lehna with folded hands said, “Everyone else had a place to go but I have no other place than your sanctuary therefore where shall I go? I have promised myself that I will never go against your order. Although you are beyond anxiety, I have abandoned everything and embraced your sanctuary. You can do as you wish with me. If you feel like it you can protect me or you can kill me. I will not leave you under any circumstances”.

Guru Ji said “If you do not want to leave me, then start eating the dead body.”

Hearing this Bhai Lehna started walking around the dead body. Guru Ji said “Why haven’t you started consuming the dead body?” Bhai Lehna said “I am waiting for your

³² Janam Sakhi by Shaheed Bhai Mani Singh Ji

command to start eating from the head or toe. Please bless me with your instruction so that I can start eating immediately.” Guru Ji said “Start from the feet and finish it till you reach the head “.

Hearing this Bhai Lehna accepted the order and started to remove the white cloth on the body to start eating it. When he removed the white cloth he found that there was no dead body. Instead there was *Kara Prashad* and Bhai Lehna was surprised with what he saw. He fell on Guru Ji’s feet and said with folded hands, “You are Almighty Himself. You are the Creator, the only one who is controlling the entire universe. You have come to the world in this Kalyug to save mankind. Only You can understand Your actions. No one else can fathom them.”

Hearing this Guru Ji was extremely pleased and with great mercy looked at Bhai Lehna and blessed him and said “From today, whatever I have will become yours forever. There will be no difference between you and me. After me you will become the saviour of the world and you will become known to everyone. All the Sikhs will look up to you. You will become enlightened and you will become the Guru of the Sikhs. You will become the support of the world. You will save the Sikhs from the fear of Death. There will be no one equal to you in this world. You will plant the seed of Sikhism.”

After saying this Guru Ji went back to the village and stayed in the Dharmsala. All those who came for Guru Ji’s darshan; their sorrows disappeared.

10. DIVINE KNOWLEDGE SERMONS³³

I salute that tongue whose love and desire to say and sing the praises of Guru Ji never dies.

(Churamani Kavi Santokh Singh Ji)

The next day after the episode of Bhai Lehna Ji's tests, Guru Nanak Ji, sitting in the Dharmsala called Bhai Lehna to His side with the intention to give Him the final lesson of "Divine Knowledge".

10.1 Knowledge of Real-Self (Atma)

Guru Nanak Dev Ji says to Bhai Lehna, "Bhai Lehna, you have done a lot of seva. Tell me if there is anything that you want to know of the Divine. You have done a lot, and because of that there is nothing that I will not give you."

On hearing the compassionate words of Guru Ji and to receive this divine knowledge Bhai Lehna came and set in front of Guru Ji. With folded hands Bhai Lehna Ji bowed his head on Guru Ji's lotus like feet.

"I have the desire to know my inner self (real- self, Atma)" with utmost humility Bhai Lehna Ji spoke "Who am I? I can't figure this out. I am still trapped in entanglement of happiness and pain."

"Attachment and duality are in me day and night. I am not in one state when faced with happiness or pain. Instead, when faced with pain or unhappiness, I am extremely sad, and when I receive happiness I am extremely happy. Please explain to me the secret to all of this so that I can understand and be eternally blissful."

"In my heart I am totally engrossed in the darkness of ignorance without even an iota of knowledge. Your words are like the sun which is able to enshrine the brightness of knowledge. When will you enlighten me and show me my Atma (real-self?)"

On hearing this Guru Nanak Dev Ji said, "Great blessed one, Listen to the secret by which the pain of this false world can go away. The "Atma" is a form of Almighty himself and is in itself light. Atma is without attachment and duality and does not vanish. In Atma, there is not even the slightest iota of happiness and pain. Atma does not feel the agony of life and death. Atma is extremely blissful and of oneness state. In the state of awaken (Jagret), subconscious (Supen), and unconscious (Sekopat), Atma is the witness. Atma always oversees these three states. Nonetheless, Atma is not affected by the sins committed ("nirlaep") and is always detached ("niara"). Through this see your inner self."

³³ Sri Guru Nanak Perakash (Utrarad – 51) – Churamani Kavi Santokh Singh Ji

“The existence of the world is based on merely imagination, for example just like when a rose flower which is red in color, is in front of a mirror the reflection in the mirror appears to also be red in color”.

There are five principal elements – vacuum, air, fire, water, earth. Through this 25 sub-elements are created³⁴:

- a. Vacuum – greed, attachment, ego, pain, love
- b. Air – Strength, moving, expansion, contraction, enlargement
- c. Fire – Sleepiness, yawning, hunger, laziness, thirst
- d. Water – Blood, sweat, prickly heat (heatiness), phlegm, sperm and ovum
- e. Earth – skin, bones, fat, veins, trachoma (small body hair)

Thereafter, antehkaran is created through the above 25-sub-elements’ satogun lineage (“satogun ans”). There are four states (‘brithis’) arising from this whereby Antehkaren³⁵ is created with this four fundamentals which are known as mind, intelligence, memory and self-existence (man, budh, chit and ahang)³⁶. Away still from these four is Atma. However, in antehkaren there is the reflection of Atma (chetna). Here, the experience of Atma can be felt through the Anterkaren by virtue of its Satogun characteristics.

Only those whose Antehkaren is pure can see Almighty. But those whose Antehkaren are impure cannot see. These people forget their real form and think of themselves as incomplete and different from Almighty (Waheguru).

Hence, because of this they find themselves in three bodies and come to this world again and again. One body is known as the physical body (sethul serir) which is the external body made of skin, bones, and because of ‘i’-ness (hangta) that is; in it, it feels pain and suffering.

The second body is the subtle body (sukhem serir). This is inside the outer body and appears like the outer body but when the outer body dies, it stays because of its unfulfilled desires and the wish to satisfy the desires. This subtle body is made of 17 principal elements. I am going to tell you about the inner body, listen carefully. In the body there are 10 senses (indre). Five are action senses (karam indre) and five are knowledge senses (gian indre).

³⁴ Varaan – Bhai Gurdaas Ji

³⁵ It is Antahkarana that limits a man who is, in reality, identical with the Supreme Soul (Waheguru)! This identity is realised when the Avaran or veil of ignorance is removed.

³⁶ Mind – Sankalp-Vikalp (will-thought and doubt), Budhhi - discriminates and decides, Chitt - storehouse of Sanskar and seat of memory & Ahan - self-arrogates

The five action senses are hands, feet, urinal, anus and mouth and the five knowledge senses are Ears, Skin, Eyes, Tongue and Nose. Hearing, touch, vision, taste and smell, (these are also known as the 5 vices) and intelligence make the 17 principal elements of the subtle body.

According to the belief of the Vedaas instead of the 5 vices, the 5 (life forces) Pranaas are considered as making the 17 principal elements of the subtle body. The 5 pranaas are; Pran (Dwells in the heart) Apan (Dwells in the anus), Bian (Dwells in the whole body), Udiyan (Dwells in the throat), Seman (Dwells in the Navel). The subtle body stays within the physical body which looks similar to the physical body. After the death of physical body the subtle body stays on surrounded by the deeds therefore this body travels the after life journey. The pleasures and pains are still felt by the subtle body as this body is made of the 17 principal elements.

Because and through the above a human does his good and bad deeds. As a result he gets his fruits by going through this world and the world after (lok and pralokh) which is the cycle of life and death.

But the doer or the creator of this subtle body is Almighty. There is a third body (serir), which is called Causal Body (Karan Serir) that is even tinier than the subtle body. In this third body, the desires of the senses (indres) become meaningless because this body is beyond the world pleasures. But the only one criterion that keeps this body is the self-existence (ego) which dwells in the fifth barrier Anandmey Kosh (unconscious state). Through this body, the bliss of the real-self (Atma) is felt. Understand that this third body is extremely small and because of this body, the Atma is in a deep dark well.

To understand the three (3) bodies, let's take an example of a mandarin orange; the juice is the real-self (Atma) whereas the tiny shaped bubble's pulp which contains the juice is the Causal Body whereas the segment slices skin is the Subtle Body and the external thick skin is the physical body.

Atma is away detached (naira) from all three bodies. This atma is away from happiness and sorrows. By praising the Lord the Atma becomes visible (pragat). Then one goes into a total bliss stage by becoming one with the Atma.

10.2 Five Kosh (Barriers)

Hearing this Bhai Lehna Ji with folded hands asked "Is it by praising Almighty that one can attain Almighty?"

Sri Guru Nanak Dev Ji who is ever blissful and He himself is the physical form of Almighty who is the ocean of knowledge, responded with love and pleasant words "Oh blessed one! Listen with your concentrated mind on how to obtain this bliss."

Initially understand the five barriers / curtains (kosh). Take away the "i-ness" intellectual character away.

First Anmey Kosh (physical barrier) is the physical body which is dependant on food and remains as long as enough nutritions are supplied to the body. The physical body is made of the five principal elements (water, fire, air, ether & earth). This barrier exists in conscious state therefore all the activities performed utilise the energy produced from the consumptions. However this is not the real-self (Atma) as Anmey Kosh is a part of physical body. Real-self (Atma) characteristics are totally different as the real-self (Atma) is one which cannot be divided into different limbs, does not grow, beyond birth and death.

Pranmey Kosh (life-forces) is the barrier which comes after the physical body. The life-forces stimulate the various function of the physical body to ensure the body system is kept in balance at all times. There are ten Pranas (life-forces) out of which five dwell in different parts of the body to initiate life and retain the function whereas another five balances the entire body by creating distinguished body adoption to the activities of the physical body. The ten pranas (life-forces) are; Pran (Dwells in the heart) Apan (Dwells in the anus), Bian (Dwells in the whole body), Udiyan (Dwells in the throat), Seman (Dwells in the Navel), Nag (Creates burp), Kuram (Creates eye flicker), Kirkal (Creates sneeze, hunger and thirst), Devdat (Creates the yawn), and Dhenijai (Creates the bloat in the body after death). This barrier exists in the subconscious state (supan). However the real-self (Atma) is different as Pranmey Kosh is a part of physical body . Atma always remains in a consistent state which never changes.

Manomey Kosh (the barrier of mind) is made of the mind and knowledge sensors (eyes, ears, nasal, tongue and skin). In this barrier all thoughts are created which are based on the previous birth deeds, company, education, social status, experience and interaction. Manomey Kosh (barrier) is a part of the subtle body (sukhem sereer) and remains in the subconscious state [supan] during the lifetime and after death. This barrier remains and goes along to the next world which feels all the pleasures and pains during the after-life travels. Therefore this is again not the real-self (Atma) as the real-self (Atma) does not travel as it exist and remains in all the dimensions of the entire creation.

Vigyanmey Kosh (the barrier of knowledge) consists of intellect (budhi) and action sensors (hands, feet, mouth, anus and urinal). Decisions, contemplation, differentiation and action are initiated through this barrier. Vigyanmey Kosh (barrier) is apart of the subtle body (sukhem sereer) and remains in the subconscious state [supan] during the lifetime and after death. This barrier also remains and goes along to the next world which continues to function based on the habits and character developed while performing deeds during lifetime. Therefore this is again not the Atma (real-self) as the Atma dwells within all without any effect of habit and character of performed deeds.

Anandmey Kosh (the barrier of bliss) dwells in the Causal body (Karan Sereer) where the existence of sensors, mind and intellect disappears but the residual ego of self-existence remains. Anandmey Kosh remains in the unconscious state [sekhopat] where not even dreams, contemplation or thoughts exist. This state can be experienced during meditation

and during deep sleep however this state is temporary but the bliss experienced remains as the most peaceful moments which are the inspiring factor. However it is still a barrier like a thin veil which holds back a person from being selfless and merging into Almighty by realising the Atma.

Beyond all these five koshs (barriers) is the Atma which is totally detached from maya (materialism). Atma is one colour (rang), one state (ras), and is one roop (form). The Atma does not go through the cycle of life and death. There is not even an iota of happiness or sadness in the Atma. There is no unreasonable love and hatred, no duality, no attachment, no illusion (maya), no sickness, no separation (vechora) and Atma is consume-less (ABhog). Atma is great. The great characteristics of Atma is truth (Sat), energy (chetan sakti) and bliss (anand). In this manner know your real-self.

Within Atma there are no vices (vekaar) that are originated from the five principal elements. The creation is from the existence of state of imagination (kalpana). Just like when someone is in dark imagines a rope to be a scary snake and indistinctly sees a crack on the ground as a flower garland due to the ignorance created from the illusions caused by darkness. Upon visualising in brightness (knowledge) the real form prevails which eliminates the illusionary ignorance immediately.

Similarly because of ignorance one accepts this world as true and believes the world as the ultimate source of happiness. Abolish the ignorance and realise the state of Divine's energy (chetan sakhti). Saying this, Sri Guru Nanak Dev Ji looked at Bhai Lehna with his blessing sight (kirpa dristi) and dispelled the thin veil of self-existence as Bhai Lehna Ji was no ordinary person.

Guru Nanak Dev Ji then showed Bhai Lehna Ji the One Saroop – the One Divine Light in every form of creation.

10.3 Knowledge of Salvation

After uttering the praises of Guru Nanak Dev Ji, Bhai Lehna held the lotus feet of Guru Ji.

Bhai Lehna Ji says “Oh Great Guru, your performances are different from others and the form of Atma that was shown was astonishing. The doors of illusion have been brought down. You have brought me to a complete state of bliss”. Upon hearing this Guru Nanak who is all knowledgeable became very pleased with Bhai Lehna Ji and said “You can now do whatever you wish without any delay.” Bhai Lehna Ji was blessed with the knowledge and the miraculous powers. Guru Ji appointed Bhai Lehna Ji as the scholar and made the sangat his followers.

Hearing this from Guru Nanak Dev Ji, Bhai Lehna did benti to Guru Ji, “Even though you have given me everything but the time of kaljug is becoming stronger, please bless me so that your teachings will remain with me forever. Now the Dark Age (Kalyug) is maturing

and the state of mind will be polluted with evil desires and develop a bad state of mind. Through the knowledge and realisation of Atma, salvation and bliss is obtained which cannot be described by words. Bless me, with meditation of love and the strength to practice. I shall remain in true congregation. I shall never be disloyal to you and will spend day and night in your service. Preaching by practicing will motivate others to join and attain the state of bliss. I shall treat myself as the lowest of all. I shall never have ego in my heart.”

Guru Ji said, “Whoever has obtained the divine knowledge and becomes one with Almighty will always attain salvation and will not have any vices. On the other hand, there will be ignorant people who would claim to possess the Almighty’s knowledge (brahm-gyan), whoever becomes a disciple of such fake saints will start to proclaim themselves as the Almighty.”

Guru Ji continued with an example: Knowledge is like Ghee. Ghee is good but it is difficult to digest for those who have phlegm / cough and if they consume ghee, the ghee cannot be digested it will create more complications. There will be pain in the lungs and it will congest the lungs. The ghee will become the cause of sickness and the body will not become better. Although one ate it considering the good qualities of the ghee eventually it became bad for him. Those who have bile and consume ghee will have serious sickness. By consuming ghee, the sickness will never be cured even though other remedy methods are adopted. But if the person is wise, he will mix the ghee with sugar and eat it with good taste which will be beneficial to him. This is how knowledge should be digested.

Some attain knowledge but they don’t benefit from it as their ego grows and they think themselves as the greatest among all; based on the knowledge that they have obtained. They will then create a lot of false methods, baseless beliefs and hypocrisy.

Due to the ego, one will never be able to perform meditation (prema bhagti) and they will never bow before anyone. Just like when a person who has chest pains and consumes ghee. Instead of having bliss with knowledge this egoistic person will continue to have the pains of life and death. Such egoistic person’s knowledge creates more sorrows.

Second example is like a person who has evil desires. By listening to knowledge their doubts are dispelled. However they are still entrapped in the pleasures of evil desires and due to that they will have to face all the consequences. Those who continue to indulge themselves in fulfilment of evil desires will have to bear pains.

By mixing the knowledge (ghee) and meditation (sugar) one recognizes knowledge and his thoughts become pure. He will have full faith on the knowledge and will store it in his heart. Outside, he carries meditation of love (prema bhagti) and will not have pains in the future. He receives happiness and he will be one with Almighty. This is the best practice among all where people will be immersed in Almighty.

In this Dark Age (Kaljug) there is no way other than Meditation (Bhagti) and Divine Knowledge (Gian), to attain salvation (mukhti) but Meditation (Bhagti) and Divine Knowledge (Gian) can only be obtained from the true congregation (Satsangat) by performing self-less service (sewa) with love and by listening to Almighty's praises with a focused mind. The mind is like a forest. Lust (kam), anger (krodh) and ego (ahangkar) are the trees in the forest. Satsangat is the axe that chops down the trees. Darkness is ignorance and knowledge is like the Sun. Darkness provides shelter to evil desires. The sun provides knowledge and helps to eliminate evil desires. Satsangat is like an ocean, in which there are beautiful jewels like Equality (methry), Sweetness (muddata), Truth (sat, contentment, mercy, forgiveness). But this ocean of Satsangat is not salt-laden instead it dispels the bad thoughts like salt of the participants.

10.4 Sat-Sangat the Source of Knowledge

Churamani Kavi Bhai Santokh Singh Ji explains that there are more jewels of virtues in the sangat which is the door of salvation. Among the virtues is fortitude (dhiraj), knowledge (gian), freedom from worldly desires, detachment, contemplation, love, meditation, doing good, etc.

Other methods are as listed below which are always created in the true congregation (Sat-Sangat) and never decreases. Whoever becomes one with this ocean (Sat-Sangat), why would they not attain this state of bliss!

- a. Vivek (knowledge) – To realise the real-self (Atma) as form of truth, self-powered and bliss same as Almighty and to know that materialistic world as form of false, lifeless and pain which is dissolving. Therefore true knowledge is to realise our true real identity which is Atma.
- b. Verag (non-attachment) – To abandon all heavenly and worldly happiness desires by realising that all these are temporary and form of false, lifeless and pain. Increase in the interest of reciting Almighty's name.
- c. Khatsamti (Six Virtues) :-
 - i) Sam – To refrain mind from worldly thoughts
 - ii) Dam – To refrain sensors from worldly desires.
 - iii) Upram – To abandon thirst for power, lust and land by realising that this thirst for worldly possessions is the root cause of all arguments.
 - iv) Tetiksha – To sustain all kind of pains while meditating and practising the true way of life in accordance to the religious practice.
 - v) Sardha- To have undoubtful faith in the Guru (Sri Guru Granth Sahib Ji).

vi) Samadhan – To reverse concentration from the materialistic world to meditation, ie to focus the mind waves towards Almighty.

- d. Moksh Eicha – To wish strongly for the attainment of Almighty and wait for the time when all the pains of worldly desires will vanish completely.

Above all the methods of salvation, is true congregation (sat-sangat), by which everything is obtainable. Doubts are vanished by attending true congregation (Sat-sangat). Even those who have doubts will cross this ocean of desires by the grace of true congregation (Sat-sangat). Those who attend Sat Sangat in future will always continue to attain salvation easily.

11. GURUSHIP³⁷

The treasure of mercy, Sri Guru Nanak Dev Ji gave the following divine knowledge (Brahm Gyan) to Bhai Lehna “When you treat your mind as the paper, the eminent thought as the ink and write on that piece of paper the praises of Almighty, you will then obtain salvation.”

Bhai Lehna Ji continued performing Guru Ji’s sewa with full love and devotion for a long period of time.

Like the branches of tree that are rich in fruits hang low, similar was the state of humbleness of Bhai Lehna Ji. Seeing this, Guru Ji’s blessings upon Bhai Lehna also continued to grow. Guru Ji was indeed very pleased with Bhai Lehna’s character for he never showed the great powers the Almighty had bestowed upon him by performing any miracles.

People noticed that Guru Ji’s love for Bhai Lehna was growing day by day. They started saying “Guru Ji’s blessing is upon Bhai Lehna and he might take on the Guruship. There is no hope for Guru Ji’s sons, Baba Sri Chand and Baba Lakhmi Das to get the Guruship (throne). Whenever Guru Ji needed to test his faithful ones, Bhai Lehna excelled and met Guru Nanak Dev Ji’s expectations at all times. That was why he deserved the Guruship and there was nothing to be surprised about or to doubt.”

11.1 Mata Sulakhni Ji’s Concern

Mata Sulakhni became sad upon hearing this and quickly came to see Guru Ji at the Dharmsala. Both the sons were sitting next to Guru Ji while Bhai Lehna was massaging the feet of Guru Ji. There were also others Sikhs there. Mata Sulakhni came near to Guru Ji and said “Why have you thought otherwise. Please follow the existing worldly custom. Your sons deserve the Guruship in every way. Don’t you love them? Because of them our praises will manifest in this world. But you have renounced your sons and loved your disciple more. You want to give the Guruship (throne) to a disciple and make him greater than your sons. All the previous prophets have never adopted such philosophy. It is not a wise thing to give more fame to a disciple than sons. Bhai Lehna will be in greater position when he takes over the Guruship. Please take that into consideration. Your children will always feel the pain and will not be happy”.

³⁷ Sri Guru Nanak Perakash (Utrarad – 52) – Churamani Kavi Santokh Singh Ji

11.2 Disposing a Dead Rat

Upon listening to Mata Sulakhni Ji's concerns, Guru Ji remained silent for some time and wished to demonstrate the truth. Suddenly a cat which had a rat in its mouth, half eaten, came in front of Guru Ji and threw the rat. The Sikhs chased the cat away but the carcass of the rat remained there. To assure Mata Sulakhni, Guru Ji instructed Baba Sri Chand to carry the dead rat with his hands and throw it away. Baba Sri Chand replied "I have seen a lot of magic. Magicians make cats out of skin and pigeons out of feathers. You are none less. You have turned a dead body into sacred pudding (karah parshad). Many other actions of deceptions have occurred. I don't need to see all this. I am not going to carry the dead rat".

Guru Ji then instructed his second son, Baba Lakhmi Das to carry the carcass and remove it. Baba Lakhmi Das answered "Such a task is not appropriate for me. I will not touch the dead rat. If you wish I can order someone else to carry it".

Guru Ji then looked at Bhai Lehna and said "You are the beloved of the Almighty, carry the dead rat and throw it away". Upon hearing this instruction, Bhai Lehna immediately got up, carried the rat and threw it outside.

Guru Ji said "Dear daughter of Mool Chand (Mata Sulakhni)! See this and ponder over it. Who is the stranger? My sons have never obeyed any instructions but Bhai Lehna is always ready to obey any commands. Nothing is in our hands. Everything is under the authority of Almighty. Whosoever He blesses will get this substance (Guruship). Remember, water always flows towards the lower ground and accumulates there. Not even a drop of water will remain on higher ground".

Upon hearing these words and seeing for herself the above incident, Mata Sulakhni Ji went back home. A few days passed. Guru Ji decided to take another test.

11.3 Washing A Shawl at Midnight

One day, in the middle of the night, Guru Ji called Baba Sri Chand and asked him to go to the river to wash Guru Ji's blanket (shawl), to dry it and to bring it back immediately. Baba Sri Chand replied "We are tired and we are resting. In the middle of the night our soft hands will freeze in the water. In the morning the servants will wash it. We can't do this work. And when Guru Ji asked his younger son to do the same, he also hesitated and replied "How am I going to wash it?" When Guru Ji asked Bhai Lehna to wash his blanket (shawl), he immediately went to the river to wash it. When Bhai Lehna was on his way to wash the blanket (shawl), it was dark midnight but as soon as he started washing, the dark night disappeared and it was bright and hot noon. Bhai Lehna was surprised to see this. He dried the blanket (shawl), placed it in front of Guru Ji and bowed at Guru Ji's feet.

Guru Ji lifted him and said “Oh thoughtful one! There is no one like you in this universe. What was the time when you washed and brought the blanket (shawl)?” Bhai Lehna answered “Only you can understand your actions”. Guru Ji replied “One only gets that which is in his fate. Without fate nothing is obtainable, even though you may try a million times”.

11.4 Recovering a Bowl from the Waste Pit

Guru Ji had the desire to test further. One day, when there were many Sikhs around including his two sons and Mata Sulakhni Ji, Guru Ji took a metal utensil and threw it in the nearby deep and dirty waste food chamber. Guru Ji then summoned Baba Sri Chand to retrieve it, wash and bring it to Guru Ji. Baba Sri Chand replied “I am wearing a very costly costume and I am not going to dirty it just to bring out the utensil from the dirt. In front of me there are many Sikh servants, who will obey my instructions without delay. With your permission, they can bring it out. If I take it out, my status will drop”. Hearing this, Guru Ji asked his second son, Baba Lakhmi Das to retrieve it. Lakhmi Das answered “Father! You are very smart. You are asking us to do a dirty job to lower our dignity in front of everyone. Such is your character. You instruct us but we are not going to do it”. Guru Ji then looked at Bhai Lehna and said “Fortunate one! Bring the utensil out of the mud and clean it”. Bhai Lehna jumped at once into the dirty drain in his costly clothes, pulled out the utensil and cleaned it properly. Obeying Guru Ji’s orders was his duty (religion). His clothes were dirty with waste. His body was covered with the waste that Bhai Lehna was unrecognizable. Everyone was astonished to see this. Some even uttered “Great, Great (Dhan, Dhan)”.

Gursikhi is even sharper than the sharp edge of a sword. Only the one who have attained the state of Sikhi is blessed. Guru Ji was delighted with Bhai Lehna and said “Fold your hands and bow to the Almighty God. Nobody is equal to you. You will obtain a very high status”.

Hearing this, Bhai Lehna reached for Guru Ji’s feet and placed his head on Guru Ji’s feet, feeling very content. Bhai Lehna continued serving Guru Ji for a long time.

11.5 Removing Baba Budha Ji’s Doubt

One day Baba Budha Ji thought to himself that he also does a lot of Sewa and always follows the orders of Guru Ji yet Guru Ji showers more blessings upon Bhai Lehna. Guru Ji is the Inner-knower and Searcher of hearts. To test Baba Budha Ji, Guru Ji thought of a method. One night when both Baba Budha Ji and Bhai Lehna were there with Guru Ji, Guru Ji said “Budha! Go outside and see how many quarters of the night are left. Whatever is left do tell me. It is time to take a bath? Baba Budha Ji went outside and answered “Oh Giver of salvation! Now is midnight”. Guru Ji said “Only 1 quarter (3 hours) is left of the night. Guru Ji instructed again, “Go and see again. Look carefully and

tell”. Baba Budha Ji took a careful look and said “Lord! It is midnight and not 1 quarter left. I have checked it carefully”. Guru Ji held “The night is only a quarter away. You have not observed it properly”. Baba Budha Ji looked at the sky again and said “Guru Ji! Now is midnight”. Baba Budha Ji gave the same answer three times and did not agree with Guru Ji’s answer and neither did he understand Guru Ji’s point.

Then Guru Ji asked Bhai Lehna to go outside and check how much of the night was left. Bhai Lehna immediately went out, looked at the stars and said “Guru Ji, it is midnight now”. Guru Ji said “Look carefully. The night is only a quarter left now”. Bhai Lehna pondered that it is indeed midnight yet we servants cannot understand what Guru Ji wants, every word of Guru Ji has its own beauty. Then Bhai Lehna spoke “Guru Ji, my eyes are falling asleep. I have mistakenly said that it was midnight. I now realized that it is indeed only a quarter left. Only that much of the night is completed that you wish it to be completed. I haven’t seen more. Now whatever balance you wish it to remain will remain. You are the Master of all time/moment. I have made a mistake. Please forgive me. You always pardon one who is at fault. I, the foolish one could not see it clearly. I am in the wrong”.

Guru Ji was very delighted with his disciple’s reasoning and answer and considered Bhai Lehna as the greatest among all. “You have done extremely well in the assessments. You are as pure as the gold that has been melted several times but the lustre remains.”

11.6 Bhai Lehna Wins The Heart of His Master

Guru Nanak Dev Ji did not condone the religious philosophy of his sons. Baba Sri Chand had already renounced the world and so many of his followers were practising celibacy and asceticism. The Guru was confident that his sons would not carry the torch of Sikh philosophy forward. Guru Nanak Dev Ji did not have even an iota of doubt in his mind as who was to inherit the Guruship. In the eyes of the Guru, Bhai Lehna was the most deserving person whom Guru Ji had tested many a time. Before being nominated for Guruship, Bhai Lehna gave his head and heart to the Guru who moulded him to emerge as pure gold.

11.7 Decision on Guruship

The sewak (disciple) was tested in every way, no stones were left unturned. Guru Ji was very happy to find Bhai Lehna capable of receiving the “treasure” (i.e. Gurgaddi, Guruship) and blessed him. Guru Ji made up His mind to hand over the throne and transform into a new body. Guru Ji is the ocean of peace, the perfect and imperishable that cuts away the noose of death of His sewaks. He has no form, no shape, no color; He is unaffected by love or hate and is beyond all illnesses and sufferings; He is immortal deathless (i.e permanent). He is the perfect Transcendent Lord and whole; His limit is

beyond comprehension. He is casteless, he has no parents, no brother and the Veds called Him the Infinite. In short, the Almighty himself has come to this world as Guru Nanak.

He created all animate and inanimate and made male and female. He is the embodiment of Light, unique and incomparable. He is the king of the kings. He is the primal One, without beginning, without end and is unfathomable and infinite. All the saints remember Him whole-heartedly.

Guru Nanak Ji was convinced that the throne (Gurgaddi, Guruship) should be given to Bhai Lehna.

God is pervading, the creator and the destroyer. He destroys all the pain of the world. He is the only one who cannot be measured. By meditating on Him all sins vanish. He is the beginning of the world and He destroys hypocrisy. To save His sewaks is His innate nature.

Now, Guru Nanak has made up his mind to submerge the jot into Bhai Lehna.

11.8 Bhai Lehna's Meditation

In the early morning, Guru Ji went for a bath in the Ravi River. Bhai Lehna also followed Guru Ji to perform Guru Ji's sewa. Upon reaching the river bank, Guru Ji went in the river and stood there after completing his bath. At the same time Bhai Lehna also took his bath and sat at a corner meditating. His breaths reached the "tenth door" and in love he experienced the essence of ambrosial nectar. He kept hold the beautiful form of Guru Nanak in his heart. He reached the stage where he was unconscious of his body and attained invaluable happiness.

He sat there in deep meditation and contemplated on Guru Ji. Guru Ji who was tied down by Bhai Lehna's string of love, stopped meditating himself and came to the river bank and saw Bhai Lehna. Bhai Lehna was so engrossed in deep meditation that he was unaware of Guru Ji's presence. The Guru Ji's form that Bhai Lehna was meditating upon was concealed by Guru Ji. At that moment Bhai Lehna came out of the meditation. He opened his eyes and saw Guru Ji in front of him. Bhai Lehna saluted Guru Ji with his folded hands and both went back home.

11.9 Inauguration of Guru Angad Dev Ji

On Asu Vadi, 5, 1596 (6th October 1539)³⁸ Guru Ji came to the Dharmsala, called for the Sangat and asked Bhai Lehna to sit on the Gadhi (throne). Guru Ji also called both his sons and they arrived at the Dharmsala. Guru Ji looked at Bhai Lehna with full love, took five "paisa" and a coconut, went around Bhai Lehna three times and placed the five

³⁸ According to Mahan Kosh. p.111, Gurgaddi was bestowed on 17 Harh, Samvat 1596. Bhai Lehna succeeded as second Sikh Guru on 23 Assu, 1596.

“paisa” and coconut in front of him and bowed before him. On seeing this Bhai Lehna became terrified and dumbfounded. He thought that this is totally against his respect to Guru Ji and said “You are the Creator and the crown of all, the king of the kings. The body that you have bowed to deserves pain; this is not proper, just by seeing this I am suffering in pain”. Guru Nanak Dev Ji instructed Baba Budha Ji to place the mark (tilak) of Guruship on Guru Angad Dev Ji’s forehead.

Hearing this, Guru Ji granted his grace and said “Now you shall remain silent, do not utter any other words. Whatever you say will come true. Never again say such things. Listen to this order of mine – you are now the Guru of this entire universe. From now on your name is Angad. I have made you from my own body/limb (“Ang”). Reveal the Simran of the Almighty’s True Name. Start the Sikhi tradition everywhere.”

Saying this Guru Ji’s form turned enormously beautiful. It was similar to an extensively beautiful shining light as if the burning torch was lighting another.

A Sikh is made the Guru by bestowing Guruship on him. This is like Guru Ji had made the Ganges River to flow backwards. This practice of honouring a servant was against the practice of the world. Guru Ji seated Bhai Lehna on the same throne and told everyone “Whosoever is my Sikh shall salute and bow to these feet (Bhai Lehna’s). The way you all treat my form, so shall you do to him and accept him in your mind”. Listening to Guru Ji’s command Baba Budha Ji was the first Sikh to accept Guru Angad Dev as the Guru followed by many other Sikhs who immediately got up to prostrate before Guru Angad Dev Ji. Nonetheless, both Guru Ji’s sons never got up and sat there in their own self pride. Guru Ji instructed them to get up and bow to Guru Angad Dev Ji. They answered “this is your disciple. We are your sons and we deserve the throne. How can we bow? We will not do what is not worthy for us”. Saying this they went back home.

Guru Ji’s sons did not obey Guru Ji’s orders. At that time Guru Ji did not say anything.

Baba Budha Ji anointed the tilak on Bhai Lehna who was 35 years of age at the time of his accession to the Guruship. Thus Bhai Lehna became the spiritual successor of Guru Nanak Dev Ji who thus separated the age old tradition of inheritance from the institution of Guruship.

"Jot uha jugat sai seh kaya pher paltiai."

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

(Sri Guru Granth Sahib Ji - Ramkali ki Var- Rai Balwand, Ang-966)

Bhai Gurdas writes.

“From the limb of Guru (Nanak) the tree of nectar fruits in the name of Guru

Angad has flourished. As a lamp lits another lamp, with light (of Guru Nanak), the flame (of Guru Angad) has been lit.”

(Bhai Gurdaas Var 24.8)

Guru Nanak is perfect and transcendental Brahm. Guru Angad attained merger in Word by being in the company of the Guru.

(Bhai Gurdaas Varan)

"Angad got the same tilak, the same umbrella over his head, and was seated on the same true throne as Guru Nanak. The seal of Guru Nanak's hand entered Guru Angad's, and proclaimed his sovereignty."

(Bhai Gurdaas Var 24.8)

As the reward of his service, Nanak announced the proclamation of Lehna's accession.

(Sri Guru Granth Sahib Ji, Ang 967- Ramkali Ki Vaar Rai Balwand Satta)

11.10 Recitation & Compilation of Jap Ji Sahib

After the inauguration ceremony, while Guru Angad Dev Ji was on his throne, Guru Nanak Dev Ji started a conversation with Guru Angad Dev Ji, the one who always kept benevolence in his mind. Guru Nanak Dev Ji said “Now you shall adopt the sacred Mool Mantar in the most excellent form in order to reform the world. Oh treasure of virtues! You have seen my Bani. From it, select many hymns and read them to me. Bestow kindness by starting this custom/tradition. After us, this Gurbani will be the provider of salvation. One crosses the ocean via the ship. Similarly, the world will be saved by reading this Bani”.

Upon hearing this, Sri Guru Angad Dev Ji bowed and started reciting Gurbani selectively. At that time Guru Nanak Dev Ji named the first Bani as “Jap (Japji Sahib)”.

11.11 Greatness of Jap Ji Sahib

Guru Ji then praised the Bani and said “whosoever is yearning for Sikhi shall get up when the last quarter of the night is remaining, have his/her bath and recite “Japji” with full vigilance and devotion. Contemplate on the meaning of Gurbani in his mind. Such a person will attain salvation without doubt. One who yearns for Japji with devotion shall become close to me. One who reads it with focus and concentration will fulfil his desire immediately. No evil spells, strange tools (Jantar, Mantar, Tantar) or evil spirits, ghosts and great demons can do any harm to my Sikh. None of them can even come close to him that recites Japji daily with love. One who has obtained human life will waste this life without Japji. For a Sikh the Guru’s Mantar is worthy, it gives enormous happiness, contentment and joy in this world and hereafter. A person who being a Sikh does not

memorize Japji is only a Sikh in name i.e. he cannot proclaim himself to be a true Sikh of the Guru. There is no any other method greater than this. Japji should be read with concentration and by cleaning the body. The heavenly cow which fulfills all desires (Kaamadhain), the heavenly wish-fulfilling jewel (chintaaman) and the heavenly miraculous tree of life (surtar / Kalap brish) etc. are incomparable to the praise of “Japji”.

Churamani Kavi Santokh Singh Ji further emphasizes on the greatness of Japji Sahib in Sri Guru Nanak Perakash, “I have narrated very little greatness. I being the one with low sense can’t describe it. It is very great, immeasurable and beyond description/words. Japji is the giver of peace and comfort. Oh my ignorant mind! Always recite Japji. The silent sages and demigods are yearning for this human body. They are hoping to attain this human form so that they can get Guru Nanak’s Sikhi. By reciting Japji the noose of death is cut away and human beings will attain the immortal stage. So, whatever the demigods are craving for, oh poet! You already have it i.e. you are already in human form. How am I to tell you in various ways again and again that the very last moment is full of pain! At that time you will regret and feel sorry and you will say ‘why have I wasted my human life’. This priceless human form is obtained only once and that too as a Sikh of the Satguru. Thirdly, this is the age of darkness (Kaljug) whereby the Almighty becomes merciful just with a little sewa. Yet if someone has forgotten and not utilized this time, it is like going to the mount “Sumer” (Sumer Parbat) and having fallen to the ground. Learn Japji by heart and read it daily – only then the sins of many incarnations are washed away. Slowly the mind will become pure; one will attain salvation and will be free from worldly bondages. Someone who has practiced the Shabad (Guru’s word) does not even need to do any other penance for salvation”.

