

# GURU ARJAN DEV

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SHAHEEDAN DE SARTAAJ  
*A King Amongst Martyrs*

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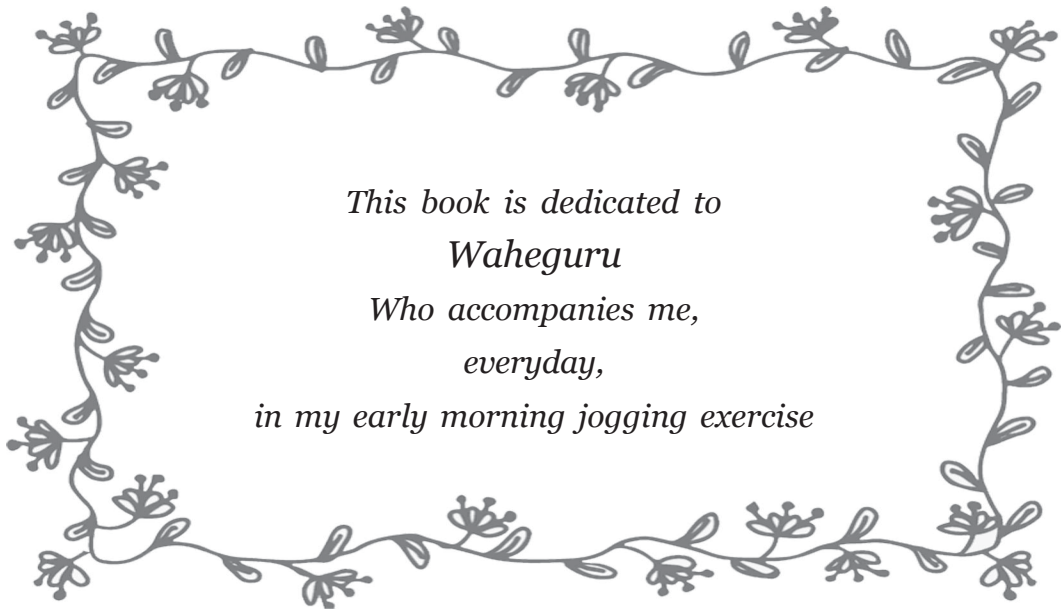
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*This book is dedicated to  
Waheguru  
Who accompanies me,  
everyday,  
in my early morning jogging exercise*

## OTHER BOOKS BY THE SAME AUTHOR

**All books are in English; Gurbani text, where relevant, is both in Panjabi and English.**

### Year of Publication/Book List

- 2020** 1. Guru Ramdas: An Embodiment of Sewa and Personification of Intelligence [ISBN: 978-81-7010-489-6]  
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# Introduction

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The completion of this mammoth and colossal work is, in fact, is the fulfillment of my promise with Guru Arjan. It is a long story, meeting and talking to Guru Arjan, while in Lahore and walking on the way, the Guru Arjan paced on his way to martyrdom. I was in deep thoughts, tears moving down my eyes, the scenes of the gruesome torture to the great Guru were rolling like a live incident in front of my eyes. The scene of hot-burning sand being poured on Guru Arjan and the sweet sound of Gurbani emerging from his heart. It was creating a Divine, unbearable and unforgettable sight. I knelt down and touched the ground on which the impression of Guru's feet could still be felt.

Slowly, I walked and reached the shores of river Ravi and focussed my eyes on the lucky water which extended its arms to take the Guru to his final destination.

It was here, at the shore of river Ravi, that the Guru emerged, put his hand on my head and blessed me. It is here, at the shores of river Ravi, that the Guru asked me to write his biography, and he promised that, this time, he himself will narrate his story and I will write as per his instructions.

I started writing and collating the Divine-biography chapters as and when they were dictated by the Guru.

I am pleased to say that the last word of the Guru came on Thursday, 25<sup>th</sup> March, 2021, and I stopped writing.

Now it is up to my reader to feel the closeness of the Guru, while reading this book.

I am thankful to Dr Anne Kapoor and Dr Jaya Patil for going through my manuscript, and am very grateful to my Secretary Poonam Kapoor for being with me in all calamities and difficult times.