12. GURU NANAK SERMONS³⁹

The humble sewak Bhai Lehna Ji was bestowed the title of ‘Guru’ by Guru Nanak Dev Ji five days before Guru Nanak Dev Ji merged into His formless form (Jothi Jot). Bhai Lehna Ji now known as Guru Angad Dev Ji served Guru Nanak Dev Ji as an obedient servant for more than six years (1532 to 1539). Although Guru Angad Dev Ji was inaugurated as the Second Guru, He continued serving Guru Nanak Dev Ji.

12.1 Guru Angad Returns to Khadur Sahib

One day, Guru Ji confidently spoke to Guru Angad Ji saying, “Now, I advise you to go home. Do not stay here anymore and it is my wish that you go back to Khadur Sahib. My time is drawing near. I will be departing soon in a few days time. You should go and stay in your village of Khadur.”

Guru Angad Ji heard the most saddening news! Folding his hands respectfully, he bowed at Guru Ji’s lotus feet and said, “I will sincerely abide by your command, I wish to ask you more on this matter. My Dear Lord, when such a pioneered time draws near, will I be able to meet you again? Please give me permission to see you again!” Guru Nanak Dev Ji said, “Do not harbour any hope of coming back to see me. At that time I shall come and meet you in a form that cannot be described.”

Guru Angad Ji who had been very close to Guru Ji, was shattered to hear this saddening news! He was also full of despair because Guru Ji forbade him to return. Being an obedient ‘sewak’ he accepted Guru Ji’s wishes and He prepared to leave. Lying flat before Guru Ji’s lotus feet in complete reverence, Guru Angad Dev Ji affectionately performed His last devotional service. With a heart heavy filled with sorrow and grief, Guru Angad Ji left the Dharmshala and walked slowly with endearing memories.

At Khadur Sahib the village folks and relatives happily gathered around Guru Angad Dev Ji and gave him a rousing welcome. They asked Him a lot of questions, and He respectfully replied to all their curious questions and they felt happy. Daily, the villagers came to hear Guru Angad Dev Ji preach about salvation and the necessary virtues needed to attain it. He spread the teachings of Guru Nanak which were worship of Naam and was able to reform the wayward and selfish.

Guru Angad Ji, with emotions subdued continued His preaching’s in the village as per Guru Nanak Dev Ji’s instructions. He often thought of Guru Ji’s secret which He guarded with devotion, unwillingly to reveal or discuss it with anyone. His determination to

³⁹ Sri Guru Nanak Perakash (Utrarat – 53) – Churamani Kavi Santokh Singh Ji

protect its secrecy was like the clouds beneath the sun, bravely shielding out the sun's blazing heat and blinding light.

Like the protective clouds He too endured a great deal, and suffered all alone in silence! Never before, in the three Ages (Satyug, Threthayug and Duapuryug), which transpired before Kalyug, was there any evidence of the existence of such a tolerant and undisputable character.

The same great personality was able to 'grasp' the strength the three ages (yug) and the vast skies in his fist! And also by His inherent mighty powers, He was able to empty the vast oceans, and constrict the volume of seawater, into a sea-shell!

That great person with such unimaginable powers was none other than Guru Angad Dev Ji, who meditated peacefully in His village. Poet Santokh Singh performs 'bendena' at Guru Angad 's feet (charan) and sings His praises.

"The power that Guru Nanak had is now with Guru Angad Dev Ji who was publicly proclaimed all around. Guru Angad left Kartarpur and spread His light while sitting at Khadur".

(Bhai Gurdaas Var 24.8)

12.2 Crowd in Kartarpur

The poet (Kavi Santokh Singh) next diverts our attention to Guru Nanak in Kartarpur where Guru Ji preached about a code of behaviour for His Sikhs to follow. The Guru of the world who is Guru Nanak sat under the thick shade of a 'piple' tree which was opposite his house.

Guru Ji's charming eyes, were moist with emotion, as he compassionately erased away the pain and sufferings of mankind. He had always emphasized on polite speech. He, himself, was a very refined and a soft-spoken preacher, who imparted valuable advice and 'shabad' in a polite and very appealing manner.

A big group of people came to Guru Ji to ask to be pardoned. They were the same group of people who had run away when Guru Ji had donned the guise of a fierce character. Guru Ji forgave them and they were accepted into the big congregation of devotees who attentively listened to Guru Ji's preachings' and sought their meanings.

The fame of Guru Ji as a spiritual leader, spread among the Sheikh, Syed, Mughals and Pathans too! They arrived from many states and countries for Guru Ji's darshan. Merciful Guru Ji, listened to their problems and resolved them. In gratitude they bowed their heads at Guru Ji's charan and called Him their 'Pir' and said that He was the 'Body of God'. Guru Ji also blessed them with 'Mukhti' (Liberation of the soul). They were very overwhelmed with Guru Ji's preaching which enlightened their minds and cleared many doubts.

Every human being was welcomed into Guru Ji's Sanctuary, regardless of race, religion or creed. The four prominent castes of Brahmins, Kathree, Wesh and Suder, performed devotional respects at Guru Ji's charan and sat in all four corners, singing praises (Dhan, Dhan) in loud voices. The devotees revered the Satguru who shone like a moon among the many stars. They had come to hear Him speak about adhering to a code of conduct which He was about to deliver.

12.3 Self-Realisation Sermons

To the large crowd Guru Ji said: O My Sikhs! Listen! You have been very fortunate to have been born as human beings. Consider yourselves lucky! It is a gift from God – value it! All forms of life are able to derive pleasure by indulging in debasing activities, but the human form has been blessed with a superior intelligence and wisdom to distinguish between the good and bad behaviour.

Ask yourself questions such as – who am I? Who is the Creator of this universe? Be alert and be able to distinguish between the truth and false. Avoid falsehood and deceit, and lead a truthful, honest life.

Your body is very fragile. It is made of the five elements of nature, and it is easily perishable. Regard it as false! Worship and respect the creator of this body as the true supporter, who is also the sustainer and destroyer. Remember it is your soul that is true! Your body which will perish and disintegrate is false! Forget about your ego! Do not be proud and arrogant! Detach yourself from your body and be loving and humble. Be modest in your attitudes!

Rise up, and attempt to disentangle yourself from the never ending daily chores and schedules, that dictate the pattern of your life. Come continuously into the congregation of the sadh-sangat, for 'Naam' worship which ultimately will purify your soul that has been tainted in your previous lives, and get you closer to Liberation!

Without knowledge, the life of a man is useless. Do simran! (uttering the Naam repeatedly). You have been created for the main purpose of 'Naam' worship. Those ignorant people who do not do any 'Naam Simran' become very unhappy in their lives. Uninformed or unexposed, to the advantages of 'Naam' worship, they spend a wasteful and unrecognized existence going through the stages of childhood, youth and old age.

Guru Ji spoke about the three different stages of human life and the problems that emanated from each stage. He began with infancy and childhood and then proceeded to youth and old-age.

"A baby goes through a traumatic time at birth. He is very small, innocent and helpless. He is not strong or big enough to engage himself in any activity like the grown-ups. Confused and insecure he stares at everyone he encounters.

During the growing stages of childhood, a child too faces a lot of adverse challenges. His intellect is not fully developed, as a result some of his actions can lead him into trouble. He is playful and foolish and during his rough and tumble play he is inflicted with many knocks and injuries.

He is selfish and possessive. He has the desire to accumulate toys and other things that fascinate him. He feels deprived seeing other children playing with toys that are not in his collection. That makes him very jealous and anguished. He becomes like a restless monkey moving up and down and being on the look-out to see what he can grab from others.

His wants are many but unfortunately he is unable to express himself and acquire them. Hoping to receive more goodies from others, he pleads like a beggar and that leaves him ever-wanting and un-contented. His parents are faced with the anxiety of caring for a curious and adventurous child who wanders carefree into the neighbouring houses like a dog invoking the displeasure of the occupants.

The stage of infancy and childhood is marked with insecurity, frustration and suffering. Do not even for a second believe that it is a wonderful experience. Therefore do not forget the Almighty. Realize, and utilize this human form to do simran (remembering Almighty) and sing the Praises of Kartar (The Creator)”

Guru Ji next discussed the negative traits that over-shadow the period of youth. Guru Ji said that the child grows up and became a youth. “Youth is overtaken by the devious passion of lust. His mind blooms like a bunch of flowers, with newly discovered emotions. His desires seem to take wings and fly. Lured by the negative emotions, he becomes like a penniless man who yearns for wealth.

Being exposed to environmental factors and undergoing biological and psycho-social changes youth steps into early manhood. Driven by the fiery thirst for lust he victimizes un-consenting women, forcefully engaging them in despicable sexual acts. Leading a life of such heinous crimes, he falls into a pit. He goes through a lot of pain and suffering and is unable to escape. He has ruined his life through his own actions!

Those who indulge in such illicit activities call it ‘pleasurable’, but this is the cause of all their pain and sorrows! The fatal attraction to the vices can be compared to a man who is so impressed by the glittering vase of gold that without thinking he drinks its content, which is poison. Undaunted by its consequences, similarly, a perpetrator, subject beautiful women to such humiliating sufferings, just to satisfy his lustful desires.

The unwise youth is overpowered by the wild nature of the five ‘thieves’ – lust (kaam), anger (krodh), greed (lob), attachment (moh) and ego (hangkar). These are the five vices that creep silently like the stillness of the night and control the weak-hearted.

Through your experiences in life you will realize the good that exist in truth, contentment, compassion and peace. This is your wealth, whoever has earned it, gets to

keep it. This is a treasure that cannot be stolen. Everything else will be, unconsciously, taken away by the five thieves. De-merited the humans are cast into the cycle of births and deaths again and again.

Those who strive to keep their souls pure by avoiding the five vices of sin are great! They eventually receive divine recognition for their efforts. Following the path of truth, they are always at peace.

Recognize the negative side of manhood where kaam (lust) and kerod (anger, rebellion) control your intellect, as your greatest adversaries, and avoid them. These vices become the cause of many deaths and shred the mind to pieces. The heavy rains that fall during the month of Sawan⁴⁰ overflow the river banks and plains. In the same way the desires and temptations of manhood over-flow beyond one's control.

We know the sea is vast and deep. It is infested with sharks and other creatures. It is not possible to swim such vast and dangerous waters, but we can easily cross to the other shore by ship.

Look upon the true sat-sangat (congregation) as the only ship that can positively take you across. The daily 'simran' and the good that you practice will represent one of the many sails of the ship. Embarking on this ship you will be able to land on the other side where you will attain great peace. This is the only means of transport and the only hope!

Fore mostly, be humble, as you strive your best (sewa) doing selfless service for the Sat-sangat (true congregation) and other good causes.

Just as childhood after a lapse of few years is overtaken by the age of youthfulness; the age of youth or manhood does not last very long either. It too gets overpowered and floored suddenly, like a competitor in a game.

The symptoms of old age sets in – The body weakens, the intellect is destroyed, sight is impaired, the hearing is affected, the head shakes with the on set of old age, diseases and finally all hopes and desires fade away. The body loses muscle tone and is less appealing; dehydrated and wrinkled like a dry tree. His wife and children alienate him and he feels unloved. He is unable to sleep at night as he coughs. The cough which is very severe and loud, weakens him further. Desperate by his deteriorating condition he lashes out in anger. His verbal complaints sound like the noisy of owls nesting on a big tree.

⁴⁰

Indian month from Mid-July to Mid- August. The Indian calendar is ingeniously based on both the sun and the moon; it uses a solar year but divides it into 12 lunar months. A lunar month is precisely 29 days 12 hours 44 minutes and 3 seconds long. Twelve such months constitute a lunar year of 354 days 8 hours 48 minutes and 36 seconds. To help the lunar months coincide with the solar year, the practice of inserting an intercalary (extra) month arose. So 60 solar months = 62 lunar months. Hence an extra month, called the Adhik Mas, is inserted every 30 months i.e. every 2 ½ years.

Old age is like a ferocious female wolf that can attack and kill a big deer. It makes a man feel helpless and undignified in every way. Everyone laughs at an old man! Consider old age to be the root of all ailments, and the house of all sufferings. Hair turns white resembling one of a white wisp-fan that fans the majestic period of old age in servitude.

When the full force of old age ravages the good looks of youth and beauty and also when the hair turns grey, look upon it as a message from Kaal (death). Recognize this as a nature's first assault to mar (ruin) your youthful looks.

Then one day, death creeps in, most unexpectedly and devours its victim. This is the time when he suffers most. Nobody escapes its jaws. The strong and mighty too are not spared.

Life is like a quantity of water in a cupped-hand. It will drip and drain away in a short while. Those who did not bother to tune their minds with the remembrance (simran) of Almighty (Waheguru) have wasted the three stages of their precious life.

Those who wish to attain salvation should seek the true congregation of sat-sangat. They should listen to the teachings with an open mind. Removing all doubts and concentrating thus, they will obtain peace.

By believing in Almighty and carrying out their devotional obligations daily, humans eventually become aware of their real-self. All human real-self (Atma) is part of Almighty Himself as the primal soul (Param-Atma). The physical body, subtle (Sukshem) body and causal (Karan) body then becomes purer and independent, unaffected by the troubled-mind.

Look where you go, but see only the Beloved Almighty everywhere and anywhere you go. Attachment and ill-feelings will be eliminated, and the human will be able to cross the sea of sufferings and gain the respect of others.

Those who are overly fascinated by their physical appearance and bodies are actually entangled in a net of pride and arrogance. They are the ones who will not accept old age gracefully. Their bodies too, as discussed earlier, will deteriorate with the onslaught of old age.

A man, who has accumulated a lot of wealth, leads a life of anxiety since he is afraid of thieves and the ruler. Unable to use his fortune, he hides his wealth without informing anyone because of the fear of losing it. The unfulfilled desire becomes the cause of his reincarnation as a snake

Revise the teachings, and try to understand the traits of each behaviour and its consequential results. Those who chant Almighty's name do not fall into the cycle of births and deaths. Recite the Mantra of the True Guru (Gurmantar – Waheguru) and one shall obtain peace.

A new swimmer gets into difficulty in the water and faces a near drowning experience. But swimming constantly he becomes skilled and is not afraid of drowning anymore. Wherever there are stretches of water the good swimmers are able to swim through.

O my dear devotees learn from these references. Release your grip on your ego and concentrate on Almighty. Evacuate your mind of all illusionary desires and ill-feelings towards others. Be aware of Almighty's respectful gift – the Atma (real-self) that resides within you. Appreciate it, and do not tarnish it with sins. Be blessed and live peacefully.

Look upon those who are emotionally attached to their families as the most ignorant. They consider their sons, daughters, spouse, father and mother as their most cherished possessions. Doubting or not knowing about the divine preaching's they spare almost no time for recitation of Naam (Almighty's Name).

Sadly these are the ones who have to go through many lives. During the phase of their numerous lives they have many families, many wives, sons, daughters and fathers. Many grandparents, great –grand parents and many mothers.

Each time he dies, he leaves everyone behind. He dies in one family and he takes birth in another. He gets caught in the cycle of births and death and is unable to look after his first precious family that meant a lot to him, and from whom he did not wish to part.

Emotional attachment such as this is like a sinking ship. A person displaying such feelings becomes unhappy. Do not get overly attached to anyone. Towards the end of the life when death comes to claim you, you will leave all alone-nobody is going to accompany you!

When you are in the true congregation of sat-sangat, remember Almighty with loving concentration, then in this life and in the next, you will be amply rewarded. You will obtain enough to suffice in both worlds. Erase all negative emotions related to your body. Realize that you are not a body, but a soul when you are able to differentiate this, you take a step closer to salvation!"

Guru Ji educated the masses on the differences between truth and false. He encouraged the annihilation of pride and attachment. Those who listened and practiced Guru Ji's teachings were able to obtain muktee (salvation) upon death.

When the Master of the Universe, Guru Nanak Dev Ji showered blessings upon all his devotees with His graceful glimpse from compassionate eyes, the entire congregation started to sing Almighty's praises, all their doubts and negative thoughts were erased. The faith of the Sikhs for their Guru grew firm and strong and they were able to distant themselves from the threatening cycle of births and deaths.

13. GURU NANAK'S PREPARATIONS⁴¹

Poet Santokh Singh says that the teachings and events that took place during the life of Guru Nanak Dev Ji are so vast and aplenty, but he is only able to relate a tiny fraction of it in his poetry. He goes to say that Guru Ji's praises are so noble and supreme but his own intellect is weaker than the weakest. He compares Guru Ji to a mountain of wealth and himself to a tiny particle of dust. He next refers himself to an ant and Guru Ji as an ocean and asks if an ant wishes to cross an ocean how will it cross it?

The poet, Bhai Santokh Singh now narrates Guru Nanak Dev Ji's merger into His formless form (Jothi Jot).

13.1 Bhai Sadharan Ji

After Guru Angad Dev Ji left for Khadur village on Guru Nanak Dev Ji's instructions, Bhai Sadharan became Guru Ji's next close sewak. He was a good man who waited on Guru Ji day and night. He washed Guru Ji's clothes and undertook all the other chores required for Guru Ji's daily needs. He took great pleasure to wash Guru Ji's lotus feet and he diligently performed all duties required of him.

At one time Guru Nanak Dev Ji asked Bhai Sadharan to follow him to the out-skirts of the farm. The farm was very big, wide and lengthy; Guru Ji stood at a place and pointed out a particular area to Bhai Sadharan. Guru Ji then said, "Sadharan, this is the place I have chosen. Assemble here the pyre over me. If anyone suggests any other site, please decline it."

Guru Ji and Sadharan then walked back pensively towards their village. Guru Ji as usual sat under the pipal tree and soon was surrounded by many Sikh devotees.

Guru Ji was very modest and practical and dressed in a simple way. He only possessed four sheets of beautiful clothes. Two were washed daily by Bhai Sadharan while the other two were worn. Listening to Guru Nanak Dev Ji's name and description of such simple attire makes one think of simple living and love for God to disappearance of the noose of Death Messenger.

Guru Ji instructed Bhai Sadharan one day to go and wash the clothes. Bhai Sadharan collected Guru Ji's clothes and walked out to wash them. Bhai Sadharan very earnestly, washed, scrubbed, rinsed and dried the clothes. When Bhai Sadharan returned with the washed linen, Guru Ji said, "Take the clothes in, and now do a thorough cleanings of the house. Clean, sweep and mop the floors. Rest of the day is short, do not delay any further."

⁴¹ Sri Guru Nanak Perakash (Utrarat – 54) – Churamani Kavi Santokh Singh Ji

Bhai Sadharan hurried in the house and went to Guru Ji's bed-area. With great devotion he dusted it from top to bottom, swept and mopped the floor. He then got busy cleaning the rest of the house the same way.

Finishing his task he raced back to Guru Ji who was talking to and enlightening His devotees under the tree. With folded hands he entreated, "Dear Compassionate Lord! Please come in and check the house. If my work is unsatisfactory, you can correct me. I shall willingly attend to it again."

Merciful Guru Ji obligingly stood up and went in to inspect the house which was spic and span. Guru Ji was very pleased with Bhai Sadharan for doing what was required of him and commended his efforts. He had followed Guru Ji's instructions and the Graceful Guru Ji, kindly blessed him by erasing his sewak's doubts and illusions and enlightened his soul with divine knowledge.

Guru Ji returned and sat under the pipal tree where the crowd of devotees was thickening. They sang the Praises of Almighty (kirtan) in such a melodious and devoted manner that hearing the holy 'kirtan' the three main illness⁴² and sorrows slowly diminished.

13.2 Divine Blessings

Every morning three and quarter hours before the break of dawn Guru Ji got out of bed to have his bath. After which he joined the big crowd of devotees to sing the Almighty's Praises (kirtan) in the various melodious 'raga' tunes.

This was followed by reading of the 'Jap Ji Sahib'. Among them there were many Sikhs who could play the musical instruments, very skilfully. When it came to the repetition of Ek-Oangkaar, they tuned (synchronized) their instruments to produce the same tone, and sang with great bliss.

Day and night their hearts were filled with love for Guru Ji. By participating or listening to the Almighty's Praises (Kirtan) and reading Gurbani (Guru's Hymns) in the presence of Guru Ji they were enlightened by the nine types of meditation⁴³, and all their doubts and misconceptions were erased from their minds.

⁴² Three types of illness - Prime (Adhi) Illness (The illness originate from the mind such as psychiatric problems), Secondary (Biadhi) Illness (The illness which is originate from the body itself such as cronic deseases, cancer, etc.) & External (Upadhi) Illness (The illness originate from act of nature such as snake bite, accident, virus attack, etc.)

⁴³ Nine types of meditation – 1.Sarvan (Listen) – to listen praises of Almighty in full concentration, 2.Kirten (Singing Hymns) – to sing the praises of Almighty in utmost love, 3.Simran (Remember) – to remember Almighty's name in utmost love, 4.Bandhan (Bow) – to bow down on the feet of Guru Ji, 5.Ardaas (Humble Request) – to request humbly with faith in full concentration, 6.Archen/Sewa (Service) – to perform desireless service in the presence of Guru Ji like cleaning of rumalas, chandoa, doing chor, etc., 7.Dasa Bhav (Servent) – to serve just like a honest servent just like adopting the taking amrit, reading nitnem hymns, keeping all 5K's and refrain from all that Guru Ji has prohibited, 8.Sekha Bhav – to love Almighty just like a most best friend, 9.Atam Nivedan – to give away everything to Almighty including himself (pride, ego, desires, thoughts, etc.)

Those Sikhs who had been regularly listening to Guru Ji's teachings had become very charitable and sympathetic towards others. They stood out as prominent pillars of the religion. They felt that their basic and foremost need was to recite and remember Almighty's name -Naam. They were compared to a fish and a 'chakor' (Indian red-legged partridge). A fish cannot live without water, and the lure of the moon prompts the chakor, and it too is unable to live without Almighty's Name (Naam) worship.

A weaver counts numerous threads while connected to his vocation, the same way the Sikhs persevered day and night acquiring and imparting divine knowledge. They had become steadfast and attracted to the faith just like a chakor to the moon. Their eyes were likened to bees and Guru Ji's lotus feet portrayed as blooms of lovely flowers.

The minds of those inspired Sikhs were so clean and pure like the water of the Ganga River. They harboured a brotherly love for everyone and were always ready to extend a helping hand to others in need. It was a great privilege to hear their musical kirtan which was capable of touching the core of the soul and raise one's hair on ends. They were very committed to the sewa and earned divine recognition from God.

Poet Santokh Singh continues to narrate, "I am unable to describe the qualities of the meritorious Sikhs who graced Guru Ji's company. I am like a mosquito with a tiny intellect, unable to describe an imposing mountain."

The praise worthy Sikhs conquered and killed the deviating pleasures and desires just like a mongoose (Garuda) that can kill a snake speedily. The five sins of lust (Kaam), anger (Krodh), greed (Lobh), ego (Ahangkar) and Attachment (Moh) were unable to affect them. They abhorred the slaughter of animals, the habit of lying and deceitful living and the slander of others. Just as the roar of a lion is able to startle a herd of elephants, the same way these sins were unable to rear their ugly heads amongst the God-fearing Sikhs.

In the poet's ambiguously worded poetry, Guru Nanak Dev Ji, has been compared to a sea, with its many emerging waves as the numerous meditative manifestations of worship. This cool sea when comprised in the mind is also comparable to the moon. The cooling effect of both the elements combined, is able to shield and cool the blazing heat of attachment of Guru Ji's devotees.

A large sangat of God-fearing Sikhs were groomed by Guru Ji and in due time they were like a garden of blooming lotus flowers, decorating the village of Kartarpur, where Guru Ji lived among them in tranquillity.

Guru Ji followed His usual routine of a dip and a bath very early in the morning. The singing of the Almighty Praises (Kirtan) would begin and the devotees would come forward to meet Guru Ji. The kirtan was sung in appealing tunes, enlightening and pacifying the ever-seeking minds of the worshippers. Amidst such heavenly charm Guru Ji sat listening to the beautiful kirtan. He would close His eyes and listen attentively. He sat transfixed for a long time sometimes up to two hours or more, without moving.

In this meditative stance, Guru Ji blissfully enjoyed every moment of the divine presentation perfected by the refined and inspired singers.

13.3 The Revelation

One day after the morning prayers came to a close in the true congregation of Sat Sangat, Guru Ji happily made an announcement, “Today is the beautiful day of my departure. Please inform as many people as you can and ask them to come here. Some can get busy preparing for the ceremony like fetching flowers, fragrance, floor mat, incense, a good quality rose essence and etc. I want everyone to be happy! Please do not be grieved on this auspicious occasion”

Guru Ji’s unexpected revelation was like a distressing blow to the devotees who were saddened to tears suddenly. The upsetting news spread like wild fire in the village and everyone who heard it, was moved o tears and hurried to Guru Ji’s side.

Many on hearing this news hurried to obtain Guru Ji’s darshan, which when obtained gave the person an inner bliss and made life productive and fruitful.

13.4 The Overwhelming Crowd

There was a hive of solemn activity in the village as people started arriving from all four directions. The Hindus and the Moghul with their families arrived chanting prayers amidst a hope of reaching in time and not miss the living sight darshan of Guru Ji. Many of them left whatever they were doing and came to Kartarpur to be blessed by Guru Ji and to be cleansed of the many accumulated sins of the past. Some were arriving on foot and others on horse back so they would be able to pay their respects to Guru Ji before it was too late.

The bhamcharies (unmarried), yogis (Sidhas), jaties (maintain single status), tapies (perform penance) and banpperseti’s (dwells in forest) heard the news and they too were heading off quickly towards Kartarpur.

The omnipotent Guru Ji who was capable of grinding the human sufferings into ‘churan’ (digestive powder), sat in the Dharmasala. The crowd was thickening and there was a chorus of voices singing praises of ‘Dhan Dhan Guru Ji’. Guru Ji looked radiant like the authentic red of dawn.

13.5 Baba Sri Chand & Baba Lakhmi Dass

their inspiration. Guru Ji was calm while the devotees looked distressed and said, “Sadharan, please go right now and call Sri Chand and Lakhmi Das.”

Sadharan left immediately. Meeting them he folded his hands and relayed Guru Ji’s message, “Today is Guru Ji’s day of departure. He has called you both. Go to his bed-side

as soon as you can. Please do not hesitate.” Bhai Sadharan’s words were like water unable to melt their wax-like hearts. They answered dubiously, “How can it happen suddenly, when He is sitting in such a blissful state. We can’t believe it. Your message is like the unobtainable fragrance of flowers in the sky. It is unbelievable!”

Sadharan returned and gave an account to Guru Ji of their unacceptable answer. At that time the atmosphere around Guru Ji was very sad. The Sikh sewaks mourned with grief. Their eyes welled-up with endless tears as they had the darshan of Guru Ji. A group of kirtan-singers (Ragi) performed the melodious kirtan in such melancholy tunes that were very touching to the soul. Hearing the heavenly shabads (hymns) even the sturdy stone-hearted were melting away.

The ‘sewaks’ mopped and cleaned the floor before spreading mats over it as instructed by Guru Ji. There were voices of “Jai, Jai,” and ‘Dhan, Dhan’, in praise of the Guru.

13.6 Mata Sulakhni Ji

Mata Sulakhni heard the news of Guru Ji’s impending departure, and how her sons had disregarded Guru Ji’s message and also about how preparations were being made for the ceremony. She came immediately making her way through the thick crowds towards Guru Ji. She was surprised to see such a big gathering of people within and outside of the Dharmsala. Overwhelmed by the unexpected and sombre surrounding she also shed tears as the expected departure of Guru Ji started becoming a reality.

Mata Ji emerged forward and bowed at the lotus feet of Guru Ji. Guru Ji was happy to see her and He spoke kindly, “If it is your wish to tell me or ask me anything, then, this is your moment. Do not regret later and say, “I should have spoken about my wishes.”

Hearing Guru Ji’s words which unveiled a hint of His departure, she was further stunned, like a fragile creeper that withers after a raging storm. She took composure of her despondent-self, folded her hands and spoke very humbly, “Dear Prabhu Ji, here is my little wish. Tomorrow is the prayers in the remembrance of your father. It is all up to you to do as you please. It will be good if you could attend the ceremony then according to your wish, my Beloved Destroyer of pain, join One with Almighty. Dear Compassionate One, everything is within your grasp. You are able to destroy and create all the three dimensions of the universe. Life and death is within your command.”

Guru Ji was very pleased and touched by Mata Ji’s words of humility. He listened intently to her and addressed His wife and the others around Him, “Sulakhni, you have spoken well. We shall keep the ceremony going. I shall stay a little longer. Tomorrow is the eighth day and we shall have the prayers for my father. Then I shall be with you all for the whole of the ninth day and on the tenth day I shall depart as planned earlier. Now put away the ceremonial items.” The sewaks picked up the scents and flowers and put them away.

The men and women were very relieved and happy. There were echoes of applauded praises of Guru Ji. The people who earlier were like withering lotus flowers in a dry pond, now looked fresh and alive as in a shower of rain. They were happy that they could be in the company of Guru Ji for a few more days. All the sewaks and many people stayed back in Kartarpur. They read the 'shabads' and sought their meanings. They feasted their eyes on Guru Ji's Darshan) and felt happy as their troubles and sorrows vanished.

14. GURU NANAK WITH SANGAT ⁴⁴

Egotism is the seed. The mother is the root. False illusions and doubt are the branches. The humans are the leaves. Happiness and sorrow are the fruits that grow among the leaves. Oh My mind, this is the description of a tree of illiteracy and ignorance. Immerse yourself in the simran of Guru Ji so that the tree of unawareness is destroyed.

14.1 Guruji's Obligation as a Son

Many Sikhs stayed back in Kartarpur and spent the night in the village. On the eighth day, they rose early for their daily wash before seeing Guru Ji. They paid their respects to Guru Ji and joined in the kirtan-singing.

Then Guru Ji left the Dharmshala to go to His wife Mata Sulakhni's house to attend the prayers for His father. Why did Guru Ji who Himself was so pure and bestowed with Godly-powers attend the prayers, when He, Himself the One who could offer 'mukhti' to anyone in an instant? One can only contemplate the reasons. They could be two fold – Guru Ji the Supreme attended the prayers to fulfil His obligatory duty as a son and according to tradition are also to set rules for the Sikhs. Secondly, being a very kind and merciful soul, He delayed his departure because he wanted to bless as many people as possible, as there were still multitude of people making their way to Kartarpur.

Guru Ji entered the kitchen and saw many varieties of food being prepared. He then sent invitations and called many guests, for the feast. He invited Pandits⁴⁵, Sanyasis⁴⁶, Vairagees⁴⁷, Yogies⁴⁸ and all those who needy and hungry. They all sat in organized rows to have their meal.

Before distributing the food, Guru Ji asked the cooks and other servants to say a short prayer of 'Satnam, Waheguru' in thanks-giving. Guru Ji the Knower of every heart sat on an elevated seat where everybody could see Him. The food was delicious. The dishes were as follows – *kedaha, kecouriah, puree, kheer and pudev*. Everyone was given a generous helping of each variety.

⁴⁴ Sri Guru Nanak Perakash (Utrarat – 55) – Churamani Kavi Santokh Singh Ji

⁴⁵ Pandit means a learned man, but the title is now appropriated by Brāhmans versed in Sanskrit literature

⁴⁶ The *Sanyāsīs* are anchorites who have abandoned the world, and are popularly believed to have overcome nature. The word *sanyās* means renunciation.

⁴⁷ Vairāgi are the ascetic. The word Vairāgi ordinarily means a man who adopts renunciation means without love for the world and free from desires. The Bairāgis now form a special sect who worship Vishnu and wear sacrificial threads. They are distinguished from the Sanyāsīs who worship Shiv and dispense with sacrificial threads

⁴⁸ Yogies - slit their ears, and make Shiv the special object of their worship also known as Sidhs, in Sanskrit *Siddhs*, are persons who by the practice of Jog are popularly supposed to acquire extended life and miraculous powers 12 sects of Sidhas (Yogi's); 1. Heth, 2. Paw, 3. Aei, 4. Gam'e, 5. Pagal, 6. Gopal, 7. Kanthri, 8. Ban, 9. Dhweji, 10. Coli, 11. Rawal, 12. Daas Panth

There was a spread of sugar and ghee over the *kheer* and *pudeh*. The *dhal* and vegetables were also savoury and tasty. The soft rice and dhal were of fine quality and tasted good. There was plenty food available and many received seconds, etc..

After the sumptuous feast, Guru Ji instructed the cooks, “Now, make sure all of you have your meal first before continuing with the cooking as we will be visited by many guests. Whatever time people arrive, day or night, please serve them.”

14.2 The News Spreads

As the news of Guru Ji's departure was spreading far and wide, the wealthy and famous figures - the shahs, the kings of states and countries were seen coming to the village for Guru Ji's Darshan. When a Hindu or Muslim heard the news, he came running to Guru Ji as if he was the 'Paras' (an ingredient or substance when added to sweltering iron turns the metal to gold). People were so drawn towards Guru Ji that even the mobility impaired, the paraplegic and the limbless were inspired to see Guru Ji. They slowly inched their way through sheer grit and determination, to receive Guru Ji's blessings.

More and more people who were keen to cleanse themselves of present and past sins arrived as soon as they heard the news. On the eighth day as crowds increasingly converged in the grounds of the village, Guru Ji notified everyone not to cook at home instead as food was prepared in the common kitchen. He invited them to partake in these meals. As the crowds grew, they were divided into groups of a thousand each, by the highly motivated and exemplary Sikhs of Guru Ji. Each group, a few at a time took turns to enter the Dharmshala for Guru Ji's darshan. Meeting and performing 'bandana' (prostrate) before Guru Ji's 'charan' (feet) they sang His praises, "Sri Nanak, Sri Nanak." Guru Ji the Ever Merciful cast His loving glance upon His devotees and filled their hearts with happiness.

The Musalman pir and fakirs from all over, the Bhramins, Vaish, Kathris, Sudeers and many forthcoming crowds were invited to dine in the spacious community kitchen, where food was not short. People were astonished how everyone was able to receive decent meals amongst such massive famished crowds. The serving utensils and pots were always full of food in spite of the endless serving and distribution of food. Who else could be the provider other than the Miraculous Host, Guru Ji? Realizing the extent of His powers they praised Guru Ji. As the people received Guru Ji's darshan, they bowed at Guru Ji's lotus feet and declared happily, "How fortunate are we, Our lives have been blessed by the Darshan of the Universal Guru."

Eighty-four Sidh-Naaths and nine Jaties too heard the news. They met their head, Gorekh Naath, and together they came to Guru Ji. They greeted Guru Ji with, "Adesh". Guru Ji spoke to them in a gentle manner. They then left and camped at the bank of River Ravi.

14.3 Praises of Guruji

Guru Ji's pleasant face glowed with the reddish tinge of dawn. All eyes were focused on Guru Ji's attractive face. The anxious faces of the devotees too were like blossoming lotus flowers. The enchantment of Guru Ji's face was like the illuminating moon and the devotees were like the chakor that is never weary of admiring it. Guru Ji darshan at that time was so heavenly and emotionally touching that Poet Santokh Singh says that he was unable to put it into words.

Poet Santokh Singh praised Guru Ji "Greetings to the Primal form. You possess the enchanting beauty of the moon. You manifest in the brightness of the sun that lights up the sky. You are the breeze in the air. Permeating in the water you guide its flow. You are present in the wide space that reaches up to the sky. You are the mystifying and gratifying Grace representing mother earth. You exist in the bright flames of fire. The depth of the oceans reminds us of your existence.

Among the *bhramins* you are the most content. Among the *Khaterees* you are the courage for their bravery. Among the Vaish you subsist in their trading. And among the *sudras* who work hard for a living, you exist in their enduring efforts, and is acclaimed and the best in performance level. In the midst of beggars, you reside in their plea for alms. Together with the charitable donors, you represent the most generous bounteous actions. Your power is felt in the wise and fair rules of the kings. Amidst the company of the poor you exist among the most impoverished. Surrounded by the unmovable objects you are the most stationery, and in the company of moving objects you are agile and active. You exist among the illiterate and in the class of an educated society you can be sighted in their highly advanced intellect. You live in everyone and even in a seed you are present as an embryo. You even reside in the angry burst of the hot-tempered, and remain passive in the calm and peaceful. You live in the meditating emerges of the mediators. Among the visible you are a True and Graceful vision yourself.

Those who have been enlightened, regard you as the Master of all humans. You nurture and look after the needs of everyone. There is no being greater than You. You are everywhere. There is no space where you do not exist. You live in everyone and everyone lives within you. Though present in everyone, you are yet detached. You are the Primal Soul and you have been present before the creation of Bhram devta. You are without cause (since Guru Ji is not bound by karma). You have complete mastery over your desires and do not seek any debauching company to commit immoral acts. You are a highly exemplary Body. You are able to dispel the desire of kaam (lust) in your devotees.

You are limitless. Among the human forms you are the Greatest and Master of the Universe. You are able to destroy emotional attachments. You are the support of the fourteen planets. Your representations are many and thus permeating in every being, you are very pleasing to everyone. You are not enticed by materialist wealth. You cannot be broken or destroyed. You are not required to pass through the cycle of birth. You are

highly intelligent and knowledgeable. At the beginning, now, and in the future, people have called you Nay-th, Nay-th, meaning limitless.

As a Guru you have spread the message of and coined the name of 'Satnam' in your teachings. You have out rightly opposed hypocrisy and falsehood and guided the arrogant to a righteous path. You are not tormented by doubts and ill-feelings. You are the most charitable and a Great Donor of Muktee. You deserve the most righteous reverence of the '*bendhana*' (lowering of the head in respect) at your lotus feet.

Dear Almighty Ji, Salutation to You, Salutation to You and again Salutation (Nameskar) to You. Those who take shelter at your lotus feet are saved. You eliminate their sorrows and pain. You give them happiness and peace. You destroy their sins, Sri Nanak Ji everything is within your command. You are able to do anything."

Guru Nanak has taught us to love Almighty in his teachings. He has revised and simplified the former complex ways of worship, and has made the attainment of salvation (mukti) which was scarcely obtainable at first; now seem reachable by living within the confines of His teachings. He has made the Sikh faith very simple and attractive by doing away with the ritualistic and superstitious believes. He has paved a simple and practical path of life for all to follow.

14.4 Final Preparations

Travellers arrived from all ten directions of the village and the sea of humans was boundless. They camped in groups, around the village in hundreds of make-shift camps extending over many miles. They stayed awake through the night singing Guru Ji's praises.

When it was mid-night Guru Ji spoke to the sewaks near him, "Go ahead and grind sandle-wood, kapoor, rose and Kasturi and bring it here. Select the lovely fragrance and sprinkle its scents in and around the house. Bring in more long grass to spread here, and sing Gurbani Kirtan shabads. There are many Pathis (the one who are able to read Gurbani correctly) among you who are conversant in reading Gurbani and familiar with the relevant tunes (Raag). Get them to strike the right notes on their musical instruments, and the rest start simran by singing the true Almighty's Name (praises), "Waheguru" to erase the sins of countless lives. The singers started simran according to Guru Ji's instructions. The spiritually inclined, upon hearing the musical tune saluted Guru Ji with "Jai, Jai".

They sang Almighty's praises (the Creator) with great love in their hearts. They were further stirred with deep fondness for the Guru Ji when they had His glimpse. They stood singing for a long time and after a while they looked like portraits on the wall. When the next shabads were sung in the relevant tunes of the 'raag' the Dharmsala became packed

with people. With the darshan of Guru Ji, these fortunate people were able to shed off their sins.

14.5 Guruji's Sons' Refusal to Visit

Mata Sulakhni, Guru Ji's wife came forward. Folding her hands she prostrated at Guru Ji's lotus feet. Then she walked three times around Him in a most humble manner. She had tears in her eyes. She sat near Guru Ji. Observing her pale complexion Guru Ji called out, "Can one of the Sikhs go and call Sri Chand and Lakhmi Dass before it is too late."

A Sikh hurried with the message. When he found Guru Ji's sons he relayed it to them, "Guru Ji has send word to call you. Please get up and hurry to His side. His time of departure is drawing near, and He will be departing soon. Go and meet Him. Speak to Him. Say whatever you want and then listen to Him. And lastly offer your respects and bow your heads at His lotus feet." Upon listening to the Sikh, both sons laughed and mocked the messenger by saying, "On the 7th day we received the same message but He did not depart. Is this message just like the last one calling us to see Him?"

They did not go to see their father. They looked upon Guru Ji as a normal human being. Unfortunately they were ignorant and did not know that the Almighty had manifested Himself as the merciful Guru Nanak Dev Ji. The Sikh could not make them change their minds. He came back and told Guru Ji about their refusal to come and see Him. Guru Ji sat quietly in the 'sea' of devotees. The shabads of the Gurbani were sung and thousands of people were still coming for Guru Ji's darshan.

15. GURU NANAK'S FORMLESS MIGRATION

15.1 Guruji's First Merger into Formless Form⁴⁹

On Asu Vedi 10, 1596 (10th October 1539) Guru Ji arose at Amritvela, the very early hours of the morning. After performing His daily routine and meditation Guru Ji came to the Darbar (Guru's court) and blessed everyone with His ambrosial sermons in the Sat Sangat (true congregation) pertaining to the reality of life and the importance of remembering Waheguru (Almighty). Guru Ji then came out to the place where all the preparations had been completed. Everyone was very sad. Mata Sulakhni ji was very sad and pondered over Baba Sri Chand and Lakhmi Dass who had refused to see Guru Ji as they failed to have any faith in Guru Ji. She was very sure that both of them would definitely regret this act later. With folded hand she stood before Guru Ji and pleaded. "Dear Master, Please call upon Your sons, they may come now and do forgive them. It will be good for them to see You now", Guru Ji agreed. A Sikh went to Baba Sri Chand and Lakhmi Dass and told them, "Baba Ji, undoubtedly Guru Ji will be merging in His Formless Form today. Mata Ji has begged Guru Ji to send me here and invite you both to come immediately". This time both of them rushed with the Sikh to Guru Ji but before they arrived Guru Ji had laid His body down and covered Himself with a white blanket, and in a split of a second (instantly) merged into His formless form. The sangat was shocked and surprised that Guru Ji had given up His physical form, the pain of separation was intolerable.

15.2 Blessings to the Sons⁵⁰

Baba Sri Chand and Baba Lakhmi Dass were shocked and regretted that their refusal to meet Guru Ji earlier despite having received several invitations. Both of them came before Guru Ji's body with folded hands and they did an Ardaas (humble request) with utmost love, "Dear Master of the Universe, the bestower of all joys, perfect in all manner, Your praises are beyond description. We have been considering You as a normal human. We were all the while ignorant that You are the sole creator of the entire universe but now we have faith in You that there is not an iota difference between You and Almighty. Now, when we have realised You have merged into Your formless form without meeting us, we shall regret this for the rest of our lives. We have a great desire to meet You, please be merciful on us your servants, Dear Father, please forgive us, for Almighty sake please manifest into Your physical form at least for another two gharis⁵¹ (forty-eight minutes)."

⁴⁹ Sri Guru Nanak Perakash (Utrarad – 56) – Churamani Kavi Santokh Singh Ji

⁵⁰ Sri Guru Nanak Perakash (Utrarad – 57) – Churamani Kavi Santokh Singh Ji

⁵¹ 60 visa = 1 chasa; 60 chasiâs = 1 pal; 60 pals = 1 ghari; 2 gharis = 1 muhûrat; 4 muhûrats = 1 pahar; 8 pahars = 1 day and night.

The crowd around Guru Ji was increasing tremendously. Mata Sulakhni Ji was sitting next to Guru Ji's feet, while tears were flowing from the eyes. Kings, Rishis, Scholars and Sikhs were standing around with folded hands reciting the True Almighty's Name (Satnaam) while remembering the bestower of happiness (Guru Ji).

Guru Nanak Dev Ji heard the prayer by His sons and manifested into His physical form, His body was glowing like a red lotus flower. Everyone was amazed and applauded Guru Ji's praises aloud. Guru Ji looked at His sons and said, "You have begged for another two gharis (48 minutes) of my life, there is nothing within your control as it is all dependants on the Almighty's Will which remains. Now speak out what you have in your mind. Earlier, both of you refused to come even after numerous invitations." With folded hands Baba Sri Chand Ji said, "Please listen the bestower of happiness, You are the knower of all hearts, although You are well aware of everything since You have asked I would like to say that usually the sons have rights over their fathers possessions. You have left us empty by appointing Bhai Lehna as Your replacement; we have no authority nor supernatural powers. This is very strange that a servant obtained everything and Your sons have nothing. What will the sons do in this world to survive? Guru Ji said, "The ones who follow their mind will not attain anything in this life and without the Almighty's blessing all the penance is of no use. However everything is in the Almighty's Will. All the gain and lost is within Almighty's Will there is nothing a mortal can do."

Both sons were very disappointed and said, "There is nothing that we can do. Please do as you wish. There will be no respect for us in this world. No one will respect or honour us. We will not be offered gifts. However, we carry Your name as You are our father. Therefore we leave it to You." Guru Ji became very merciful and said, "Your generation shall be gifted with miraculous powers, there shall be no shortage of clothing, wealth and dwelling. Even the dogs of the Guru's house will be respected by the entire world, both of you are the Guru's sons. Definitely you will be well respected and honoured. However the greatest honour of Gurshabad is attained by Guru Angad Dev Ji which He has earned by striving through the most adverse assessments by remaining ego-less, loving and obedient". Guru Ji uttered many other words praising Guru Angad Dev Ji.

15.3 Discourse on Waheguru

Guru Ji's darshan was obtained for forty-eight minutes, it was such an astonishing view which is equivalent to the moon surrounded by the stars (Sikhs). The lotus hearts were blooming by having Guru Ji's darshan. Guru Ji looked at everyone with merciful glimpse. All their sins which were brought forward from millions of births vanished. Baba Buddha Ji came forward with folded hands and his vision was focussed on Guru's feet and said, "Guru Ji, please listen to my plea on behalf of Your Sikhs. The greatest is Waheguru the True Almighty's Name (Satnaam) which you have preached as Guru's Mantra

(Gurmantar) to Your true congregation. Sikhs are instructed to recite 'Waheguru'⁵² all the time which is the house of happiness. Please utter the meanings, listening to which everyone will be in *nihal* (beyond the worldly effects) and attain Your glimpse during their final moment of this life. Kindly bless everyone with Your mercy". Guru Ji listened to the request and He was well aware of the wishes of the Sikhs. Guru Ji accepted and uttered the words that were nectar for the ears, "Now listen to the meaning of *Satnaam Sri Waheguru*, remembering which great returns are attained and the reincarnation cycle is ended. *GU* is the name of darkness which is related to the great ignorance. *Jeevs* (human beings) are entrapped in ignorance which causes them to suffer in pains of reincarnating in various bodies, birth, death and countless other difficulties. This darkness of ignorance is dispelled instantly by the illumination of knowledge by uttering *RU*. It is so astonishing and amazing that it is called *WAHE* therefore utter *WAHEGURU*.

The One who created *Chetan* (the living beings and *Jarr* (the lifeless), which brought the wonderful creation into existence through birth and death, those that are made of tiny or large beings. Almighty Himself is immersed within His entire creation as life and empowers everyone to perform their deeds. This is called *RU*. It is so astonishing and amazing so is called *WAHE* therefore utter *WAHEGURU*.

The one who supplies food for all bodies in accordance to their needs; from which arises the support for the life-forces. The one who empowers the initiations of sensors to complete the respective tasks; and the one who creates an inanimate mind to create thoughts. It is so astonishing and amazing and is called *WAHE* therefore utter *WAHEGURU*.

The One from whom death runs in fear and even death asks for life. Even the earth embraces the fears from which the fortitude is obtained. The air of the three worlds fears, the Sun fears, the burning fire fears. It is so astonishing and amazing and is called *WAHE* therefore utter *WAHEGURU*.

The One from whom the entire universe fears the most. The creator, the sustainer and the destroyer of all; the most feared death of all, it is so astonishing and amazing and is called *WAHE* therefore utter *WAHEGURU*.

The one within scholars and foolish, animate and inanimate, within all, mover of immovable, one in all and all in one, without support but support of all, one in a count but appears in countless, the perfect prominent one and supreme of the most supreme ones. Such an astonishing and amazing thing is called *WAHE* therefore utter *WAHEGURU*.

⁵² Waheguru occurs nine times on Ang 1402 and six times on Ang 1403 (*Ang* translates literally as "limb", but in this context is synonymous with "page"). Waheguru occurs twice on Ang 1403 and once on Ang 1404.

The One and only who empowers universe, the fragrance within all flowers, the butter within milk, the sweetness in mango, the brightness in fire and the value within all, such an astonishing and amazing is called WAHE therefore utter WAHEGURU.

Guru Ji emphasized further, “day and night remember Waheguru, and the most prime state will be achieved”. The sangat went into a state of bliss after listening to the meanings uttered by Guru Ji.

Baba Buddha Ji then uttered Guru Ji’s praises and Guru Ji bestowed the title of ‘Bhai’ to Baba Buddha Ji which means that Guru Ji honoured Baba Ji as His brother.

15.4 Guruji Merged into His Formless Form

Guru Ji then instructed a veil to be fixed surrounding Him and no one to be allowed to enter. All were asked to remain outside and remember the true Almighty’s Name, Waheguru. Sikhs immediately implemented Guru Ji’s instruction. Guru Ji covered His body with a white blanket in sleeping posture and blended his light with His Formless Form.

The crowd outside were in tears and the materials required for Antim Sanskar (cremation) had been gathered in a large quantity (ghee, flowers, etc.). Everyone was uttering Guru Ji’s name and discussing Guru Ji’s virtues. A group of armed Pathans came with desire to have darshan of Guru Ji. They too were the followers of Guru Ji. During that time nobody was allowed to enter through the veil. They were very disheartened to see that a thick crowd surrounded Guru Ji which blocked the path towards Guru Ji. The Pathans pleaded to the Sikhs, “You all are the Sikhs of Guru who is the treasure of virtues and we are the Mureed (student, followers, etc.) of the Guru. This fact is known to all. Please allow us to have a final glimpse of our Guru, the house of mercy. We come from a far distance, do not disappoint us”. The Sikhs said, “Please do not be so persistent, this is not the time for Guru Ji’s darshan. You all would have had darshan had you arrived earlier. Please prostrate before Guru Ji from here and all your pains shall be vanished. Kindly accept our proposal and contemplate deeply in your mind.” The group of Pathans insisted and said, “We do not agree. Why are you all creating a great fuss as Guru Ji is very close, allow us to have a glimpse, the same as all of you who have had darshan of Guru Ji. Guru Ji belongs equally to the Hindu and Musalman. The number of Sikhs and Mureed (Musalman) are the same.”

Listening to the commotion the Sikhs who were close to Guru Ji came towards it leaving Guru Ji’s body alone. No one was aware but at this instance Guru Ji’s body disappeared which solved the dispute at once.

On the other side the arguments were heating up. The Pathans decided to stay steadfast, and said, “We are here to pay our respect and we are not even allowed to go closer.” Hindus armed themselves to demobilise the Pathans by force. The wise Sikhs contemplated that the Pathans possessed greater strength and their facts were also

correct. They suggested that they should together say the Ardaas prayer and request Guru Ji resolves the dispute. The Pathans accepted this. Two Sikh who were very close to Guru Ji went inside through the veil and were amazed that Guru Ji's body was not there anymore, they rushed out and announced, "Astounding! Why are you people fighting? Guru Ji's has resolved the dispute by merging his physical body into his formless form. Only the blanket is left behind. Please do not argue anymore. Come and open the veil so everyone can see for themselves". Everyone was shocked. They were full of admiration and awe and they praised Guru Ji.

Guru Ji's blanket was divided into two equal parts, one given to the Hindus and the other half to the Pathans (Musalmans). The Hindus erected a pyre of sandal wood and cremated the half blanket whereas the Pathans (Musalman) dug a grave and buried Guru Ji's blanket. The Hindus erected a shrine and the Muhammadans a tomb in His honour on the edge margin of the river Ravi. Both have since been washed away by the river, perhaps, so as to avoid idol worship of the Guru's last resting-place⁵³.

Guru Nanak Dev Ji's total age and His Guruship in physical form blessed the universe for 69 years, 10 months and 10 days.

⁵³ 'The Sikh Religion, by Max Arthur MacAuliffe [1842-1913] - Oxford University Press [1909]'

16. GURU ANGAD DEV JI IN MEDITATION⁵⁴

The ten Gurus are the physical manifestations of the one eternal and bliss giving Almighty (Waheguru). My salutations to the holy feet of all the Gurus who give liberation to human beings⁵⁵.

Sri Guru Nanak Dev Ji installed Sri Guru Angad Dev Ji as the second Guru and instructed him to go back to his village in Khadur Sahib. Guru Angad Dev Ji was very saddened with this decision but was helpless because he could not go against his Guru's orders. It was uncomfortable and unthinkable for Guru Angad Dev Ji to leave Kartarpur. He prostrated before Guru Nanak Dev Ji, captured His image in his heart and then departed with a heavy heart back to his village.

Leaving Guru Nanak Dev Ji was very difficult for him. He felt as though he had left his soul behind but he was duty bound to obey his most respectful Guru's wishes. During his journey back, his mind was focussed on Guru Ji's virtues. He thought to himself, 'Guru Nanak Dev Ji is very merciful to the poor. He always recognises the efforts made by the people and shows great love for His followers. Now, His time has come to migrate into the formless form and He has given me the great honour and chosen me to be His successor. I cannot bear this separation from the Guru.' Thinking of all these things, Guru Angad Dev Ji finally reached his village. However the pangs of separation from Guru Nanak Dev Ji were overwhelming and intolerable for Guru Angad Dev Ji.

16.1 Guruji in Khadur Sahib

On arrival at Khadur Sahib, the Guru went direct to the house of Mata Phirayi wife of Mehma Chaudhary whom Guru Ji used to call Bhua Ji (Father's sister). She received him with extreme love and great honour. He remained very silent. On seeing Guru Ji, Mata Phirayi Ji asked, "Where have you left the great Guru who gives happiness to everyone? Why are you avoiding everyone and have enclosed yourself in this room? Why are you so distressed and where has your smile gone?" As he was in deep grief resulting from separation from Guru Nanak Dev Ji, Guru Angad Dev Ji did not utter a single word and instead took a deep breath and sighed heavily. He had tears in his eyes and embedded in his heart was a deep longing to see Guru Nanak Dev Ji. Looking at his condition, Mata Phirayi Ji understood what had happened. She knew that Guru Nanak Dev Ji was no more in His physical form. He had merged into His formless form (Jothi Jot) and Guru Angad Dev Ji was extremely sad because of this unbearable separation.

⁵⁴ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 9) – Churamani Kavi Santokh Singh Ji

⁵⁵ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 9) – Churamani Kavi Santokh Singh Ji

Mata Phirayi Ji then asked, “Has Guru Nanak Dev Ji merged into His formless form (Jothi Jot)?” Guru Angad Dev Ji replied, “I am extremely saddened and would like to be left alone. I don’t feel like doing anything. I am going to meditate in silence (seclusion). My condition is like that of an infected wound that is painful. If someone hits the wound the pain becomes worse. Similarly, I am very sad even to talk or listen about what has happened. Please provide me with a room where I can remain in isolation. I would like to be left alone. Please close and seal the door properly so that no one knows the existence of this room and my presence here. Please do not reveal my presence here to anyone under any circumstance.”

Mata Phirayi Ji then said, “You can sit in silence but please don’t lock the door. You are already extremely distressed and it won’t be appropriate to be alone all the time.” Guru Ji did not respond to her statement. He closed his eyes and went into deep meditation. Mata Phirayi Ji understood Guru Ji’s wishes. She closed and sealed the door with a layer of mud (similar to plastering layer of cement) so that it was not visible from the outside as though the door and room never existed. Guru Ji remained inside for six months and no one saw him during this period.

16.2 Search for the Guru

Meanwhile Baba Budha Ji together with other Sikhs met to discuss Guru Ji’s disappearance. None of them had seen Guru Ji in the last six months. They were wondering around without any direction and were very sad. They said, “Guru Nanak Dev Ji had told us many times that if we have the desire to see Him, we should look for Him in Guru Angad Dev Ji. Guru Nanak Dev Ji had said that there was no difference between Him and Guru Angad Dev Ji. If we have the desire to serve Guru Nanak Dev Ji we can serve Guru Angad Dev Ji.” Baba Buddha Ji said, “Guru Nanak Dev Ji had installed Guru Angad Dev Ji in His place. His light is in Guru Angad Dev Ji. We must find Him.”

Upon listening to this, the Sikhs began their search for the Guru from one village to the other. The Sikhs were searching for the Guru to have his darshan. A delegation of the Sikhs comprising of Bhai Saido, Bhai Lalo, Bhai Ajita and others went to Baba Budha Ji to help trace Guru Ji. They did not have any clue as to the whereabouts of Guru Ji however had great desire in their hearts to meet Guru Ji. They got together and discussed about the whereabouts of the Guru and collectively decided that the most likely place would be Khadur Sahib at Mata Phirayi Ji’s place.

16.3 Guru Traced at Khadur Sahib

Baba Buddha Ji together with the Sikhs went to Khadur Sahib and met Mata Phirayi Ji. After paying their respects to her, they asked, “Where is Guru Angad Dev Ji? We are very eager to have his darshan and be blessed by Him?” Mata Phirayi Ji did not respond to their questions. She remained silent. Looking at her silence, they understood that

although Guru Ji was somewhere around, He had forbidden her from revealing His whereabouts. She respected his wishes and did not say anything. Baba Buddha Ji studied the layout of the house and walked alongside the completely sealed room a few times and then said to the accompanying Sikhs, “I am in no doubt that Guru Ji is in this room!” He bowed in reverence towards the room and then made an appeal to Guru Ji. “My name is Buddha. Guru Nanak Dev Ji blessed me and said that because I have always been with Guru Ji, I will be able to find Him even if he changes His form. He will not be able to hide from me. We are all very worried and anxious since Your disappearance. The sangat has no place to go and need to calm down their anxiety. They have searched everywhere for you. Please come out and bless them with your darshan so that they can serve you and be liberated.”

Baba Buddha sitting outside the room uttered this humble plea before Guru Ji. Then Baba Buddha Ji broke down the seal and opened the door. Upon entering they found Guru Ji in deep meditation while sitting on His Gurghadi. They were all extremely pleased to have Guru Ji’s darshan and all of them prostrated in reverence to Guru Ji. Guru Ji did not respond to them and remained immersed in His formless form. The Sikh’s appealed to Mata Phirayi Ji, “Please ask Guru Ji to stop meditating and become His normal self again”. They also appealed to Guru Ji, “Please be merciful to us and give us your darshan. You look like Almighty sitting on His Gurghadi. Please bless us so that we can atone for our sins. Guru Nanak Dev Ji installed you as the Guru so that you can save His followers. Why are You not helping the Sikhs to follow the path leading towards merging with Almighty. Please teach us how to meditate on the Almighty’s Name as many have strayed from the true path. Please give us a chance to sit in the true congregation with You and attain bliss.

Guru Ji accepted their appeal and ended his meditation. He came out of the room glowing although His body was weak. The Sikhs were filled with joy upon seeing Him. Guru Ji was very pleased to see the Sikhs who were constantly with Guru Nanak Dev Ji. His heart was filled with love for them. He said,

ਮਃ ੨ ॥ ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥
ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥੨॥

(Sri Guru Granth Sahib Ji, Sri Rag – Ang 83)

When the person whom we love very much departs from this world it is better to die with him. To live alone without Him is like living a cursed life.”

Having uttered the hymn, Guru Ji then sat among the Sikhs. The Sikhs were blessed with His darshan. Guru Ji told them to meditate on the word ‘Waheguru’. Later, Guru Ji was served with food by the Sikhs. They enjoyed serving the Guru who was very humble and completely without ego. Other Sikhs who were followers of Guru Nanak Dev Ji came to find that Guru Angad Dev Ji had come back to the sangat from his long meditation. They

came to see for themselves whether the light of Guru Nanak Dev Ji had indeed been transferred to Guru Angad Dev Ji. They wondered if the radiance emanating was the same in both of them

One month passed since the second Guru had being in the presence of the sangat. He radiated light just like the Sun and removed the darkness of attachment and sins from His followers. All the pure hearted Sikhs came to Guru Ji while the slanderers stayed away as they were ashamed of their deeds and themselves. Guru Ji dispelled darkness from the hearts of His followers and filled it with the light of knowledge. Guru Ji looked like the king of the universe who changes His old form for the new one and was dressed with great splendour as He sat on His Gurghadi. The Sikhs obtained great pleasure in serving their Guru. Meanwhile the slanderers bowed their heads down in shame. There was no difference between the radiance of Guru Nanak Dev Ji and Guru Angad Dev Ji, just like when one candle lights up another and there is no difference between the brightness of the first and second candle. Those people who had good fortune written on their forehead came and listened to Guru Ji's advice. He was always full of mercy for everyone, there was no creed, caste or faith discrimination.

16.4 Narration of Janam Sakhi

Guru Angad Dev Ji always remembered and followed the teachings of Guru Nanak Dev Ji. He always discussed Guru Nanak Dev Ji with Baba Buddha Ji. One day Guru Ji said to him, "Please call the Sikhs who were with Guru Nanak Dev Ji, those who know about His birth and life history, to come and narrate their experience to us." Baba Buddha Ji replied, "I know one Sikh named Bhai Bala Ji, a farmer who stays in Talwandi (Nankana Sahib). He has been with Guru Nanak Dev Ji and had also accompanied Guru Ji in His travels. When he comes for your darshan, you can ask him to share his experiences with you."

When Bhai Bala Ji visited Guru Ji, he narrated all his experiences with Guru Nanak Dev Ji in great detail and Guru Ji heard it with lots of love. Day and night they meditated on Guru Nanak's Name. Those Sikhs who were blessed listened and uttered Gurbani. Guru Angad Dev Ji himself remained silent most of the time, totally absorbed in meditation. He disengaged Himself from attachment and emotions Such as extreme sadness and happiness. He remained in child-like simplicity.

17. GURU ANGAD DEV JI IN KHADUR SAHIB⁵⁶

While living at Kartarpur, Guru Angad Dev Ji had learned the daily routine from Guru Nanak Dev Ji. He carried on the same routine in letter and spirit at Khadur Sahib.

17.1 Daily Routine

Guru Angad Dev Ji would get up in the ambrosial hours, bathed and then sat calmly to do Nam Simran (meditation). At dawn, He would go to the Dharmsala and listen to Japji Sahib followed by Asa Di Var in the company of the sangat (a large audience). The *Rabab*⁵⁷ would perform Kirtan in the Dharmsala. After performance of Kirtan service, Guru Ji would narrate discourses on philosophy and Sakhis of Guru Nanak Dev Ji. In fact, Guru Ji wanted to impart the same qualities to the minds of His followers as enshrined in the Bani. The Sangat would then disperse to conduct their daily work.

17.2 Healing Glimpse

Guru Angad Dev Ji had a healing glimpse upon whoever He looked. Members of the sangat had all their diseases dispelled in an instant even if the disease may have originated from birth, through lineage generic or any incident that involved physical, mental or externally driven factors (disaster, accident, insect bite, etc.). Even the most dreadful and fatal diseases were cured. Praises of Guru Ji's healing glimpse were spread far abroad beyond the country borders; many would travel tremendous distance to be blessed with His glimpse and darshan.

Everyday at dawn, Guru Ji came out of His meditation and walked towards the Dharmsala to attend the sat sangat (true congregation); His path was flocked with thousands of people waiting for His arrival to be spotted by His healing glimpse. The ones who were unable to move a single limb of their body were brought on beds and upon receiving Guru Ji's glimpse they were healed instantly and walked home on their own two feet.

Guru Ji would attend to the poor and sick in every compassionate and comforting manner. He would spend hours with them and healing them, Guru Ji healed numerous lepers who had been abandoned by their families.

⁵⁶ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 10) – Churamani Kavi Santokh Singh Ji

⁵⁷ Minstrel who sings Gurbani in Guru's Darbar, previously called as Rebabi as the instrument used was Rabab (this is a string instrument, which was of Arabian origin, has fallen into disuse in Northern India. It had from four to six strings of goat-gut with steel strings for resonance.) Now a days are called as Ragi.

17.3 Guru Ka Langgar (Free Kitchen)

Following the principles of Guru Nanak Dev Ji, langar (a free community kitchen) was maintained at Khadur Sahib also. Sangat from far off places would bring grocery and other provisions for Langar. Mata Khivi along with other Sikhs took responsibility of preparing the Langar for the entire Sangat. Langar was prepared very hygienically. Hands were washed before cooking, heads were covered, shoes were removed, all of the langar preparation areas were kept clean, the utmost respect for the sangat's meals was provided by the sewadars. The Sewadars whilst preparing Langar would recite Gurbani. At noon, the Sangat was invited for mid-day meals along with Guru Ji. There was no discrimination of caste, colour, creed or gender in the Langar. Guru Ji himself joined the sangat in pangat where everyone would sit on the floor for Langar and food was served from the same community kitchen. Milk pudding (*Kheer*) made with pure ghee was served everyday.

Guru Angad Dev Ji gave utmost importance to the institutions of Sangat and Pangat founded by Guru Nanak Dev Ji. He attracted the community at Khadur Sahib by strengthening this concept. People flocked from far off places to listen to the discourses of Guru Ji and seek His blessings. With the increase in numbers attending the discourses of Guru Ji, the need of raw materials for the preparation of the Langar increased considerably. However, the devotees saw this opportunity to do sewa for the sangat and started coming to Khadur Sahib with food provisions offerings. Monetary offering was not accepted. The Sangat in various regions would collect offerings from the devotee Sikhs and send them to Khadur Sahib for use in community kitchen and for setting up community facilities.

"Guru Angad did vigorous preaching and at his behest as many as 131 Sangats were established".⁵⁸

Guru Ji would himself review the day to day organizational matters.

17.4 Honest Earning of Livelihood

Guru Angad Dev Ji strongly believed in doing honest labour and sustaining livelihood through one's own sweat and hard work. So, all the offerings made by the Sangat were diverted to community kitchen and other facilities (amenities) for the community.

Living in recluse on the labour of others is not considered a worthy act in Sikhism. Guru Ji believed in doing honest labour for a dignified existence. No job was inferior. Guru Ji earned his own living by twisting coarse jute into strings ("Vaan"- a coarse twine made of Munj used for stringing) used for beds.

⁵⁸ The Sikhs in History by Sangat Singh, p.19

Guru Angad Dev Ji depended mostly on the income from his family business of rope making. He exercised full discipline and provided humble service to the Sikh followers. He issued strict instructions to his sons Datu and Dasu to practice the concept of dignity of labour. Guru Ji directed them to earn an honest living for their personal maintenance. He did not consider it below the dignity of a Guru to teach children, write Primers and twist coarse jute. This trait of the Guru demonstrates that for one's livelihood it is honourable to do even the most menial productive work.

"It goes to the credit of the Guru, however, that by developing the Langar, he in no way intended to minimize the dignity of labour and self-dependence. He characterized the offerings for the Langar as a poison to himself and lived by twisting coarse twine made of Munj". Guru Angad Dev Ji earned his livelihood by twisting Vaan. He never wanted to live as a parasite on the offerings of the Sangat. ⁵⁹

17.5 Gurmukhi Education

Guru Angad Dev Ji thought it fit that education for children must be in their mother tongue and compatible script. For that reason, Guru Ji would gather children to educate them. Guru Ji would teach Punjabi language in Gurmukhi Lipi to the children. He would distribute the hand written Gurmukhi Primers to the children and adults so that they could attain the required level of literacy. Thus Guru Ji played a vital role in educating the people and building their character.

Guru Ji had a clear perception that without literacy any civilisation, nation or community would not develop and prosper. For that reason, Guru Ji opened the first school at Khadur Sahib for the teaching of standardized language (Gurmukhi Alphabet) and other academic courses to the general public.

17.6 Physical Fitness

Guru Ji believed that a sound mind came from a sound body. Close to the evening, Guru Ji would invite youngsters and adults to come to Mal Akhara and take part in wrestling and other sports. Guru Ji would organize wrestling bouts for the youth and honour the winners with Saropas. This way, in addition to health development of the community, Guru Ji also tried to keep the participants away from the social evils like alcohol, drugs, fights and backbiting etc. His mission was to build a healthy community with a healthy mind and body. In the evening, the Sangat would again assemble in the Dharmshala. Ragi's would perform Kirtan. After performing evening service and partaking Langar, the Sangat would retire for rest at night.

⁵⁹ Advanced Study in History of the Punjab by G .S. Chhabra, p.122

17.7 Sidhas at Khadur Sahib

Earlier, the Sidhas had met Guru Nanak Dev Ji at Sumer Parbat and then at "Atal Batale". In a dialogue, they tried to impress upon Guru Ji with the philosophy of *Jog* i.e. introspection with a specific posture, suspension of breath, trance and absorption. Guru Nanak Dev Ji had told the *Jogis* that he believed in the life style and religion of a householder. The questions of Sidhas and their answers are enshrined in Sri Guru Granth Sahib (Sidh Gosht). Gorakh Nath and his followers, *Sidhas*, were discussing among themselves that the great victorious Guru Nanak Dev Ji had already merged into His formless form and they were uncertain about Guru Angad Dev Ji. They decided to visit Guru Ji at Khadur Sahib.

Gorakh Nath, Bharther, Charpat, Gopi Chand and Isher Nath came and greeted Guru Ji. Guru Ji knew their purpose of visiting and treated them respectfully. Gorakh Nath said, "In the past all the great sages performed yoga for mind cleansing. You (Guru Ji) are the manifestation of Almighty in this Dark Age (Kalyug) and the owner of the great Gurghadi of guruship. How will your believers attain salvation? Without yoga miraculous powers and divine knowledge cannot be obtained. Countless scholars and saints in this world had attained the supreme state with the practice of yoga."

Guru Angad Dev Ji replied, "This age is not an appropriate one for practising yoga. Guru Nanak's house adopted the union with Almighty through meditation. Although the miraculous powers remain before them they focus on the Almighty. The ultimate knowledge (Atam Gyan) is obtained through meditation. Through meditation all the bliss is received. The Almighty's name which is chanted to concentrate and focus to perform yoga is our most beloved. In yoga you practice to set the physical body in various postures to achieve the mind's steadiness and slowly control the mind. Only then the miraculous powers appear and then the practiser gets entangled in the fascination of miraculous powers. Siddhas then prolong their life and are proud of their long age to gain respect from the world. Thereafter the yogi remains immersed in his unanimated physical body and therefore fail to recognise Almighty thus remains empty from the method of uniting with Almighty. Miracles are performed to awe others and to add to one's ego. Listen Dear Nathji, our union (yog) is such that upon attaining Almighty the worldly fame separates away."

Guru Ji further explained to the visiting Siddhas that the house of Guru Nanak believed in Sahaj Jog which meant a staunch belief in repeating Almighty's Name with full concentration and an unconditional submission to His Will. Guru Ji further explained that one should lead a simple and truthful life, abhor supernatural powers and attain the Almighty while living amidst a family, unlike the Siddhas who had turned away from the life of householders.

When Guru Angad Dev Ji could not be convinced, the Sidh asked Guru Angad Dev to let him know as to what he possessed which made Guru Nanak bow before him at Kartarpur.

Guru Angad Dev replied with humility, "If a child falls in a pit of mud and the father bends down to pick the child up, he is not bowing before that child but was a support and help to the fallen child. Everybody must exercise compassion and humility to earn the grace of the Guru. To attain bliss in life, it is required of "a person to perform Nam Simran on the Almighty's Name. It will bring you close to the Almighty".

"The great bounty which I received from the Guru was miraculous. Guru Nanak was benevolent and showered his mercy on me".

(Sri Guru Granth Sahib Ji – Ang 474)

Upon listening to Guru Angad Dev Ji, the Siddhas were convinced and said, "Guru Nanak and You are the Form of Greatness. You (Guru Angad Dev Ji) were chosen based on your competency, to ferry across Your followers with Your blessings". The Siddhas departed after prostrating with utmost respect before Guru Ji.

17.8 Hamayun

Before the Mughals, Lodhi Pathans ruled India. Babur invaded India in 1504, then in 1519 and again in 1520AD. Babur acquired the throne of India in 1526 AD. He committed numerous atrocities on non Muslims. Guru Nanak Dev Ji spoke against repression and suppression by Babur, Guru Ji was fearless and fought for human liberty, equality and fraternity. Guru Nanak Dev Ji was detained and put behind bars by Babur.

Emperor Babur died at Agra on December 26, 1530. Humayun succeeded his father Babur as the Emperor of India. Humayun was soon overpowered by two Pathan brothers, Salem Shah and Sher Shah in the battle field of Chausa on June 26, 1539. He was defeated for the second time in the battle of Kanauj by Salem Shah and Sher Shah. He could not recover from the suffering of defeat. He was hounded by the enemy from place to place. On his way back to his home country, fleeing Humayun, he visited Khadur Sahib in June 1540 to seek blessings of Guru Ji.

Hamayun was aware that even his father had relented and prostrated before Guru Nanak during his invasion in Ahmabad and released all the women and children from the prison. Hamayun asked his ministers about the whereabouts of Guru Angad Dev Ji. He wanted to get audience with Guru Ji. He arrived at Khadur Sahib with a few of his army men. He went straight to meet Guru Ji and prostrating before Guru Ji, he then stood, hoping to be acknowledged. At that time, Guru Ji was absorbed in teaching Gurmukhi to children and did not even look at Hamayun. The fleeing Emperor waited for forty-eight (48) minutes to get the attention of Guru Ji. As Guru Ji was still busy, the fugitive Humayun felt dishonoured and was enraged. In anger, he put his hand on the hilt of his sword with the intention to draw out his sword and behead Guru Ji for not respecting him as the emperor. He could neither draw out his sword nor could he release his hand from the hilt of his sword. After letting him struggle for a while, Guru Ji looked at him

and said "There in the battlefield you could not defeat Sher Shah and you have come here to swing your sword on me? Where was this sword when you should have used it in the battle field?" Instantly Humayan was humbled on hearing Guru Ji. His temper cooled down and he felt ashamed. With folded hands, Hamayun asked for Guru Ji's forgiveness and blessings. He fell at Guru Ji's feet and said, "Guru Ji's, please forgive me, I am a very ignorant person. Guru Nanak was the manifestation of Almighty Himself, and with His great blessings we were ruling but what has happened now? I have come to your sanctuary to ask as there is no one who knows better. I do not see any difference between You and Guru Nanak".

Guru Angad Dev Ji, the Guru who was an advocate of human liberty, equality and fraternity, smiled and addressed the fugitive Emperor by saying, "You have disrespected the house of Guru Nanak, therefore, you will have to face the consequences. If you had not held the hilt of your sword then you would have obtained your kingdom. However you have sought the sanctuary of the Guru, therefore, you will attain your kingdom after returning from your home country with your forces."