23<sup>rd</sup> January 2022

**Dr. Sukhbir Singh Kapoor**  
London

ਜਪ੍ਰਉ ਜਿਨ੍ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥੬॥

An ever shining Light in the deep Darkness of Life

ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਅਰਜੁਨ ਦੇਵ (ਜੀ) ਨੂੰ ਜਪਿਆ ਹੈ,  
ਉਹ ਪਰਤ ਕੇ ਗਰਭ ਜੂਨ ਤੇ ਦੁੱਖਾਂ ਵਿਚ ਨਹੀਂ ਆਏ ਹਨ ॥੬॥

Whoever meditates on Guru Arjan Dev,  
shall not have to pass through the painful womb of  
reincarnation ever again. ||6||

[Bhhat (ਭੱਟ) Mathura, Page 1409]



**SECTION - I**





## Basic Facts of Life

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**GURU ARJAN DEV JI**  
(1563-1606)

**Place of Birth**

: Goindval (Goindval was founded by Guru Amardas, grandfather of Guru Arjan]

*[Place of birth of other Gurus is:*

*Guru Nanak – Talwandi, Guru Angad – Mata-ki-serai, Guru Amardas – Baserke, Guru Ramdas – Lahore, Guru Hargobind – Wadali, Guru Harrai and Guru Harkrishen – Kiratpur, Guru Tegh Bahadur – Amritsar and Guru Gobind Singh – Patna Sahib]*

- Date of Birth** : 15th April 1563  
*[Year of birth of other Gurus is:  
 Guru Nanak - 1469, Guru Angad - 1504,  
 Guru Amardas - 1479, Guru Ramdas - 1534,  
 Guru Hargobind - 1595, Guru Harrai - 1630,  
 Guru Harkrishen - 1656, Guru Tegh Bahadur - 1621  
 and Guru Gobind Singh - 1666]*
- Parents** : Guru Ramdas and Mata Bhani
- Wife** : Mata Ganga  
*[Wives of other Gurus are:  
 Guru Nanak – Mata Sulakhni, Guru Angad – Mata Khivi,  
 Guru Amardas – Mata Mansa Devi, Guru Ramdas –  
 Mata Bhani, Guru Hargobind – Mata Damodri, Nanaki  
 and Mahadevi, Guru Harrai – Mata Krishen Kaur,  
 Guru Tegh Bahadur – Mata Gujri and Guru Gobind  
 Singh – Mata Jito, Mata Sundri and Mata Sahib Devan].*
- Date of Marriage and Age at Marriage** : 1579, Guru Arjan’s age at the time of marriage with Mata Ganga was 16 years.  
*[Age of other Gurus at the time of marriage:  
 Guru Nanak–18, Guru Angad–15, Guru Amardas–23,  
 Guru Ramdas–19, Guru Hargobind–12, 18, 20,  
 Guru Harrai–10, Guru Tegh Bahadur–11,  
 and Guru Gobind Singh–11, 19, 33]*
- Children** : Only son – Hargobind (Guru) born in 1595  
*(16 years after the marriage of Guru Arjan, when he was 32 years old).*  
*[Children of former Gurus were:  
 Guru Nanak–2 sons, Guru Angad–2 sons and 1 daughter,  
 Guru Amardas–2 sons and 2 daughters,  
 Guru Ramdas–3 sons, Guru Hargobind–5 sons and 1 daughter,  
 Guru Harrai–2 sons, Guru Tegh Bahadur–1 son and Guru Gobind Singh–4 sons]*
- Anointment as the 5th Guru** : 1st September 1581 (age 18 yrs), at Goindval.  
*[Guru Ramdas put 5 paisa and a coconut in front of Arjan and Baba Budha put the ceremonial tilk and declared young Arjan as the 5th Guru of the Sikhs. Soon after the Tilak ceremony (some historians say 3 days after anointment), Guru Ramdas breather his last.]*

*[Age at anointment of other Gurus was: Guru Nanak – from birth, Guru Angad-35, Guru Amardas-73 and Guru Ramdas-40, Guru Hargobind-11, Guru Harrai-14, Guru Harkrishen-5, Guru Tegh Bahadur-43 and Guru Gobind Singh-9]*

**Departure from the World** : 30th May 1606, at that time the Guru Arjan was 43 years old.

*[Age of other Gurus at the time of their departure was: Guru Nanak-70, Guru Angad-48, Guru Amardas-95 and Guru Ramdas-47, Guru Hargobind-49, Guru Harrai-31, Guru Harkrishen-8, Guru Tegh Bahadur -54 and Guru Gobind Singh-42]*

**Place of Departure** : Lahore.

*[Lahore is also the birthplace of Guru Arjan's father Guru Ramdas; Guru Arjan visited Lahore a few times during his tenure as the Guru, and had an oblong well (Baoli) dug there, in Dabbi Bazar, to counter the scarcity of water]*

**Gurdwara Dera Sahib Lahore** : The name of the Gurdwara to commemorate the martyrdom of Guru Arjan is Dera Sahib and is situated at the banks of the river Ravi. In this river, the body of the Guru disappeared and was never found.