Hamayun went to Lahore then to Sindh and reached Persia where he stayed for a long time. Hamayun came back to India after sixteen (16) years to occupy it again. He won the pitched battle of Panipat and became Emperor of India in the year 1556A.D.

This event elevated the fearless personality of Guru Angad Dev Ji. It is said that an ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of challenge and controversy. Guru Ji thus proved to be the fearless master in the event of challenge.

18. SERMONS TO SIKHS

Upon Guru Angad Dev Ji's manifestation, huge groups of people from all over started to visit Khadur Sahib to have the graceful glimpse of the Second Guru Nanak. Among the visitors were several Sikhs who approached Guru Ji with some questions related to their respective lifestyle.

18.1 Bhai Jeeva Ji⁶⁰

There was a Sikh named Jeeva who stayed with Guru Ji. He did Guru Ji's seva with full faith. In his daily routine, he prepared a variety of dishes for Guru Ji, among which was risotto (khichri) and yoghurt.

One evening he said to Guru Ji, "There is a terrible storm today, which does not seem to stop. This storm will only end late at night, the strong wind is scattering dust and sand everywhere and it will get into the food as I prepare it. However, this storm will stop for a while if you order it to. In that time I will quickly prepare an elaborate meal. After completing our meal you can let the storm continue."

Listening to this Guru Ji replied, "Do not ever conduct an act that will render you guilty of an unlawful deed. By putting a pause to the storm we will be held guilty. This storm that has been sent by God will help and assist many in their undertakings. There are many ships in the ocean which have thousands of men aboard. These men are travelling to different continents in order to do trade and reap some profit. There have not been very strong winds for many days and these ships have not moved much. Now the wind from this storm will help these ships cross the ocean."

Guru Ji continued, "Then yet at another place there are thousands of snakes living and the sand that is blown by this storm will reach them. The snakes wrap themselves in the sand and also survive by eating the sand. They are suffering hunger pangs. The Almighty sends this sand there for their survival. God is doing some major tasks through this storm, and if we want to end this storm then we would be meddling with His work. "

Guru Ji continued, "The acts of God are always for our benefit, even though humans sometimes doubt them. This storm will lighten the burden of thousands, and by stopping it we will be held responsible. Trying to intervene and question the acts of the Almighty is a trait of a Self-Willed (Manmukh) person. An Obedient Sikh (Gurmukh) always stays within the order of the Almighty. They endure suffering themselves but do not let others suffer. You want the storm to stop so that you can have your meal. Can't you wait a little longer today for your food? Even if the storm does not subside tonight, you can have your

⁶⁰ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 11) – Churamani Kavi Santokh Singh Ji

meal in the morning. Always stay contented within the will of the Almighty. It is the main duty of a Sikh, to abide by the will of Almighty. The benefits of doing meditation, fasting and charity are all easily obtained by remaining within His will.

Listening to this, Bhai Jeeva asked for forgiveness and he adhered to Guru Ji's advice and teachings. In a very short time he obtained divine knowledge and realised the existence of Almighty within all beings. For as long as he lived he served Guru Angad Dev Ji.

18.2 Bhai Gujjar Ji

There was a Sikh named Bhai Gujjar who was a blacksmith. He came to meet Guru Ji and made a supplication, "Guru Ji, please listen to my dilemma, I am busy earning a livelihood all day and cannot find the spare time to do any service or join true congregation (sangat). How will I be saved from this vicious cycle of life and death?" Upon listening to his plea, Guru Ji replied, "Always recite Jap Ji Sahib prayer with full concentration. Try and read this prayer as many times as you can in one day, it will bring great benefits unto you. Understand the meanings of the Jap Ji Sahib and apply them in your daily routine. If you meet a needy person help him without expecting anything in return. Do good deeds with the love for your Guru and do them in reverence of the Guru. Contribute one tenth of your earnings (daswand) towards noble causes. Whenever any Gursikh comes to your house, serve him well." Bhai Gujjar listened intently to the teachings of Guru Ji and started abiding by them.

There were some Saints (bhagats) living in the same village who had been wrongly charged by the king and thrown into prison in shackles. After some time they escaped from prison. They were walking in the middle of the night with chains on their legs and reached Bhai Gujjar's house. They pleaded to Bhai Gujjar, "In the name of the Almighty please help remove these shackles from our legs. You will receive blessings for helping us. Bhai Gujjar was afraid listening to these words. He was afraid of the King's wrath should he find out that Bhai Gujjar had helped these holy men. The king was very mean and he would surely punish Bhai Gujjar's whole family.

First he was afraid, but after considering the situation he remembered Guru Ji's teachings – do not hesitate when doing a good deed and do it in the name and love of God. He thought to himself, "I will not go against Guru Ji's words, no matter what happens. The blessings of holy men brings bliss in this world and hereafter." He immediately started sawing the shackles off the legs of the holy men. The holy men blessed him and travelled on. Bhai Gujjar quickly progressed on the spiritual path.

18.3 Bhai Thinga Ji

One day a man named Bhai Thinga came to Guru Ji and bowed before him. He sat among the Sikhs and started observing how some of the Sikhs were doing sewa (voluntarily service). He too joined the Sikhs in their service. He began enjoying the sewa

and his affection toward the Guru started increasing. He would heat up water for bathing, wash clothes, massage tired Sikhs, fan the sangat and wash dishes. Sometimes he would have the opportunity to serve Guru Ji, and this he would carry out with utmost love and respect.

One day Bhai Thinga asked Guru Ji, “How can one’s suffering and worldly squabbles come to an end. Upon hearing this Guru Ji replied, “Whoever comes to the Guru’s court should serve as a disciple. He should serve without any desire just like a corpse that is motionless without life. He should discard all the trappings of ego and pride.” Guru Ji further explained, “Just like Bhagat Sain, who served the saints day and night. God was so impressed with the love shown by Bhagat Sain that He impersonated Him. God then served and won over the King’s heart. The king then bestowed God (in the form of Bhagat Sain) an expensive dress.

Serve the saints just like Bhagat Sain did and impress the Almighty.” Bhai Thinga incorporated all these teachings into his daily life. He attained a great level in Sikhi.

18.4 Bhai Paro Ji

Bhai Paro Julka came to see Guru Ji. He had heard great praises of Guru Angad Dev Ji and longed to meet Him. He humbly made a request to Guru Ji, “What are Paramhans (Literal meaning is Supreme Swan)? Please tell me about their attributes? I have never heard about them nor have I seen any. Please explain their significance. Guru Ji replied, “Oh Paro Julka, listen carefully. Those who listen and adopt all the traits of the Paramhans becomes sharp minded. The hans (swans) that live in the Maansrovar only feed on pearls. The hans are also able to separate milk into its two components – water and milk solids. They are able to judge what is genuine and what is fake. They leave aside the water and only drinks the pure milk. The Paramhans is even greater than the hans. It too only feeds on the pearls. Consider the Guru’s Hymns (Gurbani) as the Maansrovar and man as the hans who is looking to feed on the pearl which is salvation. The body and soul are combined into one. The Paramhans already knows what very few will discover only with knowledge – that the body is not eternal. It did not exist at the beginning of time nor will it remain at the end. It only exists temporarily. It is the temporary body that is perceived to be true. The Paramhans is conscious that the body also always endures suffering. He is also conscious that the real-self (Atma) is eternal – it existed in the beginning while the body was obtained much later. He is aware of the Atma’s existence and that it will continue to exist. A Gursikh realizes truth through the Atma.

He then realises that the Atma is chetan (dynamic, animation) due to which the body also becomes dynamic. Without the Atma, the eyes and other senses cannot function. He also realizes that the Atma is always in bliss and does not feel sorrow. When a Gursikh is feeling the physical senses, he is always thinking of the Atma’s state of bliss and knows that the physical body is not his actual form. On the other hand, the ignorant does not

realize that his actual form is the state of bliss. He does not realize that the bliss he is seeking from the physical (knowledge and action) senses are false. He, who is true, dynamic, blissful and beyond description alone, is called the Paramhans. He always considers the Atma separate from the body. Just like someone who lives in a temple, does not become the temple i.e. he remains separate from the temple.

One should consider only the Atma as one's form and shun any ego related to the body. He should consider the body separate just like the temple which will be abandoned when it is old. He is Paramhans who is able to separate the Atma from the body just milk from water. Any human who is able to do this is equal to the Hans (swan). They are called Paramhans who have obtained Brahmjia (the ultimate knowledge of Almighty). When one realizes that the Atma is separate from the body, one does not sin in the physical senses and lives like a lotus unpolluted by the water. He also does not falter even in pain and sorrow. He faces God just like the lotus faces the sun and does not even touch the worldly pleasures represented by the water surrounding the lotus. This is how the Paramhans lives in the world; they are always concentrating on the Atma. When they came to face sorrow and happiness, they do not get carried away in happiness nor do they feel depressed due to sorrow. They treat the enlightened and the ignorant equally and consider the world to be a temporary dream. They do not ever get caught in birth cycles and remain immersed in Almighty". Paro Julka was pleased to hear Guru Ji's advice following the explanation Guru Ji gave of a Paramhans. He then pondered over the advice, acted on it and obtained much peace. He continued to serve Guru Angad Dev Ji for a long time and later served Guru Amar Dass Ji. During the time of Guru Amar Dass Ji, Paro Julka became a Brahmjiani. His story will be narrated later in Guru Amar Dass Ji's Life.

18.5 Bhai Mool Shahi⁶¹

One day a Sikh by the name of Mool Shahi came to Guru Angad Dev Ji and bowed to the Guru with his hands clasped before he sat close to Guru Ji. Then he asked Guru ji.

'Dear Guru Ji! After hearing your greatness, I came to you for salvation. Please bless me with your precious advice/instruction so that all my pain and sorrow shall be dispelled. I earn a living by working for the Moghuls and I am able to earn a good living. It is my earnest desire to obtain respect in both worlds (physical and after death), hence, please tell me what to do to fulfil my desire.' Hearing Mool Shahi's plea and looking at his strong faith, Guru ji said 'Bhai Mool! Ponder in your heart, your body is perishable, always keep this belief in your heart. Therefore you should consider yourself already dead and do not ever have doubt about this. Consider the Atma as everlasting and the truth. Don't ever believe that the Atma can be killed. Atma cannot be burnt by fire,

⁶¹ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 11) – Churamani Kavi Santokh Singh Ji

cannot be drowned in water, weapons cannot hurt it and the wind cannot blow it away. Death will destroy everyone, but Atma is the 'death' of death itself i.e. it is deathless. While you are working in this world, consider it (physical world) only as a dream and always remain in the Brahmian (God consciousness). Always remember and remain in Brahmian, and by considering the body as perishable, also consider everything in this world as a false creation. Similarly Sri Krishna also gave the same advice and Arjun accepted the advice in his heart. No matter how high your caste is or whatever great religion you embrace, believe that only the Atma is the truth and everything else is false. That means you earn an honest living, do good by donating part of your earnings, and always remember that the body will perish one day. When all the three pre-determined criteria of death (place, time and cause) unite, the body, which is under the control of life forces (Pran) will eventually succumb. When the time for completion of one's life arrives, the place where the body must perish is obtained by the body. Thirdly, the cause from which the body must perish, the weapons, accidental mediums or disease are obtained. Without the presence of all three items, one will not die. Without the presence of all three items, one is protected from Death, one does not die. Hence, even if there is a battle, very few will die, understand this carefully. Even if there are only few warriors facing their enemy in a war, they do not turn their backs and run away. They fight face to face with their enemy. They wield their weapons fearlessly and obtain praise from the world. They receive many gifts of the world and go to the sat sangat to fulfil their purpose of life and make it fruitful. Those warriors who fall in the battlefield while battling face to face, they without doubt go to heaven and hence they remain pure in both worlds'. Mool Shahi, after hearing the Guru's advice, practiced it in his life. He shared his earnings, and always pondered on Gurbani. He also always believed that the Atma is truth while the body is false.

18.6 Bhai Kidari Ji

One day a Sikh by the name of Bhai Kidari came to Guru ji and humbly requested 'That as the entire world burns in lust and anger, please make me your Bhagat (beloved) and save me. I have come to you out of fear. Have mercy on me and give me your support.' Guru Ji then said 'the world is suffering in the pleasures and sorrows related to the five vices ("Veekar"- Lust, Anger, Greed, Attachment and Ego). Just like a jungle burns in fire (Dava Agni-Fire which naturally exist in wood) and this fire which is of great intensity surrounds the deers which live in the jungle. These deers go into a river and enjoy its coolness to avoid the intense heat. Similarly, after seeing the world burning in these pleasures, one should join the true congregation (Sat sangat) and do sewa (voluntary service). All these vices destroy one's love for God. Only Gurbani (Guru's Hymn) is able to create coolness (bliss). By pondering on the Gurbani, its coolness is obtained while the heat from worldly attachment (moh) is vanquished.' Bhai Kidari ji accepted and obeyed Guru Ji's advice full heartedly.

18.7 Bhai Deepa, Bhai Narain Das & Bhai Bhooley Ji

Two more Sikhs named Bhai Deepa and Bhai Narain Das, together with Bhai Bhooley (another Sikh) came to Guru Ji. They bowed and humbly requested 'Please save us from the cycle of birth i.e. please bless us with salvation.' Guru Ji said 'If this is what you wish, then do Bhagti (contemplate on the Almighty's Name - Naam).' They replied, 'We do not know how to do Bhagti, because we do not know how Bhagti is performed and how to immerse it within our hearts. Guru Ji then said 'Almighty created Maya in this world. Then Almighty (Parmeshwar) ordered Maya for the creation of the world. This Maya has swayed everyone to believe in it (Maya). Then God created 4 ways (methods) to achieve salvation: Renunciation (Vairaag), Unity (Yog), Wisdom (Gyan) and Meditation (Bhagti). By obtaining these, one is able to meet God. These four methods are the ideal ways. Consider them to be males. Maya the female is able to sway them. It takes great effort for a male to save himself from this female (Maya) i.e. it is difficult to avoid getting trapped by a female. However, unlike Maya, Bhagti does not cause anyone to sway. On the contrary, it is a faithful wife which cannot be swayed by Maya because; a female cannot cause another female to sway (out of lust). Those who are engrossed in Bhagti, are eventually led to Almighty by it. Maya is a 'witch' who is clever at cheating. It uses its powers to confuse everyone.' Then the Sikhs asked Guru Ji, 'Each one of the four methods is complex in nature. Have mercy on us and please make us understand them so that we too are able to attain Almighty and escape the cycle of reincarnation. We too want to immerse in His bliss form (Anand Roop).'

Then Guru Ji said 'Renunciation is of two types; one affects the mind while the other affects the body. Those who have good karma will experience renunciation in their hearts. One should renounce all worldly gifts/things such as wealth, wife and children and other external belongings which cause desires to remain in one's heart. Next, one should consider the entire creation pleasures equal to crow droppings. One's heart should not have intense desire for the attainment of possessions of this world. One should consider them to be temporary dreams and stay away from them. Whatever gifts one obtains and enjoys, is as a result of past (pralbad) karma. One should not fix one's mind on the gifts. One should fix one's concentration on his actual form (Atma Sarup) and keep it away from worldly pleasures and desires.

Similarly, Yog is also of two types. One is called Kasht (Penance) Yog. Penance Yog consist of Yam (humbleness), Nem (Consistent routine of prayer), Asan (Concentrate in Almighty), Pranayam (Listen, accept and practice Guru's sermons), Pritahaar (Recognise Almighty alone everywhere), Dharna (To track mind closely and divert to Gurbani), Dhian (To focus on meaning while listening to Gurbani), Semadh (To remain in Almighty's remembrance).

The second type is the practice of abstaining mind from desires, consistently contemplating on the Gurbani (true Guru's Hymn), the practice of accepting all other

beings of Almighty as equal, and continuously concentrating on the Atma is called the pure 'Param Yog'.

Realisation of real-self (Atma) is known as Wisdom (Gyan).

Now listen to the fourth method, Meditation (Bhagti). In the dark age (Kalyug), consider bhagti to be of the highest virtue. Make Waheguru your Swami (Master). He is complete in powers and all knowing. One should be a wife and be a faithful one. One should surrender body, mind and wealth to Almighty. One should fill memory (Chit) with the great love of Almighty. One should remain in the Will of the Almighty groom, and never separate from Him, always remain united with Almighty. Until one is not united with Almighty, one should keep up the effort. When one is united, one should feel bliss, whereas when one is separated, one should feel pain. Breaths taken without the remembrance of the Almighty groom should be painful, tears should well up in eyes and one should feel unsteady. Whosoever speaks pertaining to Almighty groom should be served with love. Then the Almighty groom will recognize the love and meet his beloved (wife) and shower her with love. Then the Almighty falls under the control of His beloved and follows her. The bhagat of the Almighty should practice this in his/her heart.'

Hearing these beautiful words of the Guru, the three Gursikhs did meditation (bhagti) and obtained bliss. They also performed self-less service of the sadh sangat (true congregation), and their minds awakened in Almighty's love. Mool Shahi and other Sikhs remained in the presence of Guru Angad Dev Ji. They continued to live in the presence of Guru Amar Dass Ji. They practiced Sikhi and obtained salvation. Those who met them also became Sikhs. They weaved the praise of the True Guru in their hearts. Those whose good karmas are awakened, they meet the Guru and become imbued in the Lord's love.

19. GURU JI'S INTERACTION⁶²

19.1 Egoistic Choudhary

One day Guru Ji went to a village called Harikey near 'Nangey Di Sran, Muktsar'. Guru Ji had stayed here before and His old friends and acquaintances came to meet Him.

Guru Ji decided to stay for a while. A group of Sikhs were also with him. As people heard of the greatness of Guru Ji they were getting excited about meeting with Guru Ji. Everyone was saying that this person obtained Guruship from Guru Nanak Dev Ji. Those who had met Guru Nanak Dev Ji came to meet Guru Angad Dev Ji. After bowing before Guru Ji, they sat with the sadh sangat (true congregation). The head of Harike Village heard the greatness of Guru Ji from one of his friends that Bhai Lehna, who once stayed there, had become a great Guru of miraculous powers.

The village head decided to go and meet Guru Ji. Before meeting Guru Ji, he sent a messenger to gather some information about Guru Ji. Guru Ji knew that the village head had become egotistical due to his wealth and position. Guru Ji asked some Sikhs to bring a seat for the village head. The Sikhs quickly brought the seat. Meanwhile the village head arrived with a few companions. Everyone bowed before Guru Ji. The village head was egotistical and he did not go towards the seat as he felt that the seat was lower than Guru Ji's ghadi. He decided not to sit at a place lower than Guru Ji's. He went and sat at the pillow side of Guru Ji's ghadi. He was full of pride due to his leadership position. The foolish man could not understand the greatness of Guru Ji and due to his ego; thought that he was the leader.

Guru Ji kept his silence after observing the unpleasant behaviour of the village head whom he considered as part of his village circle of friends. After sitting for a while, the village head returned to his house without understanding the greatness of the treasure of good qualities (Guru Ji). Later the Sikhs told Guru Ji, "The village head is a foolish man, who was not supposed to sit next to Guru Ji on the Gurghadi. He did not even bother to look at the seat that was prepared for him. Even though we had advised him against sitting on the ghadi, he went and sat there'. Hearing this Guru Ji revealed the future naturally 'The worldly positions will not remain forever. Everything of his is going to burn to ashes. Those who show disrespect to their elders will eventually perish. However, those who show respect to their elders will eventually become great themselves'. After the incident, the village head's influence started to deteriorate gradually. His popularity could not rise again and eventually everything was destroyed.

⁶² Sri Gur Pertap Suraj Granth (Raas 1, Ansu 13) – Churamani Kavi Santokh Singh Ji

After spending some time at the Village, Guru Ji returned to Khadur. Guru Angad Dev Ji was a very detached (Beparvah) personality. Just like a lotus flower while living in water, remains untouched by the water, Guru Ji lived in a similar manner in this world. He never listened to or said anything bad to anyone. He perpetually remained within His formless form.

Guru Ji considered all castes and religions were of the same status.

Those who dwelled in the caste status did not participate in the sangat (companionship) of the Guru. People & Rituals

Some ritualistic people did not come for Guru Ji's sangat due to the earthenware used in Guru Ji's kitchen. Guru Ji used to meditate on the Almighty and preached the same practice to all. He never preached on ritualistic practices. He was fearless. As a result people did not want to come close to Guru Ji. Instead they used to bow down from afar. They avoided sitting close to Guru Ji and the sangat. Those who were ill fated did not listen to Guru Ji's instruction. However Guru Nanak Dev Ji's sangat continued to come from afar. They came for blessing and darshan of Guru Angad Dev Ji who fulfilled their desires.

19.2 Upper Class People

Some ritualistic people did not come for Guru Ji's sangat due to the earthenware used in Guru Ji's kitchen. Guru Ji used to meditate on the Almighty and preached the same practice to all. He never preached on ritualistic practices. He was fearless. As a result people did not want to come close to Guru Ji. Instead they used to bow down from afar. They avoided sitting close to Guru Ji and the congregation (sanggat). Those who were ill fated did not listen to Guru Ji's instruction. However Guru Nanak Dev's sanggat continued to come from afar. They had sight of Guru Angad Dev and fulfilled their desires. Then they returned to their homes.

19.3 Maluka Choudhary

In the village of Khadur there lived a village head (known as Maluka Choudhry). He never meditated on the Almighty. He was an alcoholic and spoke bitter words to the villagers. He also suffered from epilepsy (mirgi). Whenever he had an attack, he would become helpless.

After hearing much about the greatness of Guru Ji, he decided to meet Guru Ji. He came and narrated his story to Guru Ji. He said 'O Tapa Ji! You are a merciful person and everyone praises you. I suffer from a severe disease. Please have mercy and cure me from this disease. Then I will be convinced of your greatness, as I have heard from the people'. Guru Ji said 'If you stop your drinking habits, you will never again suffer from epilepsy and you will be cured. However if you go against this Hukam (command), and start

drinking again, then the epilepsy will become incurable. You will suffer from such an attack that will cause your death.' The villager's head bowed before Guru Ji and he left. He stopped his drinking habit and was cured of epilepsy. He started to live happily. He continued to refrain from consuming liquor for a long time and enjoyed happiness. As time passed Maluka Choudhary assumed that his disease was permanently cured and started to have the desire for alcohol although he was aware of Guru Ji's greatness.

One day there was a thunderstorm. As a result of the rain, the weather became cold and a very soothing wind continued to blow. The black clouds were rumbling softly. The village head asked for some wine as he had the uncontrollable desire to drink. Now he could not refrain from drinking wine. He asked for some food and drank the wine. As soon as he drank it, the alcohol overcame him. He then went up the roof top to enjoy the cold weather. In his drunk state he looked at the direction of Guru Angad Dev Ji and said aloud 'O Tapa! I have gone against your words. It is raining and weather is beautiful. How could I refrain from drinking in such weather? I have obtained much pleasure from the wine. Hearing the man's words, Guru Ji said 'I have told you before, so be prepared. You have disobeyed my hukam, hence, the epilepsy is coming towards you. The epilepsy was chained by the instruction. Now that the instruction is broken, how can you avoid epilepsy anymore.' Immediately, the village head experienced an epileptic attack that caused him to plunge from the attic. When his body hit the ground, it smashed causing his blood to spill all over. He suffered great pain and died immediately. His relatives later cremated his body. This stupid egotistical man made fun of Guru Ji and Guru Ji's Hukam which resulted in his death and he went to Hell.

19.4 Bhai Mehra (A thief)

A lazy person came and stayed in the Dharmsala. He used to sleep during the day and the only time he woke up was during meals. He would sneak into the crowd and eat excessive amount of food being served in the langar (free kitchen). A Sikh was observing his activities and advised him on various occasions to join the sat sangat (true congregation) or perform sewa (voluntary service) which were beneficial to him. He listened and answered that he was waiting for Guru Ji to assign a task for him as he was not willing to take instruction from anyone else. After numerous attempts, a group of Sikhs visited Baba Budha Ji and requested Baba Ji to advise him. Baba Budha Ji came to the person and said, 'It is good to remain in the sangat of the Guru. Pass your time by contemplating on Almighty's Name (Naam) and by offering selfless service (sewa). The body is of no use if it remains idle. When you die, no one will even want to touch your body.' The lazy person replied rudely, 'When Guru Ji Himself instructs me, I will do as He says, I will not take instruction from anyone else. This is my decision.'

One day Guru Angad Dev Ji came to the Langar hall and sat on the ground facing the room where the lazy person was sleeping, Guru Ji inquired about the occupant and ordered for his presence. The lazy person came with folded hand and said 'Guru Ji, I have

been yearning to contribute in the sewa (voluntary service) for a long time, but You have not instructed me to do so.' The knower of all, Guru Ji said, 'You only have eight Pehar (24 hours) of your lifetime if you wish to have my command then go and burn your self in fire, this the only sewa for you to attain salvation.' Hearing the instruction the lazy man went into the jungle and started gathering dry wood.

However, when the fire was lit, he became scared after looking at the flames. He could not obey Guru Ji's instruction. Coincidentally, a thief was passing by after robbing the King's palace. Baffled at what he saw, the thief (known as Bhai Mehra Ji) asked 'Why are you standing here?' The lazy man answered 'I was enjoying my life in the Guru's free kitchen and the Sikhs complained to Guru Ji because I refused to accept their advice. All of a sudden Guru summoned me and instructed me to burn myself in the flames of fire, looking at the flames I am scared and I do not want to die.' The thief said, 'I have committed many sins, by burning here I will obey Guru Ji's command and all my sins will be vanished. Take all the wealth that I have and give me Guru Ji's instruction in return.' Listening to this, the lazy man became greedy and took the wealth from the thief and rode away with his horse. The thief (Bhai Mehra) jumped into the fire and burnt to his death. A carriage came from the sky and took his soul respectfully to Sachkhand. The thief merged with the formless form Almighty. As a result of Guru Ji's instruction, all his sins were washed away. Meanwhile the greedy man went back to his house. The people who saw him thought he was the thief who robbed the King, they lodge a report and got him arrested. He was brought before the judge who said 'take all the wealth and hang him immediately.' The stupid man was then hung and died upon completion of eight Pehars (24 hours) as pre-described by Guru Ji. Those who believe in Guru Ji's instructions will obtain high stature. Those who disobey the Guru due to extreme greed, will die in misery and end up in Hell. Those Gurmukhs who are steadfast in their belief, benefit from the Guru and saints whereas the self-willed (Manmukh) and unsteady ones, suffer the consequences of disobedience. See the greatness of Guru Ji's instructions, the disobedient (Beymukh) Sikh was hung while the thief obtained union with Almighty.

20. BABA AMAR DAS JI'S EARLY LIFE⁶³

During Baba Amar Dass Ji's (Guru Amar Dass Ji) early days, as a child Babaji loved to play with fellow friends. As Babaji grew older, Babaji developed a personality of remaining in one state of mind, where the mind doesn't react to happiness or sadness. Babaji was in such a blissful state where only few Saints have reached. In other words Babaji developed the characteristics of Sikhi which led to the soul's salvation. He also guided others to salvation. Guruship was bestowed upon Babaji by Sri Guru Angad Sahib Ji because of these characteristics in him.

Churamani Kavi Bhai Santokh Singh Ji says in his writings that he is narrating the story of the greatest man in the Bhalla Lineage i.e. Guru Amar Dass Ji who performed the great sewa (selfless service) of Sri Guru Angad Sahib Ji. Babaji was from the village 'Baserke'. Babaji's father, Baba Tej Bhan Ji was from the Kathri class. He was constantly absorbed in Almighty's meditation. Being born in the prominent lineage of Bhalla family, Baba Tej Bhan Ji was content in doing only good. He was a deeply spiritual person who possessed good qualities and had nothing bad for anybody in his heart. Baba Tej Bhan Ji's eldest son was Baba (Guru) Amar Dass Ji followed by three other sons. Baba Tej Bhan Ji was happy as all his sons were fine gentlemen who took care of the family and understood their responsibilities. All four brothers were involved in maintaining their plantations as Baba Tej Bhan Ji was engrossed in meditation and prayers. Baba Tej Bhan Ji got his sons married having found suitable matches for them. Having accomplished this Baba Tej Bhan Ji's life was in bliss with no sorrows of any kind.

All the four brothers were totally occupied in their work. As time went by, Baba Tej Bhan Ji was blessed with grandchildren. Baba Amar Dass Ji spent most of the time in Baserke attending to his daily routines around work and family. Soon Baba Amar Dass Ji realized that life was just passing by without any advancement in spiritual life. So He thought of venturing out in order to find the ideal spiritual path that would make life more meaningful. Babaji decided to search for the truth while avoiding any sinful activity which may arise in the quest of truth i.e. to remain truthful always. Babaji was determined to find the righteous path in the present life to ensure eternal life after passing away. Without it life may be influenced by happiness or sadness that may add to Karma for which a person has to be reborn and die countless times. If a person is not cautious now it will be too late as when death approaches with jamdooths (the horrific angels of death) snatching the soul out of the body, then it would be too late to be regretful of wasting the entire life in accomplishing worldly deeds.

⁶³ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 14) – Churamani Kavi Santokh Singh Ji

Baba Amar Dass Ji decided to start the quest by visiting and engaging in meditation at sacred places. These places were ideal for that purpose. It is only possible to do meditation at a young age, as when a person grows older, he loses the physical strength of doing so. At that time the Gangga River was considered the most sacred place to meditate and wash away sins. Babaji decided to visit the sacred place in order to fulfil His quest. Babaji decided to visit Gangga River once every six months. Babaji walked bare foot all the way and sat at the banks of Gangga and meditated with no desires for any kind of returns. By meditating, Babaji became free from any kind of greed, anger or lust and developed a blissful life. The same blissful state of mind was maintained on the journey there and back.

20.1 Prophecy of Future

Years passed by and when Babaji was on the twentieth trip back from Gangga River [by now Babaji was in his sixties], He diverted to a village called Mihrra in order to get some rest. There was a famous Brahmin from Thambi lineage staying there known by the name of Durga. During that time most of the pilgrims on the way to or from Gangga River took shelter in Durga's house. The Brahmin treated all the pilgrims with outmost respect. Babaji while taking shelter from the intense heat of the afternoon sun went to his house as well. Durga Brahmin was a learned astrologer and was able to tell a person's character just by observing body marks. As Babaji was lying on the bed resting, the Brahmin noticed a lotus mark on Babaji's feet, first from far and then he came nearer to attest what he was seeing. He thought that the lotus mark on Babaji's feet indicated that He will either be a very Holy person or a great King. While the Brahmin was lost in his thoughts, Babaji got up and before leaving Babaji wanted to give some offerings to the Brahmin. The Brahmin did not accept any offerings and said only after Babaji has the Gurghadi will he ask for the offering. For now the Brahmin just wanted Babaji to promise to give whatever he asked for later. Babaji asked him how he knew what He will achieve. The Brahmin explained about the lotus. On hearing this Babaji told the Brahmin that if whatever he is saying comes true then He will grant whatever he wished for. Babaji further said that the service of serving the pilgrims which he was doing with love was very good. The Brahmin humbly said that every pilgrim who steps into his place purifies his home.

20.2 Search for A Guru

Now on the way back Guru Ji met a Bhramchaari Sadhu (a Celibate) with firm (strict) beliefs. Babaji and the Sadhu started talking about spirituality and together they narrated religious stories. Babaji and the Sadhu remained together the whole day and at night took shelter in a nearby village. The next morning they continued their journey. As they were travelling together they developed a good friendship and started sharing the food they brought for the journey. Babaji decided to ask the Sadhu to follow him back to His

village. The Sadhu agreed and at home Babaji treated the Sadhu with outmost respect. At night the Sadhu went to the roof (top floor) of the house to rest. Babaji accompanied him. There Babaji and the Sadhu started sharing their personal experiences about their spiritual journey. As they were conversing, the Sadhu asked Babaji about His Guru and the Mantra on which He meditated and how He got it? Babaji told the Sadhu that up to that day He hadn't embraced any Guru despite his efforts to search for a True Guru. Babaji told him that he was in a desperate search of a True Guru through whom He may obtain an opportunity to perform selfless service and obtain the Mantra which only a True Guru can bestow.

Listening to the above the Sadhu was very disappointed and told Babaji that all his meditation, pilgrimages, fasting and efforts had gone to waste. The disappointed Sadhu further said that he had been working very hard to achieve higher spiritual stages but after meeting Babaji all of them have been washed out. He said, "I didn't know that the person with whom I have become so close and shared my food with has been a Ni-gura (a person who never embraced a Guru). Now I have lost all the good and spiritual deeds I've performed and am now in deep anxiety of what awaits me next." He further said that he can't believe that after reaching such an old age Baba Amar Dass Ji is still without a Guru and it is a sign of misfortune. By now the Sadhu was angry and after saying the above he left immediately.

Babaji felt so disheartened and from that day on there was only one thing in Guru Ji's mind and that was of meeting a true Guru. Babaji prayed with great humbleness before Almighty to grant his wish. Babaji was in such a state of mind that consuming food was no more desirable and sleep was refused. There was only one objective of living, and that was to continually pray to attain a true Guru. Babaji contemplated upon a Guru yet to be met as Babaji knew that whoever the Guru will be would know and recognize his quest because true Gurus are those who can sense and recognize a disciple even before they meet them. Babaji prayed to have the glimpse of the Guru to fulfil his only aim of existence. Tears endlessly flowed from Babaji's eyes which were filled with so much devotion as if Gangga flowed eternally and Babaji's heart trembled in torment of being away from the Guru. Every breath seemed worthless as the separation was not bearable anymore. Babaji felt that he was not alive anymore. He felt as if the death had overtaken Him. Babaji undertook a vow to remain without food and sacrifice His life until the true Guru bestowed his blessings upon Him. That was the determination and love developed by Guru Ji even before meeting Sri Guru Angad Sahib Ji.

The Poet (Kevi Santokh Singh Ji) wrote that without a Guru everything done is worthless, even when men are granted the power over the whole world and heaven, it is useless without a Guru. Meditation, pilgrimages, fasting and any religious deed performed are worthless without obtaining the guidance of a Guru. All the contentment of this world and the world after is of no use without a Guru. When a true Guru is obtained and

by following the Guru's teaching all the religious deeds will be recognized. All suffering will be consequently diminished and eternal bliss achieved.

21. BABA AMAR DAS MEETS GURU ANGAD DEV JI⁶⁴

21.1 Bibi Amro Ji

Guru Angad Dev Ji had a daughter by the name of Bibi Amro Ji. She was the epitome of devotion that took human form and was born in the house of Guru Angad Dev Ji. Baba Amar Dass Ji had a younger brother who was the son of Baba Tej Baan Ji. His name was Bhai Manak Chand. Bhai Manak Chand had a son named Bhai Jasoo Ji. He was a very learned and enlightened person with the realisation of Almighty. Bibi Amro Ji was married to Bhai Jasoo Ji. After marriage she left the house of Guru Angad Dev Ji and stayed at her in-laws. Like her husband, Bibi Amro Ji was also a very intellectual person.

Nobody knew the virtues of Bibi Amro Ji. She always kept herself busy with the housework and she would not do anything before discussing with the family. She used to get up during the early hours of the morning and take her bath. After that she used to recite Guru Nanak Dev Ji's Gurbani (Hymns) with love.

21.2 Listening to Gurbani

One morning, after having her bath she started to recite Guru Nanak Dev Ji's Gurbani (hymns) by which one gets unlimited rewards in return. She was churning milk while reciting Gurbani. She recited the Gurbani with full concentration and was enjoying every shabad being uttered. Meanwhile, Baba Amar Dass Ji was desperately in search of a perfect Guru and he was very worried. He did not sleep the whole night thinking and regretting because he still had not embraced a Guru as he was already 72 years old. There were only 3 hours left to sunrise when Baba Amar Dass Ji heard the sweet melody of Gurbani which was being recited by Bibi Amro Ji and had the desire to hear more of it.

For a moment, the guilt feeling of not embracing a Guru in his life disappeared and he started listening to the Gurbani with full concentration. Listening to the sweet voice of Bibi Amro Ji, Baba Amar Dass Ji felt something struck His heart and it was melting and His conscience was awakened. He started walking towards the direction the voice was coming from. He stood behind a wall and was listening to the Gurbani; in His mind He was hoping that Bibi Amro Ji did not see him as He wanted her to continue reciting the Gurbani.

Baba Amar Dass ji stood there for quite a while, and listened to the Gurbani. Finally, He walked towards Bibi Amro Ji and asked her, "What were you reciting while churning the milk?" Baba Amar Dass Ji continued, "My dear daughter please do recite the Gurbani Shabad once again. I was dead earlier but after hearing this shabad I'm alive again. It's

⁶⁴ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 15) – Churamani Kavi Santokh Singh Ji

like I've been given amrit (nectar) and I have got a second chance to live. That's a great help to me". Upon hearing this, Bibi Amro Ji smiled and started reciting the shabad again.

ਮਾਰੂ ਮਹਲਾ , ੧ ; ਘਰੂ ੧ ॥

Maaroo, First Mahl, First House:

ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ; ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ ॥

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

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

ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ , ਤਿਉ ਚਲੀਐ ; ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ ॥੧॥

ji-o ji-o kirat chalaay ti-o chalee-ai ta-o gun naahee ant haray. ||1||

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

ਚਿਤ ਚੇਤਸਿ ਕੀ ਨਹੀ ; ਬਾਵਰਿਆ ॥ ਹਰਿ ਬਿਸਰਤ ; ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

chit chaytas kee nahee baavri-aa. har bisrat tayray gun gali-aa. ||1|| rahaa-o.

Why do you not keep Him in your consciousness, you mad man? Forgetting the Lord, your own virtues shall rot away. ||1||Pause||

ਜਾਲੀ ਰੈਨਿ , ਜਾਲੁ ਦਿਨੁ ਹੂਆ ; ਜੇਤੀ ਘੜੀ ਫਾਹੀ ਤੇਤੀ ॥

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

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

ਰਸਿ ਰਸਿ ਚੋਗ ਚੁਗਹਿ ਨਿਤ ਫਾਸਹਿ ; ਛੂਟਸਿ ਮੂੜੇ ਕਵਨ ਗੁਣੀ ॥੨॥

ras ras chog chugeh nit faaseh chhootas moorhay kavan gunee. ||2||

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

ਕਾਇਆ ਆਰਣੁ , ਮਨੁ ਵਿਚਿ ਲੋਹਾ ; ਪੰਚ ਅਗਨਿ ਤਿਤੁ ਲਾਗਿ ਰਹੀ ॥

kaa-i-aa aaran man vich lohaa panch agan tit laag rahee.

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

ਕੋਇਲੇ ਪਾਪ ਪੜੇ , ਤਿਸੁ ਊਪਰਿ ; ਮਨੁ ਜਲਿਆ , ਸੰਨੀ ਚਿੰਤ ਭਈ ॥੩॥

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

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

ਭਇਆ ਮਨੁਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ; ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੇਹਾ ॥

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

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

ਏਕੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ , ਓਹੁ ਦੇਵੈ ; ਤਉ ਨਾਨਕ , ਤ੍ਰਿਸਟਸਿ ਦੇਹਾ ॥੪॥੩॥

ayk naam amrit oh dayvai ta-o naanak taristas dayhaa. ||4||3||

He blesses the mortal with the Ambrosial Name of the One Almighty, and then, says
Guru Nanak, the body is held steady. ||4||3||

(Sri Guru Granth Sahib Ji –Ang 990)

After listening to the shabad again, Baba Amar Dass Ji felt very happy and said “My aim from now on is the same as was told by Guru Ji in the shabad. I’m no longer young, I’m old like a rusted metal which is of no value, but if a rusted metal is touched with the sorcerer’s stone (paras) it becomes gold, if a rusted metal like me can meet the Guru I’ll be purified. I believe this hymn (shabad) is written on my heart. It was meant for me and this is my path”. Then Baba Amar Dass Ji asked, “Who wrote this shabad and from whom did you obtain it? Is the author of this shabad still alive? After listening to this shabad I feel so happy that I started loving this shabad. This shabad was meant to release me from my entire burden”

Upon hearing this Bibi Amro Ji replied very humbly, “Dear respected Babaji, this shabad is written by the Great Guru Nanak Dev Ji. Reading it gives us good rewards. Guru Nanak Dev Ji has written lot more other shabads as well, which can help us cross this ocean of life. My father listens and reads these shabad’s of Guru Nanak Dev Ji with lots of love, twice a day. The rababi’s (musicians) also sing to my father these shabads of Guru Nanak Dev Ji twice a day. Satguru Nanak Dev Ji is now in SachKhand, and he has given the Guruship to my father. I used to sit near my father and listen to the shabads, and that’s how I memorized these shabads. Guru Nanak Dev Ji preached the Gurbani because the Bani cleanses all our sins. There are some Sikhs who meditate on Bani and by staying away from worldly desires their mind is focused in the meditation of Naam (Almighty’s Name). By doing this they have cleansed their mind.

21.3 Quest to Meet the True Guru

After listening to the greatness of Guru and Gurbani, Baba Amar Dass Ji said, “My dear daughter listen to me, please do me a favour; please take me to your father. I can’t bear not seeing him. Please take me there. I’m old and alone, I have no one else in this world, I have no knowledge and I have no abilities. Oh my dearest daughter, you have saved me from dying and have given me a new life”. Upon hearing this, Bibi Amro Ji said, “you are the senior member of this family, why wouldn’t I listen to you? You are like my father-in-law, I’ve always respected you like I respect my father, but I’m scared of one thing, how can I go back to my father’s house without informing him first that I’m coming? I

meet my dear Satguru with full respect. I always stay within his will, this way I keep him happy. I wouldn't go back without obtaining his consent or invitation. I would not go back there without getting the permission of my in-laws. I'm only scared if he gets angry upon knowing that I came back without my-laws permission. This is what I'm scared of". Hearing this, Baba Amar Dass Ji replied, "You need not worry, because the Satguru, the true Guru knows every action that takes place. The Satguru never gets angry. After He sees my love for His darshan (sight), He will keep me with Him as His servant and He will show me the path to salvation." After hearing the request of Baba Amar Dass Ji, Bibi Amro Ji prepared to leave for the house of Guru Angad Dev Ji. She asked for the doli and sat in it.

21.4 Meeting Guru Angad Dev Ji

There was a cool breeze at the time when they left for Khadur, the place where Guru Angad Dev Ji was residing. Bibi Amro Ji was hoping that this journey would turn out to be a fruitful one. As they were going slowly, Bibi Amro Ji saw the village Chivar, she said "Oh my dear father, would you kindly wait here near the village, I will first go the house and see my father Guru Angad Dev Ji, and then I will take you there. I will ask for permission for you to see Him and then if He allows you can stay with Him".

Bibi Amro Ji reached the house of Guru Angad Dev Ji. She went in and met her father gladly and with sincerity. She sat on the ground close to Guru Angad Dev Ji, and Guru Ji asked, "I didn't call for you, so why are you here? What is the reason for your visit? Why didn't you bring along the person who came with you?" Upon hearing this, Bibi Amro Ji said, "I'll go now and bring him to you. I told him that without your permission I cannot come back, but he persuaded me as he was very eager to meet you".

Bibi Amro Ji then got up and to bring Baba Amar Dass Ji from the place where she had left him. Her heart was filled with happiness as she brought Baba Amar Dass Ji to Guru Angad Dev Ji's darbar (court). When Baba Amar Dass Ji got the darshan of Sri Guru Angad Dev Ji, he saw Guru Angad Dev Ji's face glowing like a lotus blooming in a pond. Guru Angad Dev Ji is way beyond love, jealousy, happiness and pain like a lotus flower grows in a pond (from the mud) but still rises above the dirt around it.

Due to worldly relationships, Guru Angad Dev Ji stood up when he saw Baba Amar Dass Ji coming into the darbar. This was because Baba Amar Dass Ji was the elder brother of Bibi Amro Ji's father-in-law. Baba Amar Dass Ji held Guru Angad Dev Ji's feet before Guru Ji could hug him. Baba Amar Dass Ji said "Today I came as a servant and not as a Kurram (daughter's father-in-law). I'm not worthy of Your hug, please take me as Your servant". After asking Guru Ji on the well being of the family, Baba Amar Dass Ji was satisfied.

Then Guru Angad Dev Ji asked Baba Amar Dass Ji, a few more worldly questions. Then, a sewak from the kitchen came before Guru Angad Dev Ji and said, "Guru Ji the food is

ready.” Upon hearing this Guru Angad Dev Ji stood up. At that moment Baba Buddha Ji and many other Sikhs were already in the langar hall. All the Sikhs were sitting in pangat and amongst them Guru Angad Dev Ji was the centre of attraction. Baba Amar Dass Ji also joined the other Sikhs in the pangat.

After having the food, Baba Amar Dass Ji went outside and sat there alone. In his mind he was only thinking of the greatness of Sri Guru Angad Dev Ji and all of his doubts were cleared.

21.5 Passion for Food from Guruji's Plate

The following day, Baba Amar Dass Ji, joined the pangat again to have food. This time when he sat in the pangat he thought, “Sri Guru Angad Dev Ji is the pooran Guru, he would surely know what is running in my mind now, and he will give me the remaining food from his plate without me asking him”.

When Guru Angad Dev Ji was having langar He knew what was running in Baba Amar Dass Ji's mind. Once He finished eating, He called one of the sewadars and said to him “Pass on my plate with this remaining food to the person sitting over there (Baba Amar Dass Ji). He had desired to eat the remaining food”. Upon hearing this Baba Amar Dass Ji's heart was filled with happiness and he had Guru Ji's Sat Pershad (True food) delightedly. After having the food, his heart and mind were purified, he had no worries. He had peace of mind and all his doubts were cleared.

With single mindedness he sat there and the whole day passed. When it was time for food to be served he sat in the pangat again and had what ever was being served in the langar happily. After having food, he again sat single-mindedly and sang the praises of Guru Angad Dev Ji. Baba Amar Dass Ji kept on doing this for a few days. He came for langar and then he stayed outside the whole day and was back for langar again the following day. After the day when Guru Angad Dev Ji sent the remaining food on His plate to Baba Amar Dass Ji Guru Angad Dev Ji did not call him nor say a word to him. Baba Amar Dass Ji met Guru Angad Dev Ji, during langar and ate langar in the *panggat* with Guru Angad Dev Ji. He did not mix much with the sangat instead he chanted the Almighty's Name. Baba Amar Dass Ji had decided that, He would never go anywhere else, He would remain here”.

22. BABA AMAR DAS JI'S SELFLESS SEWA⁶⁵

When many days passed by, Baba Amar Dass Ji thought in his mind that it is important to perform sewa (selfless service) in order to obtain Guru Ji's blessings. "Although this does not effect Guru Ji at all, as there is no desire in Guru Ji's mind, it is my duty to do Guru Ji's sewa with love.", thought Baba Amar Dass Ji.

In earlier times many abstained from food and water as a means to do meditation. There were also those who performed penance by sitting in the water, or bear the rain without any clothes on. Some also lifted their hands up for a long time and others would meditate standing on one leg. Yet others hung upside down in order to impress Almighty. But in the Dark Age of Kalyug the best penance is performing sewa for others which will impress Guru Ji. Among the services that one can offer was by serving the Sat Sangat (true congregation) which included serving water, bringing fire wood for langar, fanning the sangat and Guru Ji and by chanting Almighty's Name.

22.1 Serving Water

Washing Guru Ji's feet, preparing food and other sewa done together by the Sat Sangat brings greater returns than any of the difficult methods mentioned above. Baba Amar Dass Ji made up his mind that he would carry adequate quantity of water required by the tSat Sangat and also for Guru Ji's "ishnaan" (bath).

Baba Amar Dass Ji met all the Sikhs and requested, "Honour me the sewa to serve water". Upon their permission, he carried the pitcher on his head to bring water. He carried water to where langar was made and at the same time he would serve water to the Sikhs. As was his nature Baba Amar Dass Ji addressed everybody very politely.

22.2 Water for Guruji's Ishnaan

Guru Angad Dev Ji took his bath three hours before dawn. Therefore, before Guru Angad Dev Ji got up from bed, Baba Amar Dass Ji ensured that the required quantity of water was ready for Guru Ji's bath. The first day he walked barefooted backward with the intention of not showing his back to Guru Ji till the border of Khadur Sahib which was approximately 7.4 km and continued to walk barefooted for another 2.4km to Bias River⁶⁶ with the large pitcher. Upon arriving he filled the pitcher with water but the pither was

⁶⁵ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 16) – Churamani Kavi Santokh Singh Ji

⁶⁶ Guru Amar Dass Ji used to walk 9.6km to the Bias River at about 12.00 am(midnight) and return with the pither full of water so the total distance that Guru Amar Dass used walk barefooted was 19.2km daily. Till today this practice is continued in Takht Sri Sachkhand Hazur Sahib, a Gaggria (Pither) Sikh walks barefooted to bring water in a pither from River Godawri daily for the washing of Sukh Asthaan (where Guru Gobind Singh Ji merged into His formless form).

extremely heavy and after several attempts he could not raise it out of the river. At last he dipped himself into the river and placed the bottom of the pitcher on his head and rose from the river. Although the physical body had no strength the determination of Baba Amar Dass Ji empowered him to perform sewa with devotion and patience even during adverse weather. Firstly he would help while Guru Ji take His bath, then he would wash Guru Ji's clothes and with what water was left Baba Amar Dass did the sewa of washing the sangat and Guru Ji's feet.

When Baba Amar Dass Ji reached the age of 72, he had gone to meet Guru Ji. At that time due to his age Baba Amar Dass Ji's body had become weak, yet he continued his sewa with love. He would diligently fill the pitcher and bring the water for Guru Ji. He paid no attention to his body, house or family and treated Guru Ji as his everything.

22.3 Meditation

Baba Amar Dass Ji isolated himself and seldom communicated with anyone. In his mind there was only Guru Ji's picture and no one else. He had left his family, house and had also forsaken wealth. People around him started to make fun of him commenting that he had chosen this path at such an elderly age. Baba Amar Dass Ji continued to do selfless sewa for Guru Angad Dev Ji for many years. He was not concerned about his personal needs such as clothes and food and focused only the sewa. Physically he did sewa of Guru Ji and mentally kept his thoughts immersed in Guru Angad Dev Ji.

22.4 Annual Awards

After one year of water sewa, Guru Angad Dev Ji gave 1.5 meters of cloth to Baba Amar Dass Ji. Baba Ji took the cloth and tied it on his head, treating it as Guru Ji's blessing. Day and night he performed the challenging Sewa, and whenever Guru Ji needed water he would be most delighted to serve.

22.5 Refusal to Return

Some people from Baba Amar Dass Ji's village come over to ask him, "Let's go back, meet your friends and relatives. They are thinking about you. Why are you staying here? What are you achieving by staying here? You are undergoing all kinds of trouble and physical pain here." Humbly he answered them, "No one is mine and neither have I belonged to anyone. Now my Satguru Ji is my world, He is my home, He is my father and mother and till the end, He will be my shelter. No one will follow us once we are gone but Guru Ji will be there to support us. The purpose of me being here is to serve Guru Ji and there is nothing else that satisfies me." Upon hearing this, the villagers went back to their village with anger and disappointment.

22.6 Selfless Service (Niskaam Seva)

Baba Amar Dass Ji did Guru Ji's sewa without ego and day by day the love towards Guru Ji increased. He did not listen to others nor tell them anything. In his mind the Guru Ji's feet were his destiny. When the following year passed, Sat Guru Ji gave him the second piece of white cloth. Baba Amar Dass Ji accepted this gift from Guru Ji and immediately tied it around his head.

Baba Amar Dass Ji realized that his lifespan was decreasing but his love towards Guru Ji was increasing and the amount of sewa for Guru Ji was great. Whenever ignorant people around him teased him, he would ignore their comments and never get attached with the worldly affairs. Although his body was getting physically weaker, he was imbued in Guru Ji's divine love.

In the third year, Guru Ji gave another one and a half meters of cloth to Baba Amar Dass Ji. Guru Angad Dev Ji never spoke to Baba Amar Dass Ji directly. At times he would be sitting next to Him and at times far away from Him. Baba Amar Dass Ji's hands and feet had changed colour due to bringing cold water for Guru Ji's ishnaan and his skin was peeling and fluid was flowing out of the wounds. All this never created any doubt in Baba Amar Dass Ji's mind and never affected his sewa for Guru Ji.

Three hours before sunrise he would wake up and fill the pitcher with water for Guru Ji to take His bath. Baba Amar Dass Ji washed Guru Ji's feet thoroughly, he made Guru Ji's bed and then attached himself to remembrance of Almighty's Name (Naam Simran). He also delivered all the water and wood that was required for langar. Later he joined the pangat for his meal.

He washed Guru Ji's utensils, and during summer when the weather was hot, he would fan Guru Ji. Before Guru Ji went to bed, Baba Amar Dass Ji cleaned Guru Ji's bed sheet and made the bed for Guru Ji. Once there was an abscess on Guru Ji's toe which caused discomfort to Guru Angad Dev Ji. Baba Amar Dass Ji would treat it with a warm compress in order to reduce the discomfort. He sucked out all the pus from Guru Ji's toe before spitting it out.

In the fifth year, Guru Ji gave Baba Amar Dass Ji the fifth piece of cloth and the sixth year another cloth. In the seventh year, when Guru Angad Dev Ji was sleeping, Baba Amar Dass Ji put Guru Ji's toe in his mouth. Upon doing this, it enlightened Baba Amar Dass Ji's mind, as the sun diminishes all darkness. He felt the power of this miracle. He felt that he was gifted with some sort of magic that could cure Guru Ji's abscess. One day he thought "What is the point of me having these powers if I am unable to cure the abscess on Guru Ji's feet." Baba Amar Dass immediately acted on this idea and managed to heal Guru Ji's foot.

When Guru Angad Dev Ji woke from sleep, he was astonished when he saw that his toe was cured. Guru Ji was wondering, "How can this happen, how come I am not feeling

any pain, what happened in my sleep that the moment I got up my foot is perfectly fine". Guru Ji realized that Baba Amar Dass Ji had preformed this miracle.

Guru Ji called upon Baba Amar Dass Ji and told him "What have you done, can't you control your powers? Guru Nanak Dev Ji bowed in front of this body of mine, and as such this pain is legitimate. I have always taken it as a gift which reminds me of my beloved Guru Nanak Dev Ji. But now look at what you have done. From now onwards never show your powers no matter what happens. Saints never show their powers to anyone. Even if they are to be beheaded, they never perform any miracles. By demonstrating your spiritual powers, the power reduces and by enduring it increases. These are all given by the supreme Almighty and all we need to do is remember Him."

Upon listening to this, Baba Amar Dass Ji folded his hands and said "Oh Guru Ji, please forgive me. From now onwards I will only do things after seeking your permission." After hearing this, Guru Angad Dev Ji was very pleased and he forgave Baba Amar Dass Ji and told him not to perform any kind of miracle. Then Guru Angad Dev Ji's toe swelled with pus as it was before.

Baba Amar Dass Ji spent 11 years doing Guru Ji's sewa and was given a total of eleven pieces of cloth. Baba Amar Dass Ji was always deeply in contact with remembrance of Almighty's Name (Naam Simran). He never spoke nor listened to anyone. He was ever ready to do sewa.

For eleven years, Baba Amar Dass Ji performed sewa and his clothes were all worn out. His feet and hands were worn too. He never cared about how the food tasted. These worldly aspects no longer played an important part in his life. He would sit and listen to Kirtan. People were astonished at his sincere selfless service (sewa). They started saying "Small is his body, yet his strength is exempted. His hair has turned white and skin turned sluggish, but yet he does immense sewa. He keeps Guru Ji's infected toe in his mouth. He brings water for Guru Ji in the early hours of the morning and bathes Guru Ji with love. Hot or cold, summer or winter, rain or shine, all this does not affect Baba Amar Dass Ji's sewa (selfless service) towards Guru Ji. With great devotion and sacrifice he carries out the sewa. And with this hard work he has made this birth worthwhile. Although all this is done by Baba Amar Dass Ji, Guru Angad Dev Ji doesn't pay much attention to him. Guru Angad Dev Ji made Baba Amar Dass Ji sit next to him, but he never talked or asked him anything". That's how the Sikh Sangat commented about him.

Others said, "Baba Amar Dass Ji was chased out from his house, he does not have any money with him. Guru Angad Dev Ji provided him shelter and food. Everyone has disowned him. That's the reason he is so quiet. He is without shelter, and devoid of respect. Day and night he just loiters around and does some sewa. He is only here to consume food and never longs for anything else. He has the fear deep in his heart of being chased out from here, as such obeys everyone's instructions".

Upon hearing all these comments, Baba Amar Dass Ji didn't show any kind of emotion as it meant nothing to him. He was deeply attached to conduct sewa equally for everyone. That's how people commented about Baba Amar Dass Ji without knowing the reality. They didn't know that one day Baba Amar Dass Ji would be the King of all Kings. There wouldn't be anyone who is as generous and broadminded like Baba Amar Dass Ji.

23. BLESSINGS ON BABA AMAR DAS JI⁶⁷

In this manner by overcoming happiness and sadness, Baba Amar Dass Ji continued to do sewa, without being bothered about what people's opinion was about him.

23.1 Rainy Cold Winter

One night, there was pitch darkness. Due to the slight drizzling rain there was mud all around. People were all crouching due to the bitter cold of winter. Some people draped themselves in cotton blankets or got heat from fire to get rid of the cold.

Then came amritvela (time of nectar), and it was time for Guruji to take his bath. Baba Amar Dass overcomes his laziness and took the pitcher (gagar) in his hands. He filled it with water and held it on his head, and got ready to come back. Baba Amar Dass Ji walked forward with slow steps.

On the way back, in his mind the only worry was that his legs don't slip causing the pitcher to drop and water to spill causing delay in Guruji's bath time. On the way, there was house of 'Julaha'⁶⁸ where there was pit dug in ground where water spilt caused mud all around.

Due to the drizzle, it became muddier. The heavy clouds became darker and Baba Amar Dass was unable to see the way clearly. There was a stump that was drilled into the ground in front of the 'Julaha's' house. They used it as support for weaving cloth. When Baba Amar Dass passed by the Julaha's house he accidentally hit his leg against this stump and fell into the pit nearby. Even though he was unable to balance himself, he didn't allow the pitcher filled of water to fall. Slowly he placed the pail on his head. He did not want Guruji's bath to be delayed.

At that time the 'Julaha' and his wife who were resting, having heard the noise asked "Who is outside there? Who fell down, are you a thief or someone else? Please give us an answer". Listening to the 'Julaha' Baba Amar Dass Ji replied, "I am the Guruji's servant, I am carrying water for him".

Upon hearing this 'Julaha' replied "Who can be there in this cold weather and dark time? It is raining and heavy clouds are all around. It is also so muddy outside." 'Julaha's wife replied "At this hour there can be no other than the homeless 'Amru' who is wandering around. He does not rest in peace, hence he is wandering around as he is homeless. He always eats till his stomach is full and doesn't talk to anyone. He has left his home, bears

⁶⁷ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 17) – Churamani Kavi Santokh Singh Ji

⁶⁸ Julaha - Caste's hereditary occupation of weaving

with people's teasing and lives close to the Tapa (Guru Angad Dev Ji). He is unashamed and has no regard for what people say about him."

Baba Amar Dass replied "I was homeless before embracing the True Guru but now I'm not homeless. I do serve my master Guru Angad Dev Ji who is the greatest. You are saying this because you are crazy (kamlee), you don't even have the awareness of the greatness of the giver/bestower of gifts to the universe." Saying this, Baba Amar Dass continued his journey carrying the pitcher on his head. Guru Angad Dev Ji was ready for his bath. Guruji was standing at the spot where he takes his bath. When he knew what happened, he understood the steadfastness of Baba Amar Dass who he himself wanted to test.

23.2 Blessing Baba Amar Das Ji

When Baba Amar Dass arrived at Guruji's place he didn't mention anything at all. He continued to do sewa as he usually did. He washed Guruji's feet and helped with the necessary. The 'Julaha' wife became mad as soon as Baba Amar Dass replied to her. She started to bite and speak senselessly.

Baba Amar Dass was with Guruji all the way till morning. Guruji knew everything that happened. Guruji called Baba Amar Dass to come near him. Baba Amar Dass touched Guruji's feet, folded his hands and stood in front of Guruji. Baba Amar Dass obtained the sight (darshan) of Guruji's face which was full of love.

Guruji said. "Baba Amar Dass, tell me the whole incident that took place early morning. What and how it happened, when you were in a hurry carrying the pitcher filled with water? Who spoke to you and in which manner?" Baba Amar Dass folded his hands and replied "Guruji you are the all knowing, the giver of the universe. Even without telling you anything, you know everything. I won't hide anything from you, Guruji. I'm afraid that I won't be able to relay the whole incident in a proper manner". Listening to this Guruji asked for both the 'Julaha' and his wife to be present there.

When the 'Julaha's wife came and had the sight (darshan) of Guruji, her foolishness went off and she became normal as before. Then Guruji asked "Tell me the whole truth, what happened last night? If you try to hide anything, you will face all kind of difficulties in life".

The 'Julaha' got scared; knowing that Guruji's words becomes reality." If I don't tell the truth I will definitely suffer in life." he paused for a while thinking. He then told the truth "I heard some noise outside the house, and asked what is the noise outside there?. My wife was awake and aware of what was happening at that time. My wife replied "It is homeless 'Amru'". Then Baba Amar Dass called her crazy (kamlee) and she became mad instantaneously. Now after having Your sight (darshan) she is cured. I am in fear of not being able to narrate the incident accurately."

Then Guruji asked Baba Amar Dass “Was this what happened?”. Baba Amar Dass replied “She called me homeless, which is true. As long as the mind doesn’t recognize the real-self (Atma), one is truly “homeless”. It (the mind) does not know its abode (home) as such wanders aimlessly. However when the ‘Julaha’s wife doubted the true Guruji’s sewa, I was not able to take it and called her crazy (kamlee)”.

Listening to Sri Amardas explanation, Guruji was touched with the humbleness. Guruji was also very impressed with the immense sewa done by Sri Amar Das Ji over the long duration of time. To bless Baba Amar Dass, Guru Angad Dev Ji said: “You are the home of the homeless; The respect for those who have none; You’re the support for those without support; The one that all can depend on; You are the strength for the weak; There shall be no other stronger than you; You are the calmness for those in turmoil; And the prophet of all prophets; The one who can turn around time; And the one who can free all from shackles; You have the ability to create and destroy; The one who provides for all.”.

After bestowing Baba Amar Dass Ji with these 12 blessings, Guruji was immensely pleased with Baba Amar Dass and hugged him.

Again Guruji spoke “Now we are one and there is no difference between us, you are the same as me. Just as when other river meets with Ganges it becomes Ganges; like the rain drop that meets the ocean and becomes the ocean itself, now we are the same. When a spark/flame meets the fire it becomes the form of fire, we are the same and there is no difference between us.”

“By prevailing in your body, good deeds will be done for all mankind.” In this manner, as Guruji was very pleased with Baba Amar Dass Ji, Guruji had made them one and the same. By striving in performing selfless service (sewa) of the True Guru (Satguru) one is showered with blessings. All the sincere selfless service done for Guruji is never wasted; all the needs are fulfilled.

Then Guruji took water and cleaned Baba Amar Dass and presented him with new beautiful clothes. Guruji then said “I will make you sit on my throne (place) and pass the Guruship (Gurgadhi) onto you”. Guruji announced to everybody (sangat) “Sri Amar Dass has now taken my roop (form/place). There are no differences between us, We have become one now”. Guruji declared “No one can claim themselves Guru beside Sri Guru Amar Dass”.

In calm and sweet voice Guruji ask Baba Amar Dass “How many children do you have and where are they?” Sri Amardas folded his hands and replied “Guruji you are all knowing yet if you ask I will reply. With your grace I have two sons, Mohan and Mohri and also two daughters Dhani and Bhani”.

Guruji then told Baba Amar Dass Ji, “I am saying this for your own good. You must leave Khadur Sahib and find another place to stay. When Guru Nanak Dev Ji passed the Guruship (Gurgadhi) to me, he said : “Leave this place where I am living now, and look

for another place to stay.” That is when I came to Khadur Sahib and stayed here for a couple of years.

Sri Chand and Lakhmi Das continued to stay at their father (Guru Nanak) place. In the same way you must now find another place as your base. Stay there and spread the knowledge. Dasu and Datu will continue to stay here; when they do not see you they won't be jealous and will not be able cause any disruption”. After uttering these instructions Guruji rested.

24. ESTABLISHMENT OF GOINDWAL

24.1 Bhai Gonda Meets Guruji⁶⁹

The next day Guru Angad Dev Ji sat with the sangat notwithstanding whether they were poor or rich or from a high or low caste. A Khatri by the name of Gonda came to see Guruji. He bowed his head with respect and folded his hands humbly and said, “Guruji, you are great. A lot of people listen and respect you. Those who are intelligent, they all praise you. Everyone obeys you. Guruji my village is infested with ghosts and giants (evil spirits) of many types. They have made my village a home. No one can stay there now. In the day time all villagers get together to build a wall but when night comes the ghosts break the wall. Take how much of land you need, but please come and fulfil my wish and free my village.

Guruji asked Bhai Gonda, “How did all this happen? When did the ghosts infest the village? How did the village become empty? Bhai Gonda explained everything to Guruji.

“I had an argument with my relatives regarding the rightful ownership of the ancestor’s land. The senior council members of the village tried resolve the matter but unexpectedly the argument turn very serious. The case was taken to the court of Dehli. In the court I was required to vow on my claims for the ancestor’s land. In greed I did not hesitate to take a fake oath and I lied on my faith. The judge gave a judgement and I won the case and got back my village. The deceitful act have attracted the evil spirits to migrate into the village and the other residents started to leave the village. More and more evil spirits came to the village and it has become a centre of ghost occupancy. Please help me Guruji. By lying I got this as a punishment for my insincere act. With your presences in my village the place will become pure.”

Guru Angad Dev Ji decided to ask his sons to go to the village. The sons were very egoistic and never obeyed Guruji but they always wanted Guruji’s throne. First Guruji asked his elder son, Bhai Dasu ji to follow Bhai Gonda Ji to free the village from evil spirits. Bhai Dasu ji disagreed and said, “How am I going to live among these evil spirits? How am I going to build my house there? My village is Khadur Sahib. I will never leave Khadur.”

Then Guruji asked his youngest son, Bhai Datu ji to go to the village but he too disagreed to Guruji request. Bhai Datu ji said “Guruji, we are staying in Khadur Sahib, why do we need to go there? We can sing the praises of Almighty by residing here. People come from all over to fulfil their needs here. Why should we travel one place to another! There will be a lot of people with such problems so how many people do you want us to follow

⁶⁹ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 18) – Churamani Kavi Santokh Singh Ji

to solve their problems? What has it to do with you Guruji, whether people survive or don't?

After hearing this, Guruji looked at Baba Amar Dass Ji and said “ Purkha (Man)! Please go with Bhai Gonda and build a beautiful village. With respect Baba Amar Dass Ji prostrate before Guruji and obeyed Guruji's instructions. “How do I go about implementing your instructions, Guruji” said Baba Amar Dass Ji. Guruji instructed Baba Amar Dass Ji to dig the land of the village from the East side and then level the whole place and start building houses for people to live in.

Guruji also gave him a stick. Guruji said “Take this stick along and show this stick to the evil spirit, once it is shown to them, they will not come back anymore. Where ever you step, the land will be pure for you to build a house for yourself and for people to stay in. Bhai Gonda is very rich. He will build a beautiful house for you and name the village after Bhai Gonda Ji. Both my sons are scared of evil spirits and they do not know the greatness of Guru Nanak Dev Ji. Whatever you do, always think that Guru Nanak Dev Ji is performing himself for you”. After listening to this, Baba Amar Das Ji followed Bhai Gonda Ji to his village.

Baba Amar Dass Ji had a lot of respect and love for Guru Angad Dev Ji. Churamani Kavi Bhai Santokh Singh Ji pictures the love by an example of a tree , love for Guru Angad Dev in Baba Amar Dass Ji's heart is like a tree where the faith is like a circle around the tree to hold water for penetration to the roots and obeying Guru Angad Dev Ji's orders at all time is like watering the tree daily. To remember Guru Angad Dev Ji day and night is like the bark of the tree whereby the permanent meditation strongly holds just like the roots which are holding the large tree and supplies all the required energy. Good virtuous like truth, contentment, mercy, faith, etc. in Sri Amar Das Ji is like the branches spreading the tree. This tree bares fruits of self realisation or knowledge of Almighty (Atam Gyan) and the juice of bliss is obtained by the most fortunate Baba Amar Dass Ji. This tree (of love) grows rapidly and has been stationed permanently in Baba Amar Dass Ji's pure heart

As Baba Amar Dass Ji was about to leave, his eyes welled up with tears. Guruji came forward to meet him. Baba Amar Dass Ji cried on Guruji's feet feeling very sad that he has to leave. As Baba Amar Dass Ji walked away from Khandur Sahib, Baba Amar Dass Ji walked backwards as always with full respect for Guruji.

On the other hand, Guruji's sons were very egoistic. Guruji tested his sons but they failed. All the Sikhs knew that Baba Amar Dass Ji obeyed Guruji and always has been doing sewa with respect and love. Guruji's sons took things for granted because Guruji was their father and thus did not have any humbleness in doing sewa.

As Guru Nanak Dev Ji gave the Guruship to Guru Angad Dev Ji because of love and humbleness in obeying command and performing sewa, in the same way Guruji will bless his throne to Baba Amar Dass Ji. On his journey to the village, Baba Amar Dass Ji recited Japji Sahib.

24.2 Founding of Goindwal⁷⁰

Baba Amar Dass Ji went with Gonda. They were walking very slowly while reciting Japji Sahib. Although Baba Amar Dass Ji's body was very old but still he was of great support to every one. When he reached the third koh (approximately 7.4km), he put his hands together and laid face down. When Japji Sahib was completed the thoughts of Guru Angad Dev Ji came to his mind. He sat down and sang the praises of Guru Angad Dev Ji.

Then he faced towards Goindwal and walked without any fear. He was holding the stick which Guru Ji gave him with full respect. Upon reaching Gonda's village he placed his hand in front and showed the stick to the ghost. Fire came out from the stick and the ghost felt the heat. They could not stand the heat even for a second.

Their bodies were burning and they could not even take care of their clothings. Fathers could not save sons, brothers deserted brothers. Husbands left their wives and ran away. Some fell on the land and fainted. There was such a big disaster on them that they left the place immediately. They were shouting while running in all four directions. As Baba Amar Dass Ji moved the stick, they felt more and more heat. Some were pleading to be spared and not to be tortured. "We have been here for a long time please spare us. Do not wave the stick in front of us. We will leave now." they pleaded. There was lots of commotion and all the ghosts ran away.

At that time there was a demon staying there. She was close to her full term of pregnancy. She saw the whole scary incident with her eyes. She was scared and started running. She did not even notice her caring husband nearby. She was running in a frightened condition. In this panicked state she delivered two babies. One of them fell and pricked his eye against a very sharp thorn. . As a result, the eyeball of the baby ruptured. When this child grew older and was well known with the name of Kana Dev (one eyed) demon. He was staying in a fort in Bathinda. Guru Gobind Singh Ji blessed him and that is when his name became famous.

The second child broke his hands by falling onto the ground. The demon took both of the children and covered them in a piece of cloth. After a few years they grew up but both stayed at different places. One stayed in Masurpur and the other in Bathinda. This was the situation of the ghosts and none of them stayed there any longer.

In the meantime, Baba Amar Dass was standing and watching a different beautiful view. There was the River Bias nearby in which its pure water was flowing. There were many types of birds chirping sweetly. It was just like a Ganga flowing. Near the river there was a beautiful spot. On both sides of the river there was soft sand. There was a tarred road heading towards Lahore and those going to Delhi will also passed this place. People were harboring on either side of the Bias River.

⁷⁰ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 19) – Churamani Kavi Santokh Singh Ji

Just as Guru Angad Dev Ji had instructed, Sri Amar Das Ji said “Satnam” and took the pure water and sprinkled it everywhere so that the ghosts would not come back. He took Guru Ji’s stick and drew a boundary around the whole area. Then ‘Kerah Pershad’ which were to be distributed to the Sangat was brought. Gonda was very happy.

Immediately, Baba Amar Dass Ji stood up and did Ardaas (humble request). He then sang the praises of Sri Guru Nanak Dev Ji and Sri Guru Angad Dev Ji. After completing the Ardaas ‘Kerah Pershad’ were first served to Baba Amar Das Ji and then to the rest of the sangat. Baba Amar Das Ji instructed the sangat to start the construction from the east.

They prayed at the feet of Guru Nanak Dev Ji and started the ground breaking ceremony. After that there was no more evil spirits seen and no houses were demolished. Earlier when someone wanted to build a house, it would be demolished by the ghost. But now no house is demolished and all stood firm. Gonda was very happy to see this. He spent a lot of money, got a lot of laborers and hired a lot of skilled workers. It was then that Baba Amar Dass Ji pronounced to name the town after the name of Gonda. He named the town Goindwal and announced it to everyone. When a few houses were ready, only then Baba Amar Dass Ji left for the sight (darshan) of Guru Angad Dev Ji.

He very humbly bowed to Guru Angad Dev Ji. He clasped his hands together and said “As per your instructions, the task is completed and the town is almost ready. The workers are doing their work and a few houses are ready.” Guru Angad Dev Ji was very pleased and said “Now listen to me. Bring all your family members and start to live there. If there is anyone else who wants to stay there, build a house for them too. Your place is with me. Whenever you wish you may come and visit me and stay in Khadur Sahib. Now go to Baserke and meet your family with love. You have been here for a very long time and have never gone to meet your family. Go and bring your whole family and migrate to Goindwal.”

After getting the blessing of Guru Ji he left for his village. Upon reaching the village he met everyone. He informed everyone “Guru Ji is very happy with me and He has blessed me with all kinds of greatness. Now Guru Ji has instructed that the whole family to migrate to Goindwal. Do not delay and follow me. It is a nice town and the houses are very tall.” Those who agreed with Sri Amardas Ji went along with him. They all arrived at Goindwal. They got all the happiness that they all deserved.

Baba Amar Dass Ji went to Khadur Sahib for the darshan of Sri Guru Angad Dev Ji. When he returned to Goindwal, he walked backwards for 7.4km, facing Khadur Sahib. At the 7.4km he will stop and do prayers (ardaas), then turn his face towards his home and start walking. Some Sikhs have even said that when Baba Amar Dass Ji used to go to the river to collect water for Guru Ji he would walk backwards and return with his face facing toward Guru Ji.

Baba Amar Dass Ji used to bring water from the Bias river to bathe Guru Ji. While on his way to fetch the water he will walk backwards while on the way back his face will be

facing Guru Ji. When he reached this spot, he bowed his head and then proceeded to town. He always did his work and the sewa of the Guru with love.