*[It is believed that the bodies of Guru Nanak and Guru Gobind Singh also, miraculously disappeared after their worldly death]*

*[The place of departure of other Gurus was: Guru Nanak – Kartarpur (Ravi), Guru Angad – Khadur, Guru Amardas – Goindval, Guru Ramdas – Goindval, Guru Hargobind and Guru Harrai – Kiratpur, Guru Harkrishen and Tegh Bahadur – Delhi and Guru Gobind Singh - Nanded]*





## Initial Brief Look at Different Phases of Guru Arjan's Life

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### 2.1. INITIAL DIFFICULTIES FACED BY THE GURU: THE SIEGE OF AMRITSAR

When after the demise of Guru Ramdas, Guru Arjan returned to Amritsar, he found the city circled by fierce resistance organised by his older brother Prithia and his gang of misguided masands. They had blocked all ways to enter Amritsar and were forcefully collecting offerings from the devotees coming to meet the Guru, posing as Guru's representatives. They would collect the contributions themselves and send them to eat from the langar organised by Guru Arjan. These roguish activities adversely affected Guru's operations, and rations in the Guru's langar started drying fast. At this time of need, Bhai Gurdas, returned from Agra (where he was appointed for the missionary work, and was the head of masands in that area) and with the help of a selected Sikhs, he took over the entry gates to Amritsar from the men of Prithia.

### 2.2. THE PLANNED WORK

It is important to note that unlike Guru Nanak, who travelled most of the important parts of the then known world, Guru Angad, Guru Amardas and Guru Ramdas stayed all their lives either in the places of their birth, or places where they had met their mentor Guru or the new towns, which they had founded. However, Guru Arjan, to some extent, did break this convention and toured: **Majha and Doaba area of Punjab, to spread the message of Sikhism. (Refer point D)**

### 2.3. THE PLACES OF DOMICILE

The following are the places and the years of Guru Arjan's domicile over his lifetime and the missionary tours he made to propagate Sikhism:

#### 2.3.1. Goindval (1563-1574)

First 12 years of life. [1563 -1574] Guru Arjan was born here and later, moved with his father, Guru Ramdas, to Amritsar, after the death of his grandfather Guru Amardas. Here, in Goindval, the Guru learned Gurbani from his father, mother and grandparents. Maybe, he also helped in the preparation of Goindval pothis (later called Mohan pothis) (please ref. to page 9 (c).



### 2.3.2. Amritsar—Next 14 years of Life (1574 -1588)

First seven years, he stayed, here, serving his father, Guru Ramdas and learning and memorising Gurbani. During the next seven years, as Guru himself, he organised and completed the following:

- the digging of the holy Srovar at Ramdaspur, which was started by Guru Ramdas.
- the srovar at Santokh sar, again started by his father.
- refurbishing Guru Ke Mahal (Guru's residence, built by Guru Ramdas)
- finalising the blueprints and architect of God's house (Harimandir), which he was commanded by the Almighty to build (1588-1601). The Guru had asked Mian Mir, a famous Muslim Sufi Saint to lay its foundation stone. Baba Buddha was appointed to look after the construction work of the shrine. The tree under which Baba Buddha sat and controlled the work still exists, and is outside Darshni Deori (the entrance gate). It is called Baba Buddha di Ber. A small Gurdwara is built at the site.

### 2.4. THE MISSIONARY TOURS (1588-1600)

Tours of Majha and Doaba – (1588-1595/96/98/1600]. Next 8 to 10 years, the Guru went on a missionary tour to spread the Naam and instruct people to live a life of a true devotee.