In the past, Parasram had done great meditation. He had meditated for thousand of years in the jungle. Only then he obtained the powers of Vishnu, and yet he was not a complete Prophet. But Baba Amar Dass Ji was able to make Guru Ji happy within eleven years and became the Almighty's complete form and blessed thousands of people.

That is why the selfless service (sewa) of Guru Ji and the true congregation (Sat-sangat) is very important. Rather than doing meditation for thousand years, this sewa is much greater. Now and in future, those who perform selfless service (sewa) with love, will attain salvation.

Baba Amar Dass Ji's brothers and his son-in-law, Rama and his nephews all came along with them. All of them built their homes in Goindwal and stayed there. In this manner all his relatives and friends stayed with Baba Amar Dass Ji and were happy. They all attained greatness, people looked upon them and they received a lot of happiness. All friends and relatives thought that it was a good idea to stay with Baba Amar Dass Ji and considered it to be a blessing to stay with him in the village.

25. QUALITIES OF GURU ANGAD DEV JI⁷¹

25.1 Guru Angad Dev Ji's Visit to Goindwal

One day, Guru Angad Dev Ji decided to visit Goindwal. Guruji is compassionate and heeded the dire longing that Baba Amar Dass Ji had for his sight (darshan). He walked slowly and was drawn by the intense love of Baba Amar Dass Ji. Guruji could no longer resist the supplications made by Baba Amar Dass Ji. Someone from the sangat informed Baba Amar Dass Ji, "Guruji is on his way here." Baba Amar Dass Ji was extremely delighted to receive this news. He immediately rushed to receive Guru Angad Dev Ji. Just the thought of getting a glimpse of Guruji brought tears to Baba Amar Dass Ji's eyes. Upon receiving the sight (darshan) of Guruji every pore of Baba Amar Dass Ji's body was quivering with bliss.

Baba Amar Dass Ji was speechless and overcome by emotion. He could only stand before Guruji with his hands folded. Upon seeing Baba Amar Dass Ji's state Guruji immediately embraced him and showered him with the following praises: "You have bonded me with the deep and sincere love that you have shown. Your birth is a blessing to this world. I am obligated to be present wherever I am remembered with sincerity. I have come here today because I have been tugged by the affection shown by you. Now let us go. Show me your dwelling." Baba Amar Dass Ji showed Guru Angad Dev Ji all the houses that had been built. After inspecting all the houses Guruji rested at the scenic spot by the Bias river.

Baba Amar Dass Ji accompanied Guruji back to Khadur. He stayed in Khadur for a few days. He served Guruji tirelessly and did simran all day long. Then Guruji permitted Baba Amar Dass Ji to return to Goindwal. Sri Amardas Ji walked backwards facing Guruji (towards Khadur). Such was the respect and love he had that he did not want his back to be turned towards the Guru. After walking backwards for 7.4km, he bowed down in reverence and then he walked facing Goindwal for the next 2.4km. This spot, which is two miles from Goindwal is well known in Sikhi.

25.2 Virtues of Guru Angad Dev Ji

Guru Angad Dev Ji's virtues were countless. He was the picture of calmness and was completely desire-less. It was as if devotion manifested itself as Guru Angad Dev Ji, and came into this world. Happiness or sorrow never affected him. He considered respect and disrespect of him as equal. He never showed worldly superficial love or jealousy to anyone. His concentration was always on his formless form (Brahm Sarup) and always

⁷¹ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 20) – Churamani Kavi Santokh Singh Ji

remained merged in it. Almighty is not affected by any vice and is unreachable by mind and speech. He cannot be understood through the Buddi (intelligence) and is untouched just like the petals of the Lotus. He cannot be destroyed by weaponry nor be burnt by fire. He cannot be blown away by wind. He does not drown in water and absorbed in the space. Death cannot swallow (destroy) Him as He is the Almighty. He manifests everywhere himself although He cannot be seen with bare eyes just like a rope assumed to be snake in the dark, therefore in the ignorance (darkness) the creation seems to be true (snake) but in light (knowledge) it is only he himself (rope) appearing in numerous forms. In the same manner Guru Angad Dev ji seems to be human but he is the Almighty himself.

He is the light of sunlight and other such sources of light. It is through His support that they are able to shine. He is the tiniest among the tiny (meta-physical). Through the mind, action sensors and knowledge sensors he cannot be known. He is the greatest among the great and no matter how powerful one is, one cannot find His limits. It is known to exist in a great form. Without him even the eye cannot flicker and not a single thought can develop even for a split second. He is deeply hidden, hence, he cannot be understood fully. Even his form and color is not known.

Since his form is awe-inspiring (wonderful), he is hence called 'Wahe'. The next syllable 'Gu' means darkness – implying toward the darkness within oneself created by ignorance. Finally 'Ru' is the light that is essential to illuminate and dispel all the darkness of ignorance. That is how the name 'Waheguru' is derived. Such is the greatness in the name of 'Waheguru'.

Guru Angad Dev Ji has taken the physical form of 'Waheguru' and is the perfect portrayal of devotion and yet does not reveal himself as Waheguru. Infact he always claimed himself to be the servant of Waheguru. "We should discard all traces of arrogance, greed and desires from within ourselves. Accept the will of the Almighty. Serve the Saints and always participate in the true congregation (Sat sangat) with full concentration. Never claim recognition and remain humble. Love God whole heartedly, and make this supplication "I am nothing. You are the one doer who gets things done and is omnipresent. Sing the praises of Waheguru (kirtan) and listen to it intently. Strive to do simran all day long and in doing so, you will be taken care of in both worlds."

Guru Angad Dev Ji kept his true identity hidden from everyone. He would only talk to Sikhs who had true love and devotion. Laxmi (Goddess of Wealth) would regularly do sewa in Guruj's court. All kinds of miraculous powers (riddiya and siddiya) are forever present at Guruji's feet awaiting for the Master's instructions. However Guruji shuns these powers and does not even glance at them. They cannot show their greatness to Guruji and stand quietly before him. Guruji himself is the ocean and source of all powers and miracles but yet does not flaunt them.

He conceals his greatness so well that one would not even be able to guess that Guruji is in fact the possessor of such vast powers. There has been no other and will never be anyone who has been able to withstand and contain their greatness and powers as Guru Angad Dev Ji.. Having the ability to destroy all three world, the great Guru still tolerates the sufferings of mere mortals.

Dhan Guru Angad Dev Ji. Dhan Guru Angad Dev Ji.

Dhan Guru Angad Dev Ji. Dhan Guru Angad Dev Ji.

26. SUPERSTITIONS IN KHADUR SAHIB

26.1 Prideful Tappa⁷²

There was a Jogi called “Tappa”⁷³ who lived in Khadur Sahib. He always used to praise himself and he had black magic powers. He was misguiding the residence of Khadur Sahib. Many people believed in him, and they use to greet him and prostrate before him. Almost all the residence acknowledged him as their Guru and always listened to his instructions and worshiped him.

There were some Jat farmers living with their large families in Khadur. These farmers also listened to the Tappa’s discourse and obeyed his instructions. They always offered him milk, yogurt, ghee and sugar as their offerings. During festivals, they used to offer him a lot of money. Without even thinking twice, they used to offer him a lot of their valuables as well.

All the people in the village were scared of him. They did not dare to offend him, fearing that he will curse them. Whatever he said, people used to follow. They were very silly and unable to identify the true “Saint.” The villagers worshiped and loved him day and night and they use to offer him money and food-grains. Guru Angad Dev Ji also used to live in this same village, but the people did not recognize the good-deeds of Guruji.

They never went to Guruji and to prostrate before Guruji. They also did not believe that Guruji is True Guru and the form of Almighty (Waheguru) himself. Some people who used to live in this village thought Guruji to be just another human being like themselves. In the village there was no true souls, therefore they could not recognize Guruji’s greatness.

In the month of “Bhado”⁷⁴ the season turned very hot and dry and all the fields went dry. After planting their fields, the weather turned dry very fast leaving their plants half grown and they could not even harvest their plants. The crops were not growing; the villagers became worried and said. “Look at our condition. Without food we are suffering. What will we feed our families? Our hard work will go to waste if there is no rain. How will we sustain our families? All our crops are destroyed, so how are we going to get any food. We also do not have any money to spend to buy some food to eat.”

The villagers were worried about the disaster that may have to face. They met at a place and the elderly people said “Ask Tappa the astrologer when it will rain. He said that he can do miracles, in one way another he will make our fields green again.” After listening

⁷² Sri Gur Pertap Suraj Granth (Raas 1, Ansu 21) – Churamani Kavi Santokh Singh Ji

⁷³ The Tapa was called Shiv Nath according to Sada Itihas by Satbir Singh (p.154-155)

⁷⁴ Indian month form Mid-August to Mid September

to each other, they all decided and said “Our Guru is the Tappa. He said that he can do miracles. He is the well-wisher of this village and he will be able to help us overcome our difficulties. Our wives seek his help to cure our children. He used to do black magic and cure them. He also helps us overcome many other problems and he is the only powerful person who can give us happiness. Let’s go together to see him and take along some offerings for him. Let’s bow at his feet and then ask him to bring back the rain.”

After the decision was made, they proceeded to meet Tappa and relate their problems to him. The Tappa was sitting on a throne like a royalty and was full of pride and ego. They offered him the sweets, bow at his feet and greet him. The elderly people praised Tappa very highly and said “You always fulfil everyone’s desires. We recognize you as a very powerful person. Many people come to you to solve their problems. Because of this, many people admire you and the whole village knows about it. All the villagers have come to your refuge. Please fulfil our desires.” Hearing this, Tappa was pleased and became more arrogant and said “You all always listen to me. I can see your great devotion. Whatever you wish, I will immediately fulfil your wishes. All of you are my servants. All of you worship my feet and I have always dispel your sorrows.”

Hearing this, the farmers made their request to him. “Dear Tappa! There is no rain. Before this there was a lot of rain, so we planted our fields and the grains started to grow. When the grains grew half way, the clouds started to disappear, therefore there has been no rain. A long time has passed since the last time we had rain. All the crops that grew have started to wilt. If the grains don’t grow, we have doubt of staying alive. Because of this, please do us a favor so that the clouds appear and it rains again.”

After listening to them, he plotted a plan. He was very jealous of Guru Angad Dev Ji. He was envious because Guruji used to receive a lot of visitors who came from outside this village. He could not bear to hear people praising Guruji. He used to worry a lot about the increasing influence of Guruji on the people. The Tappa thought to himself, “All the villagers are my servants and friends, and I do not want them to leave me and seek assistance from Guruji.” Guruji’s popularity was increasing by the day. The deceitful Tappa planned to force Guruji out of Khadur Sahib.

So, he said, “Dear farmers! Do you want to know the reason why there are no more clouds and rain? There is a Khatri who lives in your village, who always commits a lot of sins. This Khatri’s name was “Bhai Lehna” and now he is called by the name of “Angad.” A lot of devotees from everywhere comes in groups to visit him. The visitor touches their forehead at his feet, by which they commit a very bad deed. He is not a holy man and lives a married life. He asks people to worship him. He sits on a throne which is very inappropriate. If he seeks this type of position, he should be wearing the clothes of a “Sadhu.” He should also not be living with his family and he must himself find someone (A Guru) to lead him.”

“Ask yourselves whether his practices are appropriate or not. I know all of you do not believe in him. However, since he is living in this village, you all are facing a lot of problems. Now do something to get him out of this village. Only then it will rain heavily. Now, all of you go and meet him and get him out from Khadur. As soon as he leaves the village, your wishes will be fulfilled. He can go to any other village and stay. Only then all of you will not face any difficulties.

After listening to Tappa, they all agreed and said “Dear Tappa! You have said the right thing. After leading a married life, he is making people worship him. Many people visit him from all over the country. We do not believe in him. We will go and meet him and get him out of this village.”

After saying this, all the farmers went away. The Tappa was very happy after hearing what the farmers said. He could see his plan was going to work but what a fool, he could not see that the call of death was coming closer to him.

26.2 Guru Ji's Leaves Khadur Sahib⁷⁵

The ignorant farmers (Kheray Jat), were influenced by the words of Tappa, a deviant. They started to believe in his words. They were totally ignorant of Almighty. Between nine (9) to ten (10) followers of this deviant got together and went to the Guru Ji's house.

They went to Guru Ji and spoke very rudely to Him “You should not stay here, please go away to any other place of your preference. The whole village is suffering due to the absence of rain that has damaged our crops and your presence is the cause of this. It is therefore only appropriate for us to ask you to leave. Once you leave, all our worries will be vanished. So, please listen and leave, you cannot stay here for another second.

Quickly, collect all your important belongings and leave the rest back in somebody's house. Take those back later. Please get going and do not delay. All villagers and leaders of the village are of the same opinion and wish to chase you out of this village. Nobody is in your side. The great Tappa Ji has declared that it is your presence that has caused the villagers so much of pain. He has blessed our village and has promised to bring rain to the village. You have started this new custom, but, the married ones should never take on the form of Saints. Because of this fault of yours rain does not come, our crops have dried. The pancayat (five peoples committee) and its leader have instructed you to leave this house and village immediately.”

Guru Angad Dev Ji replied “I have been living here for very long. There has always been rain in this village and your crops have always turned out well. How can anybody fault me for the absence of rain now? Sadness and happiness are a cause of our deeds (karma). We are at times happy and at times unhappy. Day and night will come and go. Both the

⁷⁵ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 22) – Churamani Kavi Santokh Singh Ji

king and citizens face the same sadness and happiness, it never disappears. With happiness alone, one would become prideful and egoistic. But with sadness, one becomes humble, this is a gift of Almighty. Instead, you choose to blame Almighty and do not recognise that the same will assist you in improving your deeds (karma). Almighty always rewards the being based on the beings deeds (karma). Sadness and happiness is in the hands of Almighty alone. The wise will always understand that sadness is a result of ones own faults.

Those who pray realises the truth that beings (jeev) are merely reaping the fruits of their respective deeds (karma). These people are known as the learned, intellectuals, matured, contented, (budiwan or dherajwan) and they treat Almighty as the greatest treasure.

After listening to Guruji's peaceful thoughts, the farmers responded very rudely, "Who listens to your teachings? We all have the made our decision, that you should leave this village. Otherwise, we'll have to chase you out. We only listen to the Tappa and do not try to persuade us by narrating your stories to us"

Listening to this, Guruji turned to Baba Budhaji and said "Please lift my bed and take me away, we are causing damage to the villagers. There is a place in the jungle known as "Khan Rejadey Dhi Chiri", we will go there and live peacefully. The uncultivated area will be suitable for people like us".

Hearing this, all the Sikhs realized that the Tappa had purposely provoked the villager against Guruji and the foolish farmers were blinded as they didn't understand the Tappa's envy towards the increasing glory of Guruji.

Guruji said "We better depart immediately; otherwise these deviant farmers will get together in a larger group". Guruji and his Sikhs left immediately for the intended place named by Guruji". Before leaving, Guruji told the farmers "If my presence has been causing problems which are the cause of your pains, then I shall leave. Why should I cause more pain to the villagers?" Guruji's Sikhs soon followed, walking behind him.

Guruji established his new place upon reaching the destination and the Sikhs all sat around him. Guruji always remained concentrated and peaceful. Although the place was isolated and surrounded by a thick forest but Guruji's presence made the place lively and blessed. Guruji did kirtan and the Sikhs listened and Baba Budha ji praised Guruji, "Guruji, You are the prime forgiver. But for some reason, the deceitful, sinful and foolish Tappa is slandering You. The farmers are brainless. They did not even consider his preachings carefully and insulted You. You are the most honorable of all. The Tappa's disrespected You and it will cause him a lot of pain. Without any reason, he is envious of You. He who is rejoicing after chasing you from the village, will never be happy. You can tolerate the most intolerable, nobody can be like You. You are always in the state of peace and unshaken as the earth. You have the power to forgive. You are so complete and perfect. You are capable to perform as You wish, You create fear in everyone but You are

fearless. You need not make any effort, with Your words You can kill and bring life to anyone.”

He continued “Despite all your greatness, you left the village on their instruction. And you did not utter a word of curse. Alas, whatever You do is the most appropriate and good.”

After saying this, Baba Budha ji kept quiet and sat down, thinking that Guruji will never show his greatness and will always assume the role of a layman, equating him self to others.

26.3 Baba Amar Das Ji's Return ⁷⁶

Baba Amar Das Ji continued to do sewa day and night with his eyes drenched in love. He was in Goindwal when Guru Angad Dev Ji left Khadur Sahib.

Once Baba Amar Dass Ji came to visit Guruji's at Khadur Sahib and he found nobody there. Baba Amar Dass Ji asked someone passing by the Dharamsala, “Where is my Guru and where are all the Sikhs? What happened? Why did they abandon this place in such a rush?”

A villager related the whole story to Baba Amar Dass Ji “The sinful Tappa has shown his colors, he has influenced the farmers to believe that so long as Guruji lives in the village, there will be no rain. Listening to Tappa, the foolish farmers have chased Guruji out of the village. Despite their of obedience to the Tappa, there has been no rain nor clouds since Guruji left Khadur Sahib”

He continued “The foolish Tappa will now have to pay for his ill intentions. Guruji had never, even in his thoughts, said or considered anything bad for Tappa. Despite that, Tappa has treated Guruji worse than an enemy. Who can be a greater sinner than Tappa? He instigated the villagers to chase Guruji away.”

Listening to this, Baba Amar Dass Ji was very saddened and said “See, what enmity has Tappa created with Guruji. Guruji blesses everyone without any discrimination whilst Tappa and the farmers are influenced by bad intentions which made them liars. They have no links with Guruji, still why did they committed this bad deed (karma). I cannot tolerate this and will not remain in peace until I make them to realise their misdeed”

Baba Amar Dass Ji then approached the Pancayat, who were praying for rain to come. Babaji said “Hey farmers, Are you satisfied after chasing Guruji away? Have you got the rain?”

⁷⁶ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 23) – Churamani Kavi Santokh Singh Ji

They replied “No rain has come. We have told Tappa about this. However we cannot turn away the remedy proposal of any individual who can bring rain for us. Rain is the basis of our existence and we depend on rain for our livelihood. We believed in Tappa but till today there is no rain. Whoever can bring rain here, we will live according to his wishes. We will listen to him and we are willing to do even the unacceptable, on his instruction.”

Angered by their thoughts, Babaji said “Despite Tappa’s promise, no rain has come and you have chased away my Guru. Even the servants of Guru have the powers to bring rain, Guruji has the powers to destroy and recreate the entire universe in just a flicker of an eye. Believe me, as the servant of the Great Guru and with Guruji’s blessing I will bring down rain. For the last time go and request for rain from the Tappa as he had chased Guruji out of Khadur sahib to bring rain but now it is very obvious that Tappa is without any powers and as such is unable to fulfil his pledge.”

The farmers approached Tappa and said “We have chased Guruji away on your instruction, but there are still no sign of clouds until today.” In anger, the Tappa said “I haven’t got rain in my palms. I will create rain through some mantras”.

The villagers then came back to Baba Amar Dass Ji and said that the Tappa had spoken very rudely and he had nothing to say other than promise us that he was trying to bring rain by reading some mantras. Babaji replied “Guru’s Sikhs can easily bring rain for you, please listen to me”. The farmers were disappointed with the Tappa and were desperate for rain, therefore they agreed and said “We are willing to do whatever is necessary as long as we can obtain rain and will follow whoever is able to fulfil our need. We will embrace him as our Master. Otherwise we will starve to death.”

Baba Amar Dass Ji said “The sun is setting in, go and bring the Tappa out of his house. Wherever Tappa goes before the sunset, it will rain and your crops shall be drenched in rain water. The day is running short your crops fields are plenty. Therefore take him to every corner of your fields as soon as possible. Wherever any part of his body is present, rain will pour heavily there. As soon as the Tappa comes out of his dera, the clouds will come together. Please observe so that you are convinced of my remedy.”

The farmers were very excited to hear these words of certainty from Baba Amar Dass ji and rushed to Tappa’s dera. He was sitting in his dera very pridefully when the farmers informed “The rain has not come. Please assist us and come to our fields. Perhaps, the rain might follow your presence in our fields. If you are in favor of our welfare, come to the fields and we will accompany you. Please help the village.” With love, they managed to coax Tappa out of his dera. As soon as he came out of the dera, the farmers were pleased to see the clouds gathering. Everyone then realized that “The Guru’s Sikh did not lie”.

As soon as Tappa stepped into the fields, rain started pouring. As the sun was about to set, each farmer started to worry that the Tappa may not reach their respective fields by the end of the day. Among themselves, the farmers started to compute their chances and

were not convinced that Tappa would be able to step into every field to bring down the rain. Alarmed, they started to pull Tappa into their respective direction and started fighting among themselves.

Tappa was equally upset and started to scold them. But none of the farmers were willing to listen to him. Each of them wanted him in their fields. As they pulled him harder, he became very exhausted and could not even speak or walk any further.

When Tappa could not walk anymore, Baba Amardas ji intervened and said “Wherever his flesh and bones are taken, heavy rain will pour.” The farmers dragged him more vigorously after that, which caused his death. As Tappa had died, the farmers became worried of the fate of their fields. They decided that it would be best to tear him apart to save the rest of the village. They proceeded to take parts of his body to their respective fields and enjoyed the rainfall in their fields.

Soon after, the farmers realized that Tappa was a pretender who was envious of Guruji and had hoaxed them into chasing away Guruji out of the village. He had no ability to read mantars. Instead a servant of Guru Angad Dev Ji is the one who saved them.

They decided to invite Guru Angad Dev Ji back into the village the next morning and seek forgiveness from him. Baba Amar Dass Ji was very pleased that the farmers had realized and he walked back towards Guru Angad Dev Ji with love.

26.4 Guru Angad Dev Ji the Forgiver

Upon arrival Baba Amar Dass Ji greeted Guru Angad Dev Ji, Guru Angad Dev Ji turned away and refused to look at Baba Amar Dass Ji as he was fully aware of what had happened. He knew that Baba Amar Dass Ji had performed a miracle and everyone at Khadur Sahib was aware about it. This upset Guruji as he had never ever performed any miracle during the entire Guruship. Seeing this, Baba Amardas Ji tried to face Guru Ji in the other direction but Guruji turn his back again to Baba Amar Dass. Guruji said “You have shown the great miracle, you have not acted like a saintly person”

Baba Amar Das Ji felt very bad. Just as Baba Amar Das Ji was about to reply, Guruji turned his face away again, for the forth time. Baba Amar Das Ji pleaded “Please forgive me this time and please talk to me. You are the greatest merciful who forgives the misdeeds of the servants. I bow to you, you are the guide for the universe, and there is no one who is compatible to you.”

Guru Angad Dev Ji replied, “What have you done behind my back. You have brought rain; got Tappa killed and got yourself known as a miraculous saint. The House of the Guru is always humble, there is no place for pride. Tappa was sinful and commit numerous misdeeds and because of his deeds he deserves hell and everyone will receives returns only from the Almighty. Who is a weak human to judge and punish? The cause and implementer is Almighty himself. He himself performs and persuades, as he is within

everybody. Almighty exists in his will and others in their respective deeds, therefore the wise ones does not blame others. Always seek for the Almighty's support and never reveal yourself. Please understand this that great scholars do not allow their greatness/powers to surface and they continue to work within their own capabilities. With the help of Almighty, they get rid of their self-existence in the Almighty's Will."

Baba Amar Dass Ji pleaded "Hey Guruji, please forgive me, this was my ignorant mind at work. I will not repeat the same mistake again; I will never allow my self to surface. Tappa insulted you; I could not tolerate his defiance, which led me to reveal Your greatness. From now on I shall only act in the way you wish, and will never do the opposite of your wishes." Guruji forgave Baba Amar Dass Ji and made him sit next to Him.

26.5 Villagers in Guru Ji's Sanctuary⁷⁷

The farmer's of Khadur Sahib were very pleased, they met among themselves with much love. The clouds were in the fields. The dry fields became green once again. Everyone met and discussed the matter, "We have done a wrongful deed towards Guruji, who is so great and powerful that with only one word from his disciple it rained so heavily. Guruji has always been here but we never knew his greatness. Now Guruji has gone somewhere else. Now everybody should gather and meet Guruji to ask for forgiveness. Otherwise we will be cursed and it will be difficult to get happiness". They got together and headed towards Guruji.

The Kahadur Sahib villagers presented themselves before Guru with folded hands and pleaded to Guruji, "Dear Guruji, we did not recognize your greatness, everyone was misled by the Tapha.

Tappa was a sinner, who said bad things about Guruji. He was very greedy and carried out bad deeds for which he got his punishment. All of us the farmers have come to your sanctuary. Dear Guruji, please forgive us". Guruji listened and smiled at them. Guruji said from his beautiful mouth, "Consider this world as untrue, the house of Guru Nanak don't have any enemies neither indulge in either happiness or sadness, both are accepted equally. Whatever deeds one does in the past is what he has to face in future. Good and bad deeds are never gone in vain. Those wise ones do not waste their time in falsehood, they are always remain absorbed in the truth. When I observed great hatred within all of you, I left Khadur Sahib, this to avoid any grievances unhappiness."

Guruji continued, "It does not matter where I sit, I am always happy and satisfied, I don't loose or gain anything by sitting in a place that is populated or not populated. Even residing in this jungle is blissful for me.

⁷⁷ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 24) – Churamani Kavi Santokh Singh Ji

Listening to the graceful words, the farmers of Khadur Sahib become very absorbed in Guruji and made a request to Guruji in utmost humbleness, 'Please forgive us, please forgive us, you are to us like the Almighty, please be kind and return back to the village'. Guruji replied, "Staying in the village or in the jungle is the same to me, but if you insist to take me back to your village, I will stay there'.

The Sikhs placed the bed on their heads while Guruji sat peacefully on the bed and they started their journey.

26.6 Bhai Khio Phelo⁷⁸

During the journey to Khadur Sahib, there was a village called Pharopur. In the village resided a Sikh by the name of Bhai Khio Phelo. When he heard Guruji was passing by his village he went to meet Guruji. He spoke with lots of love and respect to Guruji. Bhai Khio Phelo said, "Dear Guruji, my life has become fruitful with Your graceful sight (darshan). Please bless me with the opportunity to serve You food. I have learned that You do not differentiate between the poor and rich. Similarly, Guru Nanak Devji went to Bhai Lalo's house to take food and blessed him. He also accepted invitation for meals from people of all caste such as Brahmin, Khatri, Ves and even Sudars to partake food." He also gave example of Ram Chandar who ate the left over of fruits by a lower caste person. Upon completing his plea, he led the entire group with Guruji to his village and prepared food in his house.

With lots of love in his heart he brought the food before Guruji. With hands folded he made a request to Guruji, "Dearest Guruji, the food is ready. Please place your blessed feet in my house and bring along the group of accompanying Sikhs also. Please fulfil my wish. You seldom come here."

Seeing so much of love within Khio Phelo, Guruji headed to his house. Bhai Khio Phelo placed beautiful material on the ground and invited Guru Angad Devji to sit on it. He placed a very big tray in front of Guruji. In the tray he placed Kheer (sweet pudding), sugar and ghee.

Khio Phelo served food to Guruji with his own hands. When Guruji was having his food together with the other accompanying Sikhs, Bhai Khio Phelo was very pleased. The food served was very tasty and everybody was very satisfied.

Then he served cold water. Guruji washed his mouth and hands, after which Guruji was ready to leave. Before leaving Guru Angad Dev Ji while blessing Bhai Khio Phelo said, "You will have lots of children and will always attain happiness."

⁷⁸ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 24) – Churamani Kavi Santokh Singh Ji

Guruji sat on his throne. When the village people heard the good news, they came to visit Guruji. Everybody was very happy that Guruji had come back to the village. Guruji forgave everyone's misdeeds. All the village people started to praise and admire Guruji. By praising Him, we don't have to go through the cycle of birth and death,

27. GREATNESS OF BABA AMAR DASS JI

27.1 The Touch of Salvation⁷⁹

After getting blessings from Guru Angad Dev Ji, Baba Amar Dass Ji together with some other Sikhs left for Goindwal. They too followed Baba Amar Dass Ji practice of walking backward. While Baba Amar Dass Ji, who is the master of miracles was walking backward his feet touched a bone of a human being. The sinful person, who the bone belonged to, was liberated from hell. He was made free from all the painful punishment. Thereafter, he took the form of a human body. While others watched in amazement, he walked away.

Baba Amar Das Ji then walked back to Goindwal and spent the night at his house. The next morning, he departed for Khadur Sahib for the sight (darshan) of Guru Angad Dev Ji. There, one of the Sikhs who followed Baba Amar Dass Ji narrated the miraculous event about the bone coming to life to Guru Angad Dev Ji while sitting in true congregation and that the manifested being had walked away without having any conversation with Baba Amar Dass Ji.

After listening to the story, Guru Angad Dev Ji requested Baba Amar Dass Ji to sit near him and explained “You have been blessed by Almighty. You have always performed all types of selfless service (sewa) in the house of Guru Nanak. No one can comprehend or describe your goodness and the amount of blessings that this sewa has given you. But remember you must not show any miracles. You have accidentally brought a being to life, but people have taken this to be a miracle of some sort. In the same way, you may bring life to many others, but this will not do you any good. So, please take my advice and never forget it. Whenever you crave for Darshan, I will personally come to see you.”

Clasping his hands in prayer, Baba Amar Dass Ji said “Guruji, whatever pleases you is good, whoever goes against your wish, will never be happy. I am the servant of your feet, I always crave for your sight (darshan) and am never contented without it. As for the rest, whatever pleases you shall be for my own good.” Baba Amar Dass Ji took the advice and went back home to Goindwal that evening.

27.2 Love for the Guru⁸⁰

After being separated from Guru Angad Dev Ji for many days, Baba Amar Dass Ji could not bear the pain of separation any longer. Without seeing Guruji, he was not at peace.

⁷⁹ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 24) – Churamani Kavi Santokh Singh Ji

⁸⁰ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 25) – Churamani Kavi Santokh Singh Ji

Day and night his heart was not at ease and he couldn't even sleep. In the day he didn't consume any food because he didn't feel like eating. There was no longing for food or water. Baba Amar Dass Ji was spiritually merged as one with Guruji however he still could not bear the physical separation. He used to be sad seating among everyone. He never felt like speaking or listening to anybody.

Baba Amar Dass Ji thought to himself that by meditating on Guruji's name he would be able to call upon him. "For my sake Guruji himself may come. However, the journey may tire Guruji. I will not be happy if this happens".

"Without having a glimpse of Guruji's sight (darshan), how can one achieve any peace. I shall go to Khadur and see Guruji. But then again this may be against his wishes and that is wrong as well." he thought to himself.

Baba Amar Dass Ji was very restless and kept thinking of what could be done. Day and night he has been requesting Guruji to see him. On the other hand, Guru Angad Dev Ji who is the King of the Universe, knows everything about his servant's longing.

When he saw his servant in dilemma, he thought to himself that this was like the thirsty earth begging for clouds to shower rain on it. Upon seeing Baba Amar Dass Ji's love, Guruji decided to fulfill his wish and got ready to go. When he was nearing to Govindwal, Sri Amar Dass Ji got up at once to receive Guru Angad Dev Ji. He came to pay respects and with a lot of love within him he moved ahead to meet Guruji. Baba Amar Dass Ji's eyes were full with tears and he fell upon Guru Angad Dev Ji's feet.

Guruji caught hold of him from his arms and embraced him. There was a lot of love from both sides. Hand in hand they walked. But they did not go into town. They saw a beautiful spot at the River Bias. There were birds in pairs, chirping in a very sweet and soft tone. Clean water was flowing with fishes and turtles swimming in the clear water. There was a beautiful high place and the riverside had beautiful sand like the Gangga River. Both of them choose a soft spot and sat there.

When Baba Amar Dass Ji met Guruji, he achieved great happiness. Baba Amar Dass Ji sat at a lower ground facing Guruji. The extent of Guru Angad Dev Ji's greatness and depth of knowledge is unknown to many.

Guru Angad Dev Ji said to Baba Amar Dass Ji " You are one with me, there is no difference between you and me. You are my image. You are always in my thoughts. I have a lot of love for you. Contemplate on spiritual knowledge. Put aside all other thoughts. Let go the love for your body and accept it as false. Let it go as it is not lasting. Whatever takes birth will one day die. So think of it as false and let it go.

Whatever we see on earth will end or be destroyed one day. Recognise your true self. Only the real-self (Atma) is lasting as it is part of Almighty (Waheguru). It is the real-self (Atma) which is the true form of bliss and is the ultimate reality. Waheguru is unique and not breakable. We are here to give people advice as servants of Almighty. Elaborate and

stress on meditation among the sangat so that the Sikhs will follow this path.” Guru Angad Dev Ji gave this priceless advice on Ultimate Knowledge (Atam Gyan).

The generous Guruji made Baba Amar Dass Ji just like him just as a torch is lighted from another torch. Then the king of universe got up from his sitting place and held his sewak so hard with affection and walked along with him saying Dhan! Dhan!

27.3 Respect for the Guru

While walking, Guru Angad Dev Ji held Baba Amar Dass Ji's right hand with His left hand. After walking quite a distance, unintentionally Baba Amar Dass Ji's left arm swung just a few inches leading Guruji. Seeing this Guru Amar Dass Ji became very worried. He believed that he had committed a serious offense by disrespecting his beloved Guru Angad Dev Ji.

Thinking of this as an offense Baba Amar Dass Ji stopped moving his arm. Baba Amar Dass Ji thought to himself “I cannot think of this arm as mine, it has committed a sin by leaving the Guruji behind. I will not do any work with this arm and never ever claim this arm as mine. As long as I am here in body on this earth, I will not do any work with this arm.” He immediately abandon his left arm by placing it to his chest and kept on walking with Guruji. Since that the day, Baba Amar Dass completely abandon his arm by fastening it permanently with a sling to his chest. He only utilise his right hand to perform his daily routines and serving the Sangat at Goindwal.

Baba Amar Dass Ji had immense love and respect for Guru Angad Dev Ji therefore he had embraced Sikhi deep into himself. Guru Angad Dev Ji heard from a Sikh that that Baba Amar Dass Ji had abandon his arm and Guruji was very pleased with Baba Amar Dass Ji's persistence and the reverence. Before leaving Goindwal, while releasing Baba Amar Dass Ji's arm sling, Guruji uttered Dhan (Great) ! Dhan (Great)! Baba Amar Das Ji followed Guruji to Khadur Sahib.

27.4 Recognition by the Guru

Guru Angad Dev Ji thought to himself that Baba Amar Dass Ji would be the most appropriate Guru to deliver divine virtues and sermons to the people. People will get together and meditate on the True Almighty's Name (Satnam) and will obtain spiritual bliss. Baba Amar Dass Ji will liberate millions of human beings by preaching the practical way of living a balanced life based on the teachings of Guru Nanak Dev Ji.

Then they reached Khadur Sahib. Guruji sat at his throne. Guru Angad Dev Ji was very happy with Baba Amar Dass Ji and spent the whole day having a dialogue. In the evening Guruji said to Baba Amar Dass Ji “ Now you may go back to Goindwal”.

After getting permission Guru Amar Dass Ji walked backwards toward Goindwal. After walking about 7.2 km, Baba Amar Dass Ji contemplated upon Guruji and did a salutation

facing to Kahdur Sahib. When he was 2.4km away from Govindwal Sri Amar Dass Ji face toward the town and started walking.

Sri Amar Dass Ji always contemplated on Guru Angad Dev Ji's appearance. Whenever he spoke he only said Guruji's name and listen to the Almighty's praises (kirtan). He saw and listened to nothing else beside this. He attached his total self with Guruji. Whenever Baba Amar Dass Ji did Simran, he obtained the sight (darshan) of Guru Angad Dev Ji.

28. GURUJI'S GUIDANCE⁸¹

28.1 Birth Ceremony (Bhai Sheeha Upal)

One day, Guru Angad Dev Ji went to Goindwal. He met up and discussed with Baba Amar Dass Ji. On the way back, Guruji met Sheeha Upal. Upon seeing Guruji, he prostrated before Guruji and immediately he was spiritually uplifted which imbedded faith in his heart. Upon observing 100 goats with Sheeha, Guru Ji said, "Hey Sheeha! Where are you bringing these goats from? Why have you gathered so many goats? Sheeha folded his palms and said humbly, "Hey Almighty, I need the goats for my son's tonsure ceremony (*mundhan*). I want to celebrate it with great enthusiasm. My entire family lineage will be present, as has been practiced by my ancestors. I also want to practice the same ritual. All my relatives that come, will have meat to eat. It has been practiced that on this day, rice and meat is eaten by everyone. The occasion is celebrated in many ways. Everyone in the family lineage will be present."

Upon hearing this, Guru Ji smiled and for Sheeha's benefit, Guru Ji uttered, "By killing these animals and shaving the new born baby's head, you are committing a great sin. Now you think you are doing a great deed but when you die you will go to hell and suffer a lot of pain. The Messenger of death will punish you; none of your relatives will be with you to protect you. The persons for whom you are committing the sin cannot help you when you go to hell. Everyone else will be happy; you are the one who will face the adversity. When the Righteous King (Dharam Raj) does the judgement based on your deeds, you will suffer to a great extent, nothing will be tolerated."

Listening to Guruji's sermons, the Sheeha panicked and said, "I will do as you say. Guruji, what should I do to be saved from slaughtering the animals. Tell me a way that I can be saved and also complete the ritual. I shall not commit a sin and don't wish to go to hell, I am afraid of killing living beings merely for the purpose of completing a ritual. You are powerful in every way, Oh Lord! Please save me. I cannot find anyone more powerful than you, with your protection (shelter) I will always sing your praises. Please tell me how I can make my ancestors happy without killing the animals. Please show me a way, I am your disciple".

Upon hearing this, Guruji became merciful and said, "Come to my house and perform the ceremony in the Sikhi way. Eliminate all your doubts and by solemnising the ceremony in accordance to the Guru's way your the elders and ancestors will not be distressed. Dispel your worries and remember the True Almighty's Name (Satnam). All the troublesome people who try to interfere will be eradicated, Guru Nanak himself will

⁸¹ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 26) – Churamani Kavi Santokh Singh Ji

become your guardian and will bestow peace upon you. Release all the goats, you will not go to hell and bear any pain". Listening to Guruji, Sheeha embraced faith and stood up with folded arms. All sheeps were released, he imbedded Guruji's feet in his mind. He went back home and started preparing. He called all his relatives and his son to Guruji's place.

The birth ceremony was solemnised by reciting Japji Sahib, sprinkling (holy) water on his eyes, face and head and selecting a letter at random from the Japji to name the child. This was the start of the Sikh naming tradition. The Guru said that henceforth Sikhs would perform all their ceremonies including naming a child in a Sikh Dharamsala and by reading and reciting Bani.⁸²

He offered 'Langgar' (free kitchen) and served everyone with rice and dhal which was very deliciously consumed by all. Everyone was very pleased with the ceremony which was solemnised in a very meaningful way without distorting the nature and without committing any sin. Guruji's glory is very great and as the ceremony was completed without any confrontation. Sheeha Upal obeyed Guruji's instruction and embraced Guruji's guided path (Gaddhi Rah).

From that day, Sheeha Upal became Guruji's true Sikh, with his mind full of love and he did selfless service (sewa). His acquaintance with Guruji became firm and he left all other believes or rituals. In this world there is nothing greater than a person who leaves everything aside and depends on Almighty. Similarly, Sheeha Upal embraced Guruji's teachings and became a Sikh.

28.2 Guruji's Intention to Merge into Almighty

Guruji, went to Goindwal many times. Guruji bestowed peace upon his disciples. As time went by, the Sikhi path grew. The autumn season passed and spring come with beauty of blooming flowers. It's now the month of Chet (first month of the year – Mid March), its neither too cold nor too hot. Various types of colourful flowers were blooming. Beauty and grace was in the air.

The leaves of trees had fallen but the redness of the flowers was blooming on the tree, because this tree bares flowers first and then only leaves. Wherever you look colorful waves was seen. Everywhere the forest seem to be on fire without smoke. The garden was full of blooming roses, which made humans happy by looking at it. Many types of beautiful flowers were there which no words could describe. The garden was so beautiful as if the forest has released its splendor. The animals' voices were as if they are inviting the forest to listen to them. The beautiful spring season was apparent; this was all with

⁸² The Life, Teachings and Hymns of Guru Angad Dev" by S.S. Kapoor, p.54

Guruji's grace. Whenever Guruji visited Goindwal, he visited the beauty of this forest area.

Now Guruji has wished to leave his body. He made a decision to merge into His Formless Form (Jothi Jot). Guruji made an announcement, "I shall leave my body." The Sikhs became worried hearing this news that Guruji will leave the body and unite with Waheguru. The news spread everywhere. Whoever heard the news were extremely sad.

Everyone was surprised and was thinking in their minds that Guruji is of great powers. He informed His intention to merge into His Formless Form (Jothi Jot) before hand unlike humans who die an unexpected death." Sikhs from everywhere who heard about Guruji were thinking in their minds that it is better to meet Guruji first before he merges with Almighty". Other people came to meet Guruji and sang his glory. Baba Amar Dass ji became very worried, without being invited, he cannot go to Guruji. For Baba Amar Dass Ji, separation of one second equals to centuries. Baba Amar Dass Ji remembered Guru Angad Dev Ji every moment he had.

Guru Angad Dev Ji knew that Baba Amar Dass Ji was going through the pangs of separation, and assigned a Sikh to call Baba Amar Dass Ji. With full respect, the Sikh came to Goindwal and delivered Guruji's message to Babaji, hearing this, Baba Amar Dass Ji's eyes became full of tears. Baba Amar Dass Ji immediately followed the Sikh to Khadur Sahib. Upon meeting Guru Angad Dev Ji, he fell on his feet. His tears were flowing as if the fountain of love was released.

Knowing his sewa is in an impatient state, Guru Angad Dev Ji uttered, "Hey Purkha! Listen, you have all the knowledge that I am going to merge into the formless form (Nirgun). There is no happiness or sadness in the heart, you are my definite self. Within the body knowledgeable people (Giani) live in the world like a pot full of water in the sea. When the pot breaks, water from the pot merges into the sea water. Similarly, a "Giani" leaves his body and his soul and gets united with Almighty. I never came neither will I go. I will be united with Almighty."

Guruji informed the Sikhs to fill the container with water and make Baba Amar Dass Ji bathe with it and bring him to face the congregation. Call my two sons, its time for me to go, therefore hurry. Bring five (5) paisa and a coconut. Get a garland of flowers ready. Get ready all the necessary things for my cremation immediately. Bring sesame seed (til), sandal wood (chandan) and saffron (kesar) and take the pure (dub) and put it on the verandah.

29. GURUSHIP TO GURU AMAR DAS JI⁸³

All the Sikhs listened to Guru Angad Dev Ji's instructions, with great awe. They started to execute the respective task assigned to them in accordance to Guruji's instructions. In their hearts, they had great love and respect for Guruji. Then, Baba Amar Dass Ji took his bath and with great humbleness he touched Guruji's holy feet and sat near Him. Later all the other sangat also came and sat near Guruji.

29.1 Greatness of Guruji Angad Dev Ji

The true Guru Angad Dev Ji was seated in the centre of everyone. It looks like he is the sun that illuminates the whole universe. The darkness of ignorance can never come close to Guruji. Those people with evil intentions cannot even bear to look at Guruji and they run away after looking at Guruji. They are like ignorant blind owls. They are blinded and cannot recognize the light of greatness.

In this world, there are various beliefs and customs, which are like stars that are merely flickering. The moment the sun rises, these stars become dim. The stars cannot shine brightly in the presence of the sun and are not even visible during the day. The blessed souls are always awake, but others are like monsters, bats and owls that move around in darkness. A Sikh should get up before the sun rises and take a bath, and immediately meditate and immerse himself in ultimate knowledge (Brahm Gyan). Those who are sound asleep in the blanket of evil deeds will not be able to recognize Guruji's greatness.

29.2 Inauguration of Guru Amar Dass Ji

Guru Angad Ji's divine face was glowing. It bloomed like a lotus flower and illuminated everyone. He said, "Dear beloved Sri Amar Dass! Listen, now you come and sit at my place. This is the great throne of power and righteousness, sit on it and spread enlightenment." Then, Guru Angad Dev Ji told the Sikhs to give Baba Amar Dass Ji new clothes and then Guruji called upon Baba Buddha Ji to put the tilak on Guru Amar Dass Ji's forehead⁸⁴. Guru Angad Dev Ji then said, "Meditation (Bhagti), freedom from worldly desires or attachments (Vairag), union with Almighty (Jog) and ultimate knowledge (Tatt Gyan) are the four treasures which are given to you. Use them as you wish and bestow these four treasures to those who are worthy. There will not be any lack and these treasures will keep increasing." continued Guru Angad Dev Ji.

⁸³ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 27) – Churamani Kavi Santokh Singh Ji

⁸⁴ In accordance Sri Gur Pertap Suraj Granth (Raas 1, Ansu 27) the Guruship tilak was marked by Guru Angad Dev Ji Himself

“It is the holy name ‘Waheguru’ which will liberate one from the vicious cycle of birth and death. Make people to repeat this name. Look, the nine treasures are standing in front of you and on the other side are the eighteen miracle powers. The entire wealth and prosperity of the Universe is standing in front of you. Angels who are full of knowledge are here today and they are obedient to you.” said Guru Angad Dev Ji

Then, Guru Amar Dass Ji said with great respect, “I don’t want anything to do with them. What do I need them for? I do not need them because your lotus feet are residing within me. Oh my master! You know what is in everybody’s mind. You are aware of everything. Please read what is in my mind too. My only wish is to have You alone within my mine at all times.”

After listening to Guru Amar Dass Ji, Sri Guru Angad Dev Ji advised him, “You will get everything that you desire without even asking for it. You are the creator and your commands will be fulfilled forever. In every way, your power is the greatest. Whether you ask for it or not, all the powers are near you. You are the ‘Guru’ of the whole entire world. You are given the throne of the power and righteousness. Instruct each and everyone to meditate the True Almighty’s Name (Satnam). By listening to your instructions, your Sikh servants will become great devotees. Bless thousands of people by putting spiritual knowledge in their hearts.”

Saying this Guru Ji, took 5 paisa and a coconut from Baba Budda Ji. Guru Angad Dev Ji stood and went around Guru Amar Dass. Guruji followed the tradition that had been going on in Guruji’s court ever since Guru Nanak Dev Ji. He kept the 5 cents in front and put the coconut on Guru Amar Dass Ji’s laps and kept standing. Then, he touched his forehead on Guru Amar Dass Ji’s feet and gave the throne to him and told everyone, “My beloved sons and Sikhs, those who wish to remain with me till the end, should get up and bow before Guru Amar Dass Ji.” After listening to Guru Angad Dev Ji, Baba Budda Ji was the first one to get up and greet Guru Amar Dass Ji. After that, all the Sikhs prostrated before Guru Amar Dass Ji and greeted him.

29.3 Refusal by Guruji’s Sons

Guru Angad Dev Ji looked at his sons. Neither one of them got up. Their hearts were full of pride. Guru Angad Dev Ji told to his son Dasuji, “You should also get up and greet Guru Amar Dass Ji.” After listening to this, Dasu said, “Dear father, listen, he is our servant. Firstly, he had taken my right of Guruship. Secondly, you want me to bow in front of him? I won’t be able to do it. You made him sit in your place and you are going away without giving us anything.”

After listening to Dasuji, Guruji instructed His second son Datuji, “Son! Bow to Guruji.” He too did not agree and kept sitting and praising himself. Sri Guru Angad Dev Ji kept quiet. He did not say anything to his sons. He told the sangat, “He is my form now. There is no difference between him and me. We are both of the same form.”

Guru Angad Dev Ji instructed the Sikhs, “Go and get the food ready. Let the sangat eat and be delighted.” Guru Amar Dass Ji got up and got the food ready for Guru Angad Dev Ji with love. Guru Angad Dev Ji Himself went and took his food. Then, the food was served to all the sangat. Guru Amar Das Ji served the food to the Sikhs and started to clean the dishes as His daily routine.

29.4 Guru Angad Dev Ji becomes Invisible

Guru Angad Dev Ji went and sat on his throne. All the Sikhs got together and narrated previous events that took place, “Sri Guru Nanak Dev Ji left this world together with his physical body. Bhagat Kabir Ji too, left this world with his body.” When the Sikhs started to talk about these stories, Guru Angad Dev Ji knew everything in his mind.

Guruji thought within his heart, “These doubts will only appear within those Sikhs who possess shallow knowledge within their mind. Saints do not love their bodies (physical, subtle and causal). These people do not understand the liberation in its true context. If such doubts remain within their minds, what would they have gained from the company of a True Guru? If their minds keep having doubts, they will lose the great opportunity to obtain blessings and they might abandon the faith, which will be the greatest mistake of their entire life. They will not have confidence in Guru Nanak’s house in their minds anymore.” Thereafter Guruji did a favour to the Sikhs by creating a great wonderful act to dispel their doubt.

Guru Angad Dev Ji became invisible while sitting on his throne. No one was near him. Because of that, no one saw what had exactly happened. Everyone was caught by surprise after seeing this miracle. All the Sikhs who were sitting around started to say, “Guruji has left this world with his body.” All the people started to make noise. “We can’t see Satguruji anymore.”

Guru Amar Dass Ji was taking care of the food in the kitchen. After listening to this, he quickly rushed to Guru Angad Dev Ji’s throne. The throne was empty without the merciful True Guru (Satguruji). After observing Guru Angad Dev Ji’s similar act as Guru Nanak Dev Ji, Guru Amar Dass Ji stood where he was. It was a marvelous miracle. Nothing can be comprehended. Guru Amar Dass Ji started to think in his heart. “Why has Sri Guruji performed this act?”

Guru Amar Dass Ji knew that a servant can only plead humbly (Ardaas) before the Master. Guru Amar Dass Ji started to praise Guru Angad Dev Ji. “You are the cloud of happiness. You are the king of the kings. You do not have the beginning or the ending. No one is equal to you. You are the liberator of your followers. You give light to the moon and the sun. You bestow gifts to the entire world. Whatever the people in the world are eating and drinking, are your gifts. Who ever talks and listens about you will become a holy person. You are the lord of the angels. All of them bow to you. You are free from birth and maya. You have been the Almighty from the beginning of time, the one who supports the earth! I

bow to you with great respect. You always stay hidden and who ever have discovered you, are praiseworthy. Some of the people are getting ignorant. They do not come to meet you as they do not recognize your greatness. You have made your followers happy. You even have made my suffering go away. You have made me to recite the true name. You are always filled with humility and love. You are the form of Almighty Himself in physical form who eliminates all the enemies. I bow to you, I bow to you.”

Guru Amar Dass Ji continued, “Dear True Guru! Why are you lost in deep meditation now? It is not right for people to have doubts about you. Please do us a favor by giving us your presence just as you have been doing before. Whatever you’ve been doing for the first time, please do the same now. Why are you abandoning us?”

30. GURU ANGAD DEV JI JOTHI JOT⁸⁵

30.1 Guru Angad Dev Ji's Manifestation

After listening to Guru Amar Dass Ji's request, Guru Angad Dev Ji was filled with great love. At that time, Guru Angad Dev Ji manifested Himself and sat on his throne. Everybody was delighted to see Guru Angad Dev Ji. Everyone rushed to Guruji's throne and prostrate at Guruji's feet. Guru Amar Dass Ji went to Guru Angad Dev Ji and humbly said 'Your ways are rather mystifying, you are always giving us encouragement.'

"Dear Lord (Guruji), why did you do this? Everyone was rather puzzled. Please be merciful and bless us with your splendour glimpse, do not deprive us from your sight." Guru Angad Dev ji said "There was a great doubt in the minds of the Sikhs, who said He (Guru Angad Dev ji) should also merged into His formless form with his physical body. If I did not do it, the Sikhs faith would have been destroyed. The sewaks who are caught in this doubt would have seen this weakness in me. As a true Guru, I have to wash away completely the filth of their doubt. By having my companionship (sangats), the Sikhs can obtain happiness, however without faith; nothing will come within their grasp."

30.2 Guru Angad Dev Ji's Blesses Ultimate Knowledge

Guru ji then smiled and said, O man! Listen, you are one who possesses complete knowledge. This world is like a flowing river. The water flows away, but the river gets filled-up again. Just like the waves of water merge into the water. The waves are actually water, but they are perceived to be separate from the water itself. Similarly Saints do not believe in duality. They consider the real-self (Atma) and supreme-self (Parmatma) to be one. The body should be seen as a bubble in the water. The leaves of a tree, when they become old, they fall down and never reattach to the tree. Instead new leaves grow on the tree. When the body becomes old, the human being dies and as you have observed, the same physical body is never reborn into this world again. It has been like this in this world, right from the very beginning and, and no one knows why. Now, none of you should be sad after me. Remove attachment from your minds. Carry out various types of lively programs such as listening and singing of the Almighty's Praises (Kirten) and Guru's Hymns (Gurbani).'

30.3 Guruji's Sermons

Then, Guru ji's two sons came before Guru ji and bowed at his lotus feet. They said, 'Please tell us what we should do when you leave this world. Tell us also about the

⁸⁵ Sri Gur Pertap Suraj Granth (Raas 1, Ansu 28) – Churamani Kavi Santokh Singh Ji

traditions of our generation and the world, as they were performed earlier so that we can perform them.' Guru ji then said, 'Do not perform any of the worldly practices as well as our generations rituals. Listen and sing the Guru's Hymns (Gurbani) and recite Almighty's Name. Stay calm and cremate my body.' Then Guru ji instructed his sons and the sangat to embrace Guru Amar Dass ji's sanctuary and said 'I have appointed him (Guru Amar Dass Ji) to sit on the Guru Nanak's throne (Given Guruship). There is no difference between him and me. Whosoever claims difference shall suffer great pain. The gift of food and salvation is now in his hands. Whosoever does his sewa shall obtain salvation easily. Whosoever comes in his presence shall cross the materialistic worldly ocean. Whereas, those who are jealous of him will suffer in extreme pain. Those who are jealous of him, their deeds will not be fulfilled. Instead they will be worsened.'

30.4 Selecting Cremation Ground

Guru Angad Dev Ji then called upon the Julaha of the village who came quickly. Guru ji said, 'leave your house and build another one elsewhere. The tree stump, onto which Guru Amar Dass Ji knocked his leg and fell down, shall become green and grow into a big tree. Cremate my body beside the tree stump.'

A great beautiful building will be built there. No one can destroy the stump and, the tree will remain for a long time to come.' Guru ji then gave the Julaha a lot of money and said, go build your house at another place. If any of you ever come back to live here, none will be spared. All will die. Therefore, this place now belongs to the House of Guru Nanak and I have given its equivalent value to you.' Hearing this, the Julaha became scared and took the money from Guruji.

Then Guru ji explained to Guru Amardas and the sangat on the cremation procedure, 'Cremate me near the tree stump which will become green one day'.

30.5 Emergence into Formless Form (Jothi Jot)

After saying this, Guruji became very cheerful just like a lotus, which blooms in the lake. His radiance increased just like the redness of the rising sun. His eyes were so beautiful, like the petals of the lotus. They were looking in all directions without any worry. He was smiling, and spoke as he pleased. Everyone went to Him in sacrifice. Guru ji was engrossed in His own bliss. To take physical form or not is in his control. He then looked with merciful eyes around him. He was giving sight to everyone in a blissful manner.

It was Chet Sudhi 4, 1609 (27th March 1552) Then in everyone's presence, the merciful Guru lied down and took a piece of cloth on Himself. He then He merged into His Formless Form (Jothi Jot). His total age was 47years 11months and 3 days. Guruji completed 12 year, 6 months and 14 days of glorious Guruship.

Immediately Guruji's praises were sung, "Dhan! Dhan! Guruji, You have strengthened the teachings of Guru Nanak; You have the power of endurance to endure the limitless supreme strength which cannot be tolerated, you have faithfully kept it hidden in your heart. During the tenure of Your physical appearance You did not demonstrate even once any miraculous powers for the sake of obtaining praise. You have remained unshakable in your heart just like Mount Sumer.' Guruji's praises were uttered by everyone. Among the Siddhas who came to pay the respect and praise Guruji was Gorakh Nath⁸⁶.

Guru Amar Das ji and other Sikhs obeyed Guru Angad Dev ji's words and put aside their sorrow. Everyone gathered and performed the Kirtan and chanted Guruji's praises aloud. Then they prepared a beautiful carriage and decorated it with big flower garlands and beautiful cloth. They placed a beautiful cloth above Guru ji's body and bathed it. Then Baba Buddha ji and other Sikhs lifted the body and placed it in the carriage. They then prepared the cremation ground at the Julaha's house. The pyre was made of sandalwood (Chandan) was placed and mixture of ghee and sesame seed was sprinkled. Guruji's body was placed on the pyre and Guru Ji's elder son, Dasu ji lighted the fire. Everyone chanted the True Almighty's Name (Satnam) and performed Kirtan (singing of praises) to alleviate their pain. The cremation was performed in the right and respectful manner and they placed their heads on the ground to show respect.

Everyone was happy and by obeying Guru Angad Dev ji, they chased away all their sorrows. Then they went back to their places and praised Guruji. They said, 'Guru ji was great just like an ocean, He was unshakable like Mount Sumer. There is no one like Him who has endured the unbearable powers. There is no one equal to Him in the present time; there will never be anyone like Him in the future. Whenever He looked at anyone with His merciful eyes, He gave divine instruction (upadesh) and destroyed all sorrows of the person. In this Dark Age (Kalyug) which is enveloped in darkness, His sight is like the light of a lamp. Great (Dhan)! Dhan! is Guru Angad Dev ji's form, whose greatness is beyond description'.

They were reminiscing about Guru ji by talking about his qualities. After a few days, everyone gathered food, ghee and sugar in large quantities. All the Sikhs and saints no matter where they were living were given invitation. All came to the true Guru's door. Sri Guru Amar Das Ji himself prepared food in the kitchen. All kinds of food was prepared. Other Sikhs too gathered and prepared food.

Then everyone sat on the ground and the food was served. The sangat enjoyed the delicious food while sitting in the panggat (sitting on ground). Everyone was satisfied after eating. This was how the great day was celebrated. The Sikhs kept uttering Guru Angad Dev ji's name, put their palms together, placed their heads on the ground and praised Guruji. They uttered Guru Nanak Dev Ji's name and performed a beautiful prayer.

⁸⁶ Gorakh Nath was a famous Jogi who lived many centuries ago. His followers slit their ears, and make Shiv the special object of their worship. The literal meaning the word Gorakh, means Supporter of the earth, is often used for Almighty.

The sangat, which gathered in great joy, bowed down. Guru Angad Dev Ji merged into his formless form in the age of 47 years, 11 months and 14 days. Guruji served Guruship as the saviour of endurance for 12 years, 6 months and 14 days.

Guru Amar Das Ji understood what was in Baba Dasu and Baba Datu ji's mind. He humbly paid respect to them. The sangat was with him at that time. Then everyone walked towards Goindwal. Just like before, Guru ji walked backwards until He was about 7.2 km from Khadur. There He placed His head on the ground and remembered Guru Angad Dev ji. Then after paying His respect lovingly, He faced Goindwal. He went to his house and sat on the seat of Guruship.

31. SUMMARY

FATHER	Pheru Mal Ji
MOTHER	Mata Sabrai Ji (Daya Kaur Ji)
GRANDFATHER	Baba Kirat Mal Ji
FATHER-IN-LAW	Baba Dewi Das Ji (Bhagwan Das Ji)
MOTHER-IN-LAW	Mata Bhirai Ji (Karam Dewi)
LINEAGE	Trehan of Khatri caste
DATE OF BIRTH	Saturday, Vaisakh Sudhi Ekam 1561(B) - 23 rd April 1504 A.D
PLACE OF BIRTH	Matte Ki Serai (Nage Dhi Serai), Ferozpur
WEDDING	Saturday, Magh 16, 1576 (Bikermi) - December 1519 A.D.
MAHAL (WIFE)	Mata Khivi Ji Born : Thursday, Magh 11, 1563 (January 1506 A.D.) Jothi Joth : Wednesday, Vesakh 4, 1639 (April 1582 A.D.) Total Age : 76 years 3 months
CHILDREN	Baba Dassu Ji (1524) , Dattu Ji (1532), Bibi Amro Ji (1535) & Anokhi Ji (1537)
GURUSHIP	6th October 1539 A.D. at Kartarpur (5 days before Guru Nanak Dev Ji Dev Ji Jothi Joth) Assu Vedhi Panchmi 1596 (Bikermi)
AGE AT GURUSHIP	35 Years 5 months. 13 days
TOTAL AGE,	47 years 11 months 3 days
TIME AT GUR GADHI	12 years 6 months 14 days
LIFE SPAN	1504-1532 Household Life 1532-1539 Life in company of Guru Nanak Dev Ji 1539-1552 Guruship Period
REGIMES	• Emperor Humayun (1530-1540 A.D.) • Sher Shah Suri (1542-1545 A.D.) • Islam Shah (1545-1556 A.D.)
CONTRIBUTION IN GURBANI	63 Salok in Varan
JOTHI-JOT DAY	Chettar Sudhi 4, 1609 (Bikermi) , 27th March 1552 A.D
JOTHI JOT PLACE	Khadur Sahib
ESTABLISHMENT OF	Gurdwara Sahib Nange Di Serai – This is Guru Angad

<p>GURDWARAS</p> <p>ESTABLISHMENT OF GURDWARAS (Cont'd)</p>	<p>Dev Ji's place of birth</p> <p>Gurdwara Khanrjada – Guru Angad Dev Ji stayed here for two (2) days.</p> <p>Gurdwara Damdama Sahib – Guru Angad Dev Ji came here to meet Baba Amar Dads Ji. This place is in between Khadur Sahib and Goindwal Sahib.</p> <p>Gurdwara Rori Sahib – Located at East direction from Khadur Sahib, near Village Nagoke. Guru Angad Dev Ji came to bless His sight (darshan) to Bhai Jodha Ji Khera.</p> <p>Gurdwara Sri Tapiana Sahib :- This place is very sacred as First Master Sri Guru Nanak Dev Ji sang holy hymns along with Bhai Bala Ji & Bhai Mardana Ji. Janam Sakhi of Sri Guru Nanak Dev was written by Guru Angad Dev Ji through Bhai Paira Mokha.</p> <p>Memorial of Bhai Bala Ji :-This memorial is situated in circumbulation (parkarma) of Gurdwara Tapiana Sahib where Sri Guru Angad Dev Ji performed his last rites with his own hands.</p> <p>Gurdwara Tap Asthan Sri Guru Angad Dev Ji :- Here Guru Nanak Dev Ji asked Bhai Lehna (Name of Sri Guru Angad Dev Ji by birth) to meditate.</p> <p>Gurdwara Mai Bharai Ji :- After attaining Guruship, Guru Angad Dev Ji remained interned in the house of Mai Bharai(Phua (aunt) of Sri Guru Angad Dev Ji). It was only Baba Buddha Ji who impressed upon Guru Ji to appear before the Sangat(devotees).</p> <p>Gurdwara Mall Akhara Sahib :- It is at this place that Sri Guru Angad Dev Ji spent most of his time holding religious gatherings (Diwans) and giving discourse to Sikh Sangat. It is pertinent to mention that here Guru Ji made arrangements for teaching Gurmukhi script to children and organised wrestling bouts to make them physically strong. This place is particularly important as Guru Ji held religious discourses and conversation with 'Siddhas' and also developed Gurmukhi script. It was a wonderful place where two 'Langars' were run at the same time one 'langar' of Guru Shabad presided over by Guru Ji and the other 'langar' of food (Community kitchen) run by Mata Khivi . Even Guru Granth Sahib bears testimony to this practice "Balwand Khivi nek jan jis bahuti chhao patrali, Langar daulat vandiay ras amrit kheer ghiali"(SGGS page-967) (Balwand says that</p>
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Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all. She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia.) Here it was practically demonstrated the principal of "Tan Man Thevai Haria" (body and mind blossom forth.)

Gurdwara Sri Darbar Sahib (also known as Gurdwara Jothi Jot Sahib, Angitha Sahib) :- This place is particularly important as Guru Amar Dass Ji fell down after hitting a stake while bringing a pitcher of water from Goindwal Sahib. This stake of tree 'Karir' became green again by the touch of Guru's feet. It can still be seen here. It is at this place that Guru Angad Dev Ji merged with the supreme Being and Guru Amar Dass Ji himself made the "Angitha". Sri Guru Amar Dass Ji proved himself worthy of being his successor by bringing a pitcher of water for Guru Angad Dev Ji and serving him for 12 years. Sri Guru Ram Das Ji & Guru Arjan Dev Ji also used to halt here while on their way to Amritsar. Sri Guru Hargobind Sahib Ji after getting his daughter Bibi Veero Ji married at Jhabal, stayed here for some time along with his family. Sri Gur Har Rai Sahib along with his 2200 followers came from Kartarpur to Goindwal Sahib & Khadoor Sahib and he also rested here for a night. The ninth master Sri Guru Teg Bahadar Sahib Ji also came from Baba Bakala to pay a visit to this holy place.

Gurdwara Thara Sahib Sri Guru Amar Das Ji :- After performing 'Sewa' Sri Guru Amar Dass Ji used to come here to meditate .

Khoo Bibi Amro Ji :- This holy well was dug by Guru Amar Dass Ji on the request of Bibi Amro Ji to fulfill the needs of pilgrims. Bibi Amro Ji was the daughter of Guru Angad Dev Ji.

32. GURBANI

There are 63 Salokas of Guru Angad Dev Ji which are enshrined in Sri Guru Granth Sahib. The Salokas are incorporated in Vars which are primarily the compositions of the first, the third, and the fourth Gurus. Guru's Bani is in a simple language and can be understood easily. It is in the language of common people. It puts straightforward emphasis on the authority of One Almighty who is eternal, all pervading and all powerful. It pursues a life of meditation and truthful living by recognizing the Divine Will. The Guru follows the same philosophy and spirit as it appears in the Bani of Guru Nanak Dev Ji.

32.1 Saloks in Gurbani

Number of the Salokas of Guru Angad Dev Ji that are used in the following Var:

Sri Rag Vaar Mahla 4 (Var in Sri Rag by Guru Ram Das Ji)	-	2	Saloks
Rag Majh Var Mahla 1 (Var in Rag Majh by Guru Nanak Dev Ji)	-	12	Saloks
Rag Asa Var Mahla 1 (Var in Rag Asa by Guru Nanak Dev Ji)	-	15	Saloks
Rag Sorath Var Mahla 4 (Var in Rag Sorath by Guru Ram Das Ji)	-	1	Salok
Rag Suhi Var Mahla 3 (Var in Rag Suhi by Guru Amar Das Ji)	-	11	Saloks
Rag Ramkali Var Mahla 3 (Var in Rag Ramkali by Guru Amar Das Ji)	-	7	Saloks
Rag Maru Var Mahla 3 (Var in Rag Maru by Guru Amar Das Ji)	-	1	Salok
Rag Sarang Var Mahla 4 (Var in Rag Sarang by Guru Ram Das Ji)	-	9	Saloks
Rag Malar Var Mahla 1 (Var in Rag Malar by Guru Nanak Dev Ji)	-	5	Saloks
Total Salok	-	63	Saloks

32.2 Summarised Message

Guru Angad Dev ji emphasised mainly in the Oneness of Almighty (Waheguru), who is the Creator, Sustainer and is Self illuminated. Guruji laid stress on doing selfless sewa (Niskaam Sewa), honest labour, Wand Chhakna, Nam Japna, universal brotherhood, universal peace and well being of entire human race irrespective of caste, colour, creed and gender. The Guru dealt with topics like Guru, Shabad Guru, search of inner self, Gurmukh, Karma, Rituals, Sins (Paap), Ego, Merits (Punn), Meditation of Love (Prema Bhagti), Nectar (Amrit), Almighty's Command (Hukam), Blessings (Kirpa), respect for one's mother tongue, selfless love and complete surrender before Guru and seeking unity with Almighty.

33. VARAN BHAI GURDASS

Bhai Gurdass Ji uttered four Pauri's in Vaar 24, depicting the principals and events from Guru Angad Dev Ji's life.

33.1 Advent of Guru Angad Dev Ji (Vaar 24, Pauri 5)

ਅੰਗਹੁ ਅੰਗੁ ਉਪਾਇਓਨੁ ਗੰਗਹੁ ਜਾਣੁ ਤਰੰਗੁ ਉਠਾਇਆ॥
 ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਗੁਣੁ ਗੁਰਮੁਖਿ ਗੁਰੁ ਗੋਬਿੰਦੁ ਸਦਾਇਆ॥
 ਦੁਖ ਸੁਖ ਦਾਤਾ ਦੇਣਿਹਾਰੁ ਦੁਖ ਸੁਖ ਸਮਸਰਿ ਲੇਪੁ ਨ ਲਾਇਆ॥
 ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ॥
 ਬਿਰਖਹੁ ਫਲੁ ਫਲ ਤੇ ਬਿਰਖੁ ਪਿਉ ਪੁਤਹੁ ਪੁਤੁ ਪਿਉ ਪਤੀਆਇਆ॥
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਅਲਖ ਲਖਾਇਆ॥
 ਬਾਬਾਣੇ ਗੁਰ ਅੰਗਦੁ ਆਇਆ ॥੫॥

*angahu ang oupaaeioun gangahu jaan tharang outhaaeiaa|
 gehir ganbheer geheer gun guramukh gur gobindh sadhaaeiaa|
 dhukh sukh dhaathaa dhaenihaar dhukh sukh samasar laep n laaeiaa|
 gur chaelaa chaelaa guroo gur chaelae parachaa parachaaeiaa|
 birakhahu fal fal thae birakh pio puthahu puth pio patheeeaaeiaa|
 paarabreham pooran breham sabadh surath liv alakh lakhaaeiaa|
 baabaanae gur angadh aaeiaa |5|*

Guru Nanak created Guru Angad Dev Ji from his limbs as the waves are produced by Ganges out of itself. Embodied with deep and sublime attributes, Guru Angad Dev Ji was known by Gurmukh as the form of the imperceptible supreme soul (Paramatma). He himself is bestower of pleasure and pains but remains always without any blot. The love between the Guru and the disciple was such that the disciple became Guru and the Guru disciple. It happened in the same manner as tree creates fruit and from fruit is created tree, or as father becomes happy over son and son feels happy in obeying the orders of father. His consciousness merged into word and the perfect transcendental Brahm made him see the imperceptible (Almighty). Now Guru Angad got established as (the extended form of) Baba Nanak.

33.2 Introduction of Guru Angad Dev Ji (Vaar 24, Pauri 6)

ਪਾਰਸੁ ਹੋਆ ਪਾਰਸਹੁ ਸਤਿਗੁਰ ਪਰਚੇ ਸਤਿਗੁਰੁ ਕਹਣਾ॥
 ਚੰਦਨੁ ਹੋਇਆ ਚੰਦਨਹੁ ਗੁਰ ਉਪਦੇਸ ਰਹਤ ਵਿਚਿ ਰਹਣਾ॥
 ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਗੁਰਮਤਿ ਸੁਖੁ ਦੁਰਮਤਿ ਦੁਖ ਦਹਣਾ॥
 ਅਚਰਜ ਨੋ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਸਮਹਣਾ॥
 ਅਪਿਉ ਪੀਅਣ ਨਿਝਣੁ ਅਜਰੁ ਜਟਣੁ ਅਸੀਅਣੁ ਸਹਣਾ॥
 ਸਚੁ ਸਮਾਣਾ ਸਚੁ ਵਿਚਿ ਗਾਡੀ ਰਾਹੁ ਸਾਧਸੰਗਿ ਵਹਣਾ॥
 ਬਾਬਾਣੈ ਘਰਿ ਚਾਨਣੁ ਲਹਣਾ ॥੬॥

paaras hoaa paarasahu sathigur parachae sathigur kehanaa|
chandhan hoeiaa chandhanahu gur oupadhaes rehath vich rehanaa|
joth samaanee joth vich guramath sukh dhuramath dhukh dhehanaa|
acharaj no acharaj milai visamaadhai visamaadh samehanaa|
apio peean nijhar jharan ajar jaran aseheean sehanaa|
sach samaanaa sach vich gaaddee raahu saadhasang vehanaa|
baabaanai ghar chaanan lehanaa |6|

Meeting paras (the philosopher's stone Guru Nanak) Guru Angad became paras himself and because of his Love for the Guru he was called the True Guru. Living according to the preachings and code of conduct laid down by the Guru, he became sandal by meeting the sandal (Guru Nanak). The light immersed in the light, the delight of the wisdom of Guru (Gurmat) was attained and the sufferings of evil-mindedness got burnt and wiped out. The wonder met the wonder and becoming wondrous got imbued with the wonder (Guru Nanak). After drinking the nectar the fountain of joy emerges to flow and then the power of bearing the unbearable is obtained. Moving on the highway of the Holy Congregation, the Truth has merged into the Truth. In fact Lehna became the light of Baba Nanak's house.(6)

33.3 The Worthy Son Guru Angad Dev Ji (Vaar 24, Pauri 7)

ਸਬਦੈ ਸਬਦੁ ਮਿਲਾਇਆ ਗੁਰਮੁਖਿ ਅਘੜੁ ਘੜਾਏ ਗਹਣਾ॥
 ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਆਪੁ ਗਣਾਇ ਨ ਖਲਹਲੁ ਖਹਣਾ॥
 ਦੀਨ ਦੁਨੀ ਦੀ ਸਾਹਿਬੀ ਗੁਰਮੁਖਿ ਗੋਸ ਨਸੀਨੀ ਬਹਣਾ॥
 ਕਾਰਣ ਕਰਣ ਸਮਰਥ ਹੈ ਹੋਇ ਅਛਲੁ ਛਲ ਅੰਦਰਿ ਛਹਣਾ॥
 ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮ ਅਰਥ ਵੀਚਾਰਿ ਸਹਜਿ ਘਰਿ ਘਹਣਾ॥
 ਕਾਮ ਕ੍ਰੋਧੁ ਵਿਰੋਧੁ ਛਡਿ ਲੋਭ ਮੋਹੁ ਅਹੰਕਾਰਹੁ ਤਹਣਾ॥
 ਪੁਤੁ ਸਪੁਤੁ ਬਬਾਣੇ ਲਹਣਾ ॥੭॥

sabadhai sabadh milaaeiaa guramukh agharr gharraaeae gehanaa|
bhaae bhagath bhai chalanaa aap ganaae n khalehal khehanaa|
dheen dhunee dhe saahibee guramukh gos naseenee behanaa|
kaaran karan samarath hai hoe ashal shal andhar shehanaa|
sath santhokh dhaeiaa dharam arath veechaar sehaj ghar ghehanaa|
kaam krodh virodh shadd lobh mohu ahankaarahu thehanaa|
puth saputh babaanae lehanaa |7|

Gurmukh (Angad) attuning his Shabad (word) to the Shabad has chiselled his clumsy mind to make it an ornament. He has disciplined himself in the fear of loving Devotion and losing the sense of ego has saved himself from all sorts of imbroglios. Achieving mastery over spirituality as well as temporarily, the Gurmukh has resided in the loneliness. Even being the cause of all effects and all powerful he remains in the world full of deceptions. Adopting Truth, contentment, compassion dharma, richness and discriminatory wisdom (Vichar) he has made peace his abode. Shedding lust, anger and opposition he has rejected greed, infatuation and ego. Such a worthy son Lehna (Angad) is born in the family of Baba (Nanak).(7)

33.4 The Worthy Son Guru Angad Dev Ji (Vaar 24, Pauri 8)

ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗੁਤੇ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲ ਫਲਿਆ॥
 ਜੋਤੀ ਜੋਤਿ ਜਗਾਈਅਨੁ ਦੀਵੇ ਤੇ ਜਿਉ ਦੀਵਾ ਬਲਿਆ॥
 ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਛਲੁ ਕਰਿ ਅਛਲੀ ਅਛਲੁ ਛਲਿਆ॥
 ਕੋਇ ਬੁਝਿ ਨ ਹੰਘਈ ਪਾਣੀ ਅੰਦਰਿ ਪਾਣੀ ਰਲਿਆ॥
 ਸਚਾ ਸਚੁ ਸੁਹਾਵੜਾ ਸਚੁ ਅੰਦਰਿ ਸਚੁ ਸਚਹੁ ਢਲਿਆ॥
 ਨਿਹਚਲੁ ਸਚਾ ਤਖਤੁ ਹੈ ਅਬਿਚਲ ਰਾਜ ਨ ਹਲੈ ਹਲਿਆ॥
 ਸਚ ਸਬਦੁ ਗੁਰਿ ਸਉਪਿਆ ਸਚ ਟਕਸਾਲਹੁ ਸਿਕਾ ਚਲਿਆ॥
 ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਹਥ ਜੋੜਿ ਕੈ ਹੋਏ ਖਲਿਆ॥
 ਸਚਾ ਹੁਕਮੁ ਸੁ ਅਟਲੁ ਨ ਟਲਿਆ ॥੮॥

*gur angadh gur anguthae anmrith birakh anmrith fal faliaa|
 jothee joth jagaaeean dheevae thae jio dheevaa baliaa|
 heerae heeraa baedhiaa shal kar ashulee ashal shaliaa|
 koe bujh n hanghee paanee andhar paanee raliaa|
 sachaa sach suhaavarraa sach andhar sach sachahu taliaa|
 nihachal sachaa thakhath hai abichal raaj n halai haliaa|
 sach sabadh gur soupiaa sach ttakasaalahu sikaa chaliaa|
 sidh naath avathaar sabh hath jorr kai hoeae khaliaa|
 sachaa hukam s attal n ttaliaa |8|*

From the limb of Guru (Nanak) the tree of nectar fruits in the name of Guru Angad has flourished. As a lamp lights another lamp, with the light (of Guru Nanak), the flame (of

Guru Angad) has been lit. The diamond has cut (to shape) the diamond as if through magic, the undeceivable (Baba Nanak) has brought under control the simple-minded one (Guru Angad). Now they cannot be distinguished as if water has mingled with water. The Truth is always beautiful and in the die of Truth he (Guru Angad) has moulded himself.

His throne is immovable and Kingdom everlasting, they cannot be moved in spite of efforts. The True word has been handed over (to Guru Angad) by the Guru (Nanak) as if the coin has been issued from the mint. Now Siddhs naths and incarnations (of Gods) etc have stood before him with folded hands, And this command is True, immutable and inevitable.(8)

34. GURU ANGAD DEV JI'S CONTRIBUTIONS⁸⁷

This is the nature of ego, that people perform their actions in ego. This is the bondage of ego, that time and time again, makes people suffer”

*Eliminate your conceit and then perform service to humanity,
Only then you will be get honor - Guru Angad Dev*

34.1 Gurmukhi Script and Education



34.1.1 Gurmukhi Script

Guru Angad invented the present form of the Gurmukhi script. It became the medium of writing the language in which the hymns of the Gurus are expressed. This step had a far-reaching purpose and impact. First, it gave the people who spoke this language an identity of their own, enabling them to express their thoughts directly and without any difficulty. The measure had the effect of establishing the independence of the mission and the followers of the Guru. Secondly, it helped the community to dissociate itself from the Sanskrit religious tradition so that the growth and development of the Sikhs could take place unhampered and unprejudiced by the backlog of the earlier religious and social philosophies and practices. This measure, as shown by the subsequent growth of Sikhism, was essential in order to secure its unhindered development and progress as it required an entirely different approach to life.

⁸⁷ www.sikhiwiki.org, www.sikh-history.com

Dr Gupta feels that this step, to a certain extent, kept the upper classes among Hindus, to which the Guru belonged, away from Sikhism, partly because they were steeped in the old religious and Brahminical tradition and partly because the Sanskrit tradition fed their ego by giving them a superior caste status to that of the other castes. But, the idea of equality of man was fundamental to the Sikh spiritual system. The Guru knew that its association with traditional religious literature would tend to water it down. The matter is extremely important from the point of view of the historical growth and study. Actually, the students of Sikh history know that over the centuries the influence of these old traditions has been very much in evidence. It has sometimes even given a wrong twist to the new thesis and its growth. The educated persons were almost entirely drawn from the upper castes and classes. They had a vested interest, visible also in their writings, in introducing ideas and practices which helped in maintaining their privileges and prejudices of caste superiority, even though such customs were opposed to the fundamentals about the equality of man laid down by the Gurus. For example, the Jats, who were themselves drawn from classes branded as low by the Brahminical system, started exhibiting caste prejudices vis-a-vis the lower castes drawn from the Hindu fold.

Earlier, the Punjabi language was written in the Landa or Mahajani script. This had no vowel sounds, which had to be imagined or construed by the reader in order to decipher the writing. Therefore, there was the need of a script which could faithfully reproduce the hymns of the Gurus so that the true meaning and message of the Gurus could not be misconstrued and misinterpreted by each reader to suit his own purpose and prejudices. The devising of the Gurmukhi script was an essential step in order to maintain the purity of the doctrine and exclude all possibility of misunderstanding and misconstruction by interested persons.

34.1.2 Teaching of Gurmukhi

Guru Angad Dev ji started the schools and also developed the Gurmukhi language in order to make education available to the downtrodden and the underprivileged of the society at that time. Guru Angad Dev Ji was a great teacher who personally taught Punjabi in Gurmukhi script to children. He provided education and means of communication to common folk who would no longer be dependent on the religious or political establishment to pursue their own economic, educational or spiritual goals. This was his way of empowering people to have higher goals in life.

Although Gurmukhi alphabet existed at the time of Guru Nanak Dev Ji, but Guru Angad Dev Ji modified and polished it. Since the Guru Angad Dev Ji had adopted the modified alphabet, it was called 'Gurmukhi'- meaning that which is spoken through the mouth of the Guru. Gurmukhi became the medium of writing in which the hymns of the Gurus were expressed and it also suited to the language of the people. Although the origins of the Punjabi Alphabets are unclear, it is clear that Guru Angad Dev Ji popularized the use of this simplified Gurmukhi script among the Sikhs starting around 1541.

The invention of Gurmukhi helped the early Sikh community to dissociate itself from the Sanskrit religious tradition. Sanskrit language was used by the Brahmins, the upper castes and it was the language of the Vedas, the Hindu religious texts. People of lower castes and untouchables were barred from reading any spiritual literature. This maintained the status of the superiority of the upper castes. Gurmukhi enabled the Sikhs to grow and develop their own unprejudiced spiritual literature. Creating this new script was significant for many reasons. It gave the people who spoke this language an identity of their own, enabling them to express their thoughts without any restrictions. The guru also saw the need of a script which could faithfully reproduce the hymns of the Gurus keeping its purity and which would also prevent misinterpretation or misconstruction by any reader to suit his own purpose and prejudices.

This step by Guru Angad Dev Ji helped secure the unhindered development and growth of Sikhism. Guru Angad Dev Ji also initiated the writing of the first authorized biography of Guru Nanak Dev Ji completed in 1544, as well as having a number of copies of Guru Nanak Dev Ji's hymns written out in the new Gurmukhi script.

34.2 Guru Ka Langgar

The institution of langar was maintained and developed. The Guru Ji's wife personally worked in the kitchen. She also served food to the members of the community and the visitors. Her devotion to this institution finds mention in Sri Guru Granth Sahib Ji.

Gurujī earned his own living by twisting coarse grass into strings used for cots. All offerings went to the common fund. This demonstrates that it is necessary and honourable to do even the meanest productive work. It also emphasises that parasitical living is not in consonance with the mystic and moral path. In line with Guru Nanak Dev Ji's teaching, the Guru Ji also declared that there was no place for passive recluses in the community.

34.3 Physical Fitness

Guru Angad took a keen interest in physical fitness, and encouraged his devotees to be involved in sports after their morning prayers. Guru Angad Dev ji inspired people to lead healthy lives. According to Guru ji, if you are physically fit only then you can pursue higher goals in life, because a sound mind can exist only in a sound body. He provided opportunities to underprivileged sections of the society to maintain good health. He encouraged all people to be involved in wrestling bouts or Mal Akharas to compete in physical competitions. This was again his way of doing away with social taboos of people of lower caste not having physical contact with higher castes. These steps initiated by him laid the foundation for a spiritually, educated and enlightened, healthy Sikh community, without distinctions of caste and creed.

34.4 Women's role

The position of woman during that time was deplorable. She was looked down upon because she was thought to be inferior to man and was regarded as merely a temptress. She was confined to her home and was not allowed to participate in any public work. Guru Ji preached that man and women were equal before Almighty. He welcomed women to the Sangat, offered them seats side by side and gave them religious rights that have so far been denied to her.

Guru Angad Dev Ji scarcely worked alone. His wife and partner, Mata Khivi, is a very important woman who contributed significantly to Sikhism. Mata Kheevi played a major role in enlarging the women participation in the leadership position in Guru Ji's court. Mata Khivi was instrumental in creating and maintaining the institution of langar, whereby all devotees of the Guru Ji and all people in general, were invited to come and eat together. This practice started initially with Mata Khivi serving food to the members of the community and the visitors who would come to see Guru Angad Dev Ji and it came to symbolize the Guru Ji's teachings; emphasizing the humanity in every single person and abolishing any innate discriminations. She did her job in a skillful and selfless manner, characteristic of her, and evoked spontaneous respect among the people. Her role in that capacity was unique and revolutionary because women were usually not seen in the forefront of the society. She also made sure that the food being fed was nutritious and wholesome because many who came to see Guru Ji were needy and destitute. Mata Khivi would embrace them all and offer love and food. She was, to use the simile of the contemporary minstrel Balwand, like a shady tree to the Guru Ji's disciples and afforded them effectual shade. Her role and praise is recorded in the Sri Guru Granth Sahib Ji.

To this day, after every service, visitors to a Sikh gurudwara witness a congregation who join and eat Langar together. Langar also emphasized that service to fellow man was an important tenet of the Sikh way of life, as it is customary for members of the congregation to serve one another.

34.5 Guru Angad Dev Ji's Message:



34.5.1 Equality

Guru Angad Dev Ji stood for a casteless and classless society, in which no one was superior to another whether through greed or selfishness. No one was allowed to encroach upon the rights of others. In short, Guru Ji visualized a society in which members lived like a family, helping and supporting one another. He not only preached equality but practised it. To promote the acceptance of human equality, Guru Ji established a community kitchen where all sat together in a row, regardless of caste or status, and ate the same food.

Guru Angad Dev Ji said: “He Himself creates, O Nanak; He establishes the various creatures. How can anyone be called bad? There is One Lord and Master of all; He watches over all, and assigns tasks to all. Some have less, and some have more; no one is allowed to leave empty.” Furthermore, Guru Ji stressed the importance of adopting a uniform way of praising Waheguru, and the utility of a social organization based on equality. He established Sangat - a holy congregation - where people of different beliefs and varying social status sat together to hear the Master’s singing of shabads and to be inspired to lead a noble life.

34.5.2 Devotion and Love towards Almighty

Guru Ji stressed the oneness of the Almighty Waheguru. The purpose of life is to seek the Almighty, find Him and be united with Him. He called upon the people to give up formal and superficial rituals and rally around the Creator, who alone was Omnipotent and Omnipresent. According to Guru Angad Dev Ji teachings, no one has ever found acceptance or achieved self-realization without true devotion to Waheguru.

Says Guru Nanak: “If someone judges himself, only then is he known as a real judge. If someone understands both the disease and the medicine, only then is he a wise physician. Do not involve yourself in idle business on the way; remember that you are only a guest here.”

Good deeds are important but winning over Waheguru Ji’s Grace is still more important. Pride, greed and ego are the greatest distractions to keep humans away from the Creator. A Guru or a spiritual divine teacher is needed to guide man on the true path.

“That virtuous person who does not walk in the way of greed, and who abides in Truth, is accepted and embraced by Waheguru.”

This is the nature of ego; people perform their actions in ego. This is the bondage of ego; that time and time again makes people suffer”

Guru Angad Dev Ji also emphasized that one must control greed and worldly attachment because they are impediments in the path to Waheguru. One must stay focused on their inner spiritual development. Guru Ji states:

“They know that they will have to depart, so why do they make such ostentatious displays? Those who do not know that they will have to depart, continue to arrange their affairs. He accumulates wealth during the night of his life, but in the morning, he must depart. Says Guru Nanak, it shall not go along with him, and so he regrets.”

“The mouth is not satisfied by speaking, and the ears are not satisfied by hearing. The eyes are not satisfied by seeing—each organ seeks out one sensory quality. The hunger of the hungry is not appeased; by mere words, hunger is not relieved. Says Guru Nanak, hunger is relieved only when one utters the Glorious Praises of the Praiseworthy Lord.”

34.5.3 Fearlessness

Guru Angad Dev Ji was a constructive architect of society and focused on the social and religious freedom and equality, promoting dignity of action without distinction of caste and status. He was born at a time when ritual, caste distinctions and superstitions had reduced the people to a low level of existence. He gave them courage and uplifted them. He taught the people to lead a righteous life and show due reverence and respect to Almighty instead of supplicating before men. By His own example He made people fearless and put a new life and spirit in them.

“Those who have the Fear of Almighty (as in sense of respect), have no other fears; those who do not have the Fear of Almighty, are very afraid. O Nanak, this mystery is revealed at the Court of the Almighty.”

Guru Ji also extolled the dignity of labor and decried the division of society on grounds of birth and founded a classless society based on the idea of equality and universal brotherhood.

He was particularly aware of the degradation which the lower class people suffered through centuries at the hands of rulers and the so called high caste people. He aligned Himself with the down-trodden and the less fortunate sections of society and preferred to stay with the working class people.

34.5.4 Company of the Holy

Guru Angad Dev Ji confirms that “those who meditate on the Eternal Lord, Who is fearless and is All Pervasive, are not only themselves emancipated, but they rescue many others from this net of illusion.”

34.5.5 Sewa

Guru Angad Dev Ji believed in the service and well-being of all mankind and not just of His own followers. He laid stress on character building rather than observance of rituals and formalities. The path which Guru Angad Dev Ji pointed out to His Sikhs for achieving enlightenment was through service, good actions, devotion and worship of one Almighty. He asked His followers to win the Divine grace by prayer, singing His praises, cultivating humility, a spirit of service and submitting at all time to His will. Paying a fine under pressure, does not bring merit or goodness. “That alone is a good deed, Says Nanak, which is done by one’s own free will.” Sewa has to be done selflessly.

‘Eliminate your conceit and then perform service to humanity, only then you will get honor’ - Guru Angad Dev Ji

34.5.6 Divinity Within

Guru Angad Dev Ji stressed the importance of the physical body as an instrument of spiritual development. He told His followers that there was a spark of divinity in every human being. The body is the house of Almighty as it houses the Atma (real-self). Almighty’s presence can be felt by deeper contemplation and reflection within.

“Twenty-four hours a day one looks for contentment in eight different directions but one must also explore the ninth place, which is to their own body and contemplate within. Within the body are the nine treasures of the Name of the Almighty—seek the depths of these virtues. Those blessed with the karma of good actions praise the Almighty and become true devotees” – Guru Angad Dev Ji

“Those who are blessed with the glorious greatness of Your Name — their minds are imbued with Your Love. Says Nanak, there is only One Ambrosial Nectar; there is no other nectar at all. The Ambrosial Nectar is obtained within the mind, by Guru’s Grace.”
– Guru Nanak Dev Ji

34.6 Life of Action

Guru Angad Dev ji held firmly that physical austerity was not necessary and that spiritual development was not dependent on rituals and external wanderings. “Austerity and everything come through immersing oneself in the meditation of the Almighty’s Name. All other actions are useless. Believe in the One who is worth believing in. By Guru’s Grace, he is realized.” – Guru Nanak Dev Ji

Guru Angad Dev Ji was a spiritual teacher as well as a man of action. To Guru Angad Dev Ji, religion was not only a spiritual experience but a way of life. Every action must have an impact of spirituality, humility and love. This can be achieved if one is always conscious of the presence of God. Guru Angad Dev Ji insisted that there should be harmony between thought and action and purity in life. “Doing some thing unwillingly or doing it under pressure from someone does not bring either merit or goodness. That alone is a good deed, O Guru Nanak, which is done by one’s own free will.”

“Mortals are known by their actions; this is the way it has to be. They should show goodness, and not be deformed by their actions; this is how they are called beautiful. Whatever they desire, they shall receive; Says Guru Nanak, they become the very image of God.” -Guru Angad Dev Ji

“Says Guru Nanak, the worldly achievements and glory is worthy of being burnt in the fire if it causes one to forget Almighty. Usually these worldly things have caused mortals to forget the Name of the Almighty. Not even one of them will go along with you in the end.” - Guru Angad Dev Ji

35. GURU ANGAD DEV JI'S FAMILY

35.1 Bhai Kirat Mal (Gehnu Mal)

Baba Kirat Mal was the son of Baba Suraj Mal, a Trehan Khatari of Mangoval village presently in the Gujrat district of Pakistan. He was blessed with four sons Baba Rajani Ji, Gurya Mal Ji, Baba Pheru Mal Ji and Arthi Mal Ji. Bhai Pheru Mal (father of Guru Angad Dev) was the third son of Baba Kirat Mal. Thus Baba Kirat Mal was the Grandfather of Guru Angad Dev Ji.

35.2 Baba Pheru Mal

Baba Pheru Mal Ji, father of Guru Angad Dev Ji, was the third son of Baba Kirat Mal (Gehnu Mal), a Trehan Khatari of Marigoval village presently in the present Gujrat district of Pakistan. He was born in his ancestral village, but was brought up by the family of his mother's parents, who lived at Matte dhi Serai, a village now known as Sarai Nariga, 16 km northeast of Muktsar, in the State of Punjab. He gained proficiency in Persian and, as he grew up, he was self-employed. Baba Ji was very intelligent and had mastered the art of accounting; he was a very generous, God loving soul, truthful, one who served saints and the needy.

Matrimonial alliance was settled for Baba Pheru Mal Ji with Mata Sabrai ji (also known as Mata Daya Kaur Ji). Due to some losses in business Baba Pheru Mal Ji started working with Chaudhari Takht Mal who was the owner of 60-70 villages and was blessed with seven sons and one daughter, Mata Phirayi Ji (also known as Sabrai Ji and Nihali Ji). She becomes Baba Pheru Mal Ji's god-sister. Mata Phirayi ji was then married to Choudhry Mahema of Khehrian De Khadur.

In 1519, Pheru Mal had differences with his employer and quit service. In the following year, during one of Babar's invasions into the plains of India, Matte di Sarai suffered pillage at the hands of the invaders. Pheru Mal, along with his family left the village and, after a brief stay at Harike, shifted to Khadur, now known as Khadur Sahib. Here Mata Phirayi Ji, the daughter of his former employer and a devotee of Guru Nanak, treated him as her own brother and helped him to get settled. Pheru Mal took heavenly abode at Khadur in 1526 A.D.

35.3 Mata Sabrai Ji (Mata Daya Kaur)

Mata Sabrai Ji (Mata Daya Kaur) is described as a lady of gentle disposition, charitable and religious. She gave birth to Bhai Lehna on April 23, 1504, at Matte Ki Serai near Mukstar in the district of Ferozpur. Her son later became known as Guru Angad. It is believed that Mata Sabrai Ji (Mata Daya Kaur) maiden name was Ramo. Based on the culture during those days, after a woman got married, her in-laws would call her with a new given

name. She was married to Baba Pheru Mal Ji. At that time, their village was invaded during Babar's invasion. The family moved to the village of Khadur, in the district of Amritsar. The family had a well respected friend by the name of Mata Phirayi Ji. She was like a sister to Baba Pheru Mal Ji and was also a devout follower of Guru Nanak. It is said that she arranged the marriage of Bhai Lehna Ji to Mata Khivi Ji.

Undoubtly like Mata Tripta Ji had an effect on Guru Nanak Dev's mind, in a similar fashion Mata Sabrai Ji (Mata Daya Kaur) raised Bhai Lehna Ji (Later Guru Angad Dev Ji).

35.4 Bhai Devi Chand

He was the father-in-law of Guru Angad Dev and father of Mata Khivi. The family was very pious and worshipped a female deity, Chandi (Durga). Every year Baba Devi Chand would make a pilgrimage to the shrine of the said goddess in the Shivalik hills. He led a big group of devotees with him, and there they would tie bells to their ankles and dance in homage to the goddess. When Baba Devi Chand passed away, Bhai Lehna Ji was selected to keep up the practice of leading a group of people from his village in pilgrimage, to pay their homage to their female deity.

35.5 Mata Bhirai Ji (Karam Devi)

She was the mother of Mata Khivi and mother in law of Guru Angad Dev Ji.

35.6 Mata Khivi

Mata Khivi Ji was the wife of the second Guru, Guru Angad Dev Ji. She shouldered the responsibility of managing and developing the Langar in Khadur Sahib during and after Guru Angad Dev Ji.

Born : Thursday, Magh 11, 1563 (January 1506 A.D.)

Jothi Joth : Wednesday, Vesakh 4, 1639 (April 1582 A.D.)

Total Age : 76 years 3 months

Mata Khivi Ji was the only Mehal (wife of the Guru) mentioned by name in the Guru Granth Sahib "Balwand says that Khivi, the Guru's wife, was a noble woman, who gave soothing, leafy shade to all. She distributed the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia."

(Sri Guru Granth Sahib Ji – Ramkali ki Vaar,

Ang 967)

Mata Khivi Ji was born on Thursday, Magh 11, 1563 (January 1506 A.D.) to Mata Karam Devi (Karam Devi) and Baba Bhagwan Das (Devi Dass) of Khatri caste. Her father was a shopkeeper, and was a popular man in the neighbourhood. She inherited all his finest attributes of generosity and congenial spirit. She was married in 1519, when she was 13 years old. Khivi was married to Lehna for 20 years before he became the second Guru of the Sikhs.

There is historical evidence that she had 4 children. Dasu, the eldest was born in 1524. Bibi Amro was born in 1532, followed by Bibi Anokhi in 1535 and son Datu in 1537. The family was contented and doing well. As the wife of one of the town's richest men, Khivi must have enjoyed a great deal of respect. Her life was one of luxury and pleasure. Life would have gone on this way, had it not been for her coming under the influence of Mata Phirayi Ji, who told her about Guru Nanak's teachings. At approximately the same time, Bhai Lehna Ji also heard of the Guru through Bhai Jodha, one of Guru Nanak's earliest disciples. Bhai Lehna Ji was a seeker of truth, and his curiosity was aroused.

In 1532, shortly after the birth of his first daughter Amro, Bhai Lehna Ji set out for his annual pilgrimage. On the way, he broke his journey at Kartarpur to see Guru Ji. On listening to Guru Nanak Dev Ji, Bhai Lehna begged to be allowed to stay and become His disciple. He had found the truth he had been seeking, and would never again stray away from it. He served his master with the greatest devotion. He busied himself, sweeping the visitor's quarters, washing their clothes and helping with the most menial chores in the fields. As his knowledge and understanding of the new teachings grew, so did the Guru's affection and approval of His disciple. During this time Mata Khivi Ji took charge of the family alone in Khadur Sahib.

Bhai Lehna was 28 years old at the time, had a wife and two young children. The Guru he had chosen spoke of equality of women and advocated a normal family life as the best way to attain salvation. After serving Guru Ji for the first three years, he was sent back to Khadur to see his family. His instructions were to take his time and to spend it spreading the word of the new faith to all he met. He did this well, and Guru Nanak was pleased with the reports he heard of him. The reports were so good that Guru Nanak came to his village twice to visit him and to re-in force his work with his own preaching. Mata Khivi Ji also learnt from her husband, and embraced the new faith whole heartedly. The women in the village taunted her, saying that her husband was becoming an important holy man, and would, therefore, soon forsake her. She knew she had nothing to worry about. Bhai Lehna Ji and Mata Khivi Ji had two more children during this time.

When Guru Nanak Dev Ji merged into His formless form, Guru Angad Dev Ji felt a great need to prepare himself for the work ahead. Mata Phirayi Ji, whom Guru Ji addressed as Bhua Ji (Father's sister), made her house available to Him, while He prayed and meditated for six months.

When Guru Angad Dev Ji, manifested after six months of meditation as the second Guru of the Sikhs, life became very busy for Mata Khivi Ji. People were now coming to her house to see their Guru. She had always been accustomed to a busy social life, but this was different. There was a purpose to all this coming and going that had not been there before. Moreover, Sikh teaching was very clear that one must earn one's living through one's own labour. Mata Khivi Ji took these teachings very seriously. She took upon herself the onerous task of managing every detail of the langar. Only the best possible

ingredients were used, and everyone was treated with utmost courtesy. Her hospitality has been emulated over the centuries and has become the first cultural identity of the Sikhs. She helped Guru Ji in establishing the infant Sikh community on a stronger footing. She has been described as good natured, efficient, beautiful and in all ways perfect. She has the distinction of being the only one of the Guru's wives to have been mentioned by name in Sri Guru Granth Sahib Ji. There she is described as a "good person", "an affectionate mother" and as "one who provides shelter and protection to others."

Mata Khivi Ji did much more than work in the kitchen. She created a loving atmosphere for all whom she came in contact with. She and Guru Angad Dev Ji were very fond of their children. They lavished their love and affection on not only their own, but on any child in the community. Their commitment was so strong that it gave a beautiful example to all who witnessed it. Guru Ji took great delight in spending time with the children, teaching them the Gurmukhi script which was easier to learn by the illiterate masses. He is credited in popularising this alphabet, in which the Sri Guru Granth Sahib Ji is written. Each day there was a special time set aside first to teach the children and take delight in their clever ways. Then they would watch the children at play, and often watch wrestling matches together. From the games, Guru Ji would draw lessons for His congregation. Guru Angad Dev Ji, with the help of Bhai Bala and other disciples, wrote the first Janam Sakhi (Life History) of Guru Nanak Dev Ji known as 'Bhai Bala Wali Janam Sakhi', and this work became the first published prose of the Punjabi language.

One would expect women to have played a significant role in determining the image of the Sikh religion. This would be particularly true of the wives of the Gurus. They created the foundation of the Sikh traditions and were, therefore, instrumental in building a firm structure for the emergence of a Sikh Nation. While the Gurus primarily did the teaching, it was the women who looked after the rather mundane details of every-day life. They managed the household and the kitchens. Without them, it would have been impossible to demonstrate, in any substantial way, that the doctrines of equality, hard work and fair play were at all attainable. Based on little information that is available, there is enough to substantiate that the women of Sikhism played as important a role in the organisation and establishment of tradition as any man.

Mata Khivi Ji lived for thirty years after her husband merged into His Formless Form. She continued to serve the community and remained associated with the Guru's house during that time. Mata Khivi Ji continued to manage Langar at Khadur Sahib.

Mata Khivi Ji had the good fortune of meeting five Gurus. She lived to the age of 75 and left for her heavenly abode in the year 1582. Guru Arjan Dev Ji attended her funeral. Her contributions to the Sikh cause can easily be divided into three parts. The first period was the twenty years of marriage before Guru Angad Dev Ji succeeded Guru Nanak. This

period was a test not only for Guru Angad Dev Ji, but for her as well. Any decisions he made affected her very much. Her response would also have affected his actions. She never complained, nor did anything to deter him from his objectives. The second period of her life as wife of the Guru was extraordinary in its devotion and dedication to the cause. The third and last period was after her husband merged into His formless form. She continued to nourish the Sikh community and to work tirelessly for all that she believed in with all her heart.

She had a long productive life. She worked hard and was loved by all. Her good humour and pleasant personality made a large contribution to the spirit of hospitality, which is now considered an essential trait of Sikh culture. She is quite possibly the first woman of her era who ever worked outside her immediate family home and obligations at a time when her children were very young. She handled both roles admirably well. Sikhs should acknowledge her very important contributions to Sikh history especially her contributions to setting up and performing langar sewa as well as her role as an equal to her husband and managing family and other tasks while her husband was away.

35.7 Baba Dasu

BABA DASU (b. 1524) the eldest son of Guru Angad Dev Ji and Mata Khivi Ji, was born on Wednesday, Har 12, 1581 (1524 A.D.) at Khadur Sahib in present day Amritsar district of the Punjab. He was ambitious to succeed his father in the spiritual line, but later, as recorded by Kesar Singh Chhibbar, Bansavalinama: *"He [Guru Amar Dass] is my brother and to him I am entrusting the responsibility Him I have reckoned as capable of bearing the burden."*

Dasu kept quiet at the time, but, after Guru Angad Dev Ji, as His duly anointed successor, Guru Amar Dass Ji shifted to Goindval, he proclaimed himself Guru at Khadur even against the remonstrance of his mother. Later he recanted and apologized to his mother who took him to Goindval. He made obeisance to Guru Amar Dass Ji and then became a true disciple of the Guru. He remained at Goindwal thereafter.

35.8 Baba Dattu

Baba Dattu (1537 - 1628) was the youngest son, of Guru Angad Dev Ji and Mata Khivi Ji. He was born in 1537 at Khadur Sahib in present-day Amritsar district of the Punjab, India. Like his elder brother, Dasu, he too was not reconciled to Guru Amar Dass Ji succeeding his father as Guru. But whereas Dasu had soon realized his error and acknowledged Guru Amar Dass Ji as true inheritor of Guru Nanak Dev Ji's spiritual legacy, Dattu remained hostile. He took to yogic practices to attain supernatural powers and thereby to create a following of his own. One day he went to Goindwal Sahib and, as says Bhai Santokh Singh in his "Sri Gur Pratap Suraj Granth", he gave vent to his malice by administering Guru Amar Dass Ji a kick as he sat amid his disciples after the evening service. The sangat was stunned, but Guru Amar Dass Ji turned round, grasped Dattu's foot

and caressing it said, "Pardon me, my Master's son! Let me massage your tender foot as it may have been hurt by my hard aged bones." Instead of being put to shame by the Guru's humility, Datu flew into a rage, called him a usurper and told him to quit Goindwal. From that moment onwards a sharp pain in Baba Datu Ji's leg began.

Guru Amar Dass Ji quietly left for his native Basarke. Next morning, Datu and his men collected whatever they could lay their hands on. He had his eyes especially on Guru Amar Dass Ji's mare, but it would not let him mount it. In his effort to control it, he injured his leg. As he was returning to Khadur, he was waylaid by robbers and deprived of the booty he was carrying. Datu limped back to Khadur empty handed. He realised his mistake soon after reaching Khadur Sahib but was reluctant to ask for forgiveness from Guru Amar Dass Ji because of his ego. However, during Guru Amar Dass Ji's mergence in His formless form, Baba Datu Ji came to ask for forgiveness and Guru Amar Dass Ji told him that the Gurship has already been bestowed upon Guru Ram Dass Ji. Baba Datu Ji pleaded before Guru Ji to cure his leg; Guru Amar Dass Ji told him that his leg would be cured by Guru Arjun Dev Ji. Guru Arjun Dev Ji stopped over in Khadur Sahib during His journey back from Goindwal Sahib after collecting Gurbani Pothi's from Baba Mohan Ji. Baba Datu Ji prostrated before Guru Ji and Guru Ji cured his leg instantly. Baba Datu lived up to a ripe old age of 91. In September 1628, he visited Amritsar to condole with Guru Hargobind on the passing away of his prince, Baba Atal Rai. Baba Datu died soon after his return to Khadur.

35.9 Bibi Amro

Bibi Amro, daughter of Guru Angad Dev Ji and Mata Khivi, was the noble woman who deserves the credit of attracting Amar Dass Ji, an idol worshiper, to Sikhism and showing him the way to become Guru Amar Dass Ji, the Third Master. Thus she was an indirect instrument in the development of Sikhism.

She was born in 1532 at village Khadur near Amritsar. She had two brothers, elder Baba Dassu and younger one Bhai Datu, and one younger sister named Bibi Anokhi. She received her early education directly from her parents. Guru Angad Dev Ji taught her, along with the other children, to read and write in Gurmukhi script, which he had revised and simplified. She also learnt many sacred shabads (hymns) from her father. Writer of the Bansawali Namma writes that she had learnt by heart sacred shabads like 'Sidh Goshat'. She had been gifted by nature with a sweet voice. She was indeed a very talented girl.

When she came of age, she was married to Bhai Jasoo son of Bhai Manak Chand, a well-known religious minded person of village Basarke, about eight miles from Amritsar. Bhai Gurdas also belonged to this family. Bibi Amro's parents encouraged her to continue singing sacred shabads and to preach Sikhism. As was the custom of the day she was sent to live with her husband's family. Her father encouraged her to continue doing kirtan and

to preach Sikhism to all that she came in contact with. Baba Amar Dass Ji who was her husband's uncle was quite taken by her sweet melodious voice when he heard her singing Shabads which for the first time gave Baba Amar Dass Ji bliss. It was she who first introduced Baba Amar Dass Ji to Guru Nanak Dev Ji and Guru Angad Dev Ji. The shabads touched his heart. Two last lines from this shabad written on page 990 of Sri Guru Granth Sahib Ji along with their meaning are given below:-

bhaeiaa munoor ku(n)chun fir hovai jae gur milai thinaehaa //
eaek naam a(n)mrith ouhu dhaevai tho naanuk thrisuttas dhaehaa //

The mind turned into rusted iron is again transformed into gold if it meets with the (Paras – a stone which is able to convert eight types of materials into gold) the Guru. He blesses the mortal with the Ambrosial Name of the One Almighty, and then, Says Guru Nanak, cease therewith (the wanderings of) the mind.

Baba Amar Dass Ji asked her about the composer of the shabad. Bibi Amro Ji said, “It was composed by Guru Nanak Dev Ji, the first Sikh Guru, and the predecessor of my father. I have learnt it from my father, Guru Angad Dev Ji, the second Guru who lives at Khadur Sahib”. She also explained to him the meaning of the whole shabad. He was very eager to meet Guru Angad Dev Ji. He asked her to take him to her father. She did not want to go uninvited and more over she had been there only a few days ago. On being asked by her mother in law, she accompanied Baba Amar Dass Ji to Khadur the next day. Baba Amar Dass Ji was 72 and Guru Angad Dev Ji was only 37 at that time. In spite of that Guru Angad Dev Ji stood up out of respect to embrace Baba Amar Dass Ji as he was the uncle of his daughter’s husband. Baba Amar Dass Ji fell at the feet of Guru Angad Dev Ji and said, “I have come not as a relative, but as your disciple and follower”. Baba Amar Dass Ji became a devoted Sikh and Guru Angad Dev Ji made him his successor, over his own sons. Thus through Bibi Amro, Guru Amar Dass Ji got the chance of becoming the Guru and leading the Sikhs. This also raised the prestige of Bibi Amro in her family.

Year’s later when Guru Amar Dass Ji gave structure to the Sikh Nation and organised His preachers into 22 teaching districts he appointed Bibi Amro Ji as in-charge of one of these districts that he called Manji. What Manji meant: was that a person who led a community as the respective religious head; represented the Guru; and led the Kirtan; sat on the Manji while the whole sangat sat in front of him/her.

The person occupying the Manji was the Sikh preacher appointed by Guru Amar Dass Ji. It was an administrative position, with full responsibility for the equality and content of the preaching. She also would have the responsibility of collecting revenues and making decisions for the welfare of her diocese. Her manji or diocese included Basarke, her husband's village, where they made their home. It is the direct result of the efforts of Bibi Amro and other Sikh preaches that Amritsar today is synonymous with Sikhism. Today,

close to the village of Basarke, there is a tank (man made pond) bearing the name Bibi Amro da Talab (Tank of Bibi Amro) in her memory.

Giani Gian Singh, writer of Panth Parkash, writes on Page 84 that she was a religious minded and virtuous lady. (Dharmatam Gun Roop Lapeti). Writer of Suraj Parkash also certifies the fact that devotion had manifested itself in the body of Bibi Amro. She was an ideal daughter-in-law who spent her time in meditation, household affairs and service of her in-laws.

The tank (man made pond) near the village Basarke called Bibi Amro Da Talab (Tank of Bibi Amro) reminds everybody that a noble soul, Bibi Amro who occupies a special place in the Sikh History once lived there.

35.10 Bibi Anokhi

In accordance to Kesar Singh Chhibbar, Bansavalinama Dasan Patshahian Ka, Bibi Anokhi Ji, daughter of Guru Angad Dev and Mata Khivi was born in 1535 (Bikrami Year 1592 A.D).

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