The important places visited by the Guru include:

- i. **Khadur Sahib** (place founded by Guru Angad),
- ii. **Goindval Sahib** (Place founded by Guru Amardas),
- iii. **Sarhali, Bhaini, Khanpur and Tarn Taran** (Tarn Taran was founded by the Guru himself,
- iv. **Gobindpur** on Beas (Founded by the Guru himself)
- v. **Lahore** (birth place of Guru Arjan's father, Guru Ramdas. Guru Arjan dug here, an oblong well (Baoli) in the Dabbi Bazar to combat the water scarcity of the area.
- vi. **Dera Baba Nanak**: The specific place, within the whole complex of the Gurdwara Dera Baba Nanak, is called Kirtan Asthan, a rectangular hall, which marks the site where Guru Arjan did kirtan when he visited the place to commemorate the death of Baba Dharam Das, a grandson of Guru Nanak (son of Baba Lakhmi Chand)].
- vii. **Wadali (Chherta)** – In 1598, the Guru was in Wadali, when his son, Guru Hargobind was born.
- viii. **Goindval/Lahore** – 1599: Emperor Akbar came to meet the Guru in Goindval in 1599. The Emperor was in Batala on a peace mission and from there he came to Goindval, specially to meet Guru Arjan. When the Emperor asked the Guru, for any royal favour, the Guru said that he did not need anything for himself but he wanted some

reduction of taxes on farmers, due to the fall in demand of their crop. The Emperor readily accepted the request and issued orders for 1/6 reduction in the revenue. After the departure of the Royal party, the Guru visited Lahore, the birthplace of his father.

- ix. **Amritsar** – next 6 years of his life [1600-1605] the Guru was in Amritsar, giving finishing touches to Harimandir and compiling the Granth Sahib.
- x. **Lahore** – [1606] The Guru was summoned here, by emperor Jehangir and was tortured to death (30 May 1606).

## 2.5. FOUNDING IMPORTANT SHRINES AND PLACES (1588-1604)

Just before starting his missionary tours and during his excursion, the Guru founded many important places and established new townships. These include the following:

- a. The start of building Harimandir [God's House] [1588]. The foundation stone was laid by a Sufi Muslim Saint Mian Mir.
- b. Tarn Taran: Started (founded) in 1590 and completed in 1596.
- c. Kartarpur (Jalandhar): Founded in 1593/94, a well was also dug here called Gangasar to meet the water scarcity.
- d. Chherta [founded 1598], the area around is called Baba Buddha di Bir (ਬੀੜ – barren land). Mata Ganga came here to see Baba Buddha for his blessings in 1594. Guru Hargobind was born in 1595. Mata Ganga was married to Guru Arjan in 1579. Thus Hargobind was born 16 years after the marriage of Guru Arjan and Mata Ganga. *[Please also note that Guru Gobind Singh was also born 34 years after the wedding of Guru Tegh Bahadur and Mata Gujri]*
- e. Baoli in Lahore [1599]
- f. Ramsar in Amritsar [founded in 1600-1601]
- g. Completion of Harimandir [1588-1604]

## 2.6. HILL RAJAS, INTRODUCTION OF DASWAND AND BIRTH OF HARGOBIND (GURU)

- i. During his missionary journey, the Guru attracted many disciples from both Muslim and Hindu religions. A few hill rajas including rajas of Kulu, Saket, Haripur and Chamba became his followers.
- ii. Earlier for financing his dream projects, the Guru had asked his Sikhs to contribute 1/10<sup>th</sup> of their earnings called 'Daswand', towards Guru's funds. Masands were also briefed to collect appropriate funds and bring them to the Guru on Diwali and Vaisakhi every year.
- iii. After returning from missionary tours, the Guru, stayed a little while in Amritsar and then went to Wadali, where his only son, Hargobind, was born on 19<sup>th</sup> June 1598. The Guru realised that people in Wadali were

facing scarcity of water, he consulted his men and ordered them to dig a special well to run with six Persian wheels. The name of the place then became famous as Chherta Sahib.

## **2.7. PREPARATION OF THE COMPILATION OF POTHİ SAHİB (GRANTH SAHİB) (1601-1604)**

Guru Arjan now started collecting and arranging compositions composed by the first four Gurus. He was planning to compile a comprehensive Granth for the Sikh nation. Most of the Bani of the first three Gurus, he had memorised by heart, during his stay in Goindval, and the Bani of Guru Ramdas and his own compositions were available to him in writing.

It took Guru Arjan 4 years to compile the Granth. It was initially called 'Pothi Sahib', later 'Granth Sahib' and finally 'Guru Granth Sahib'.

The main sources of the collection and finalising Bani, however, were:

- a. Guru Arjan himself [his learning of Gurbani until his anointment as the Guru]. Here, we must understand that Guru Arjan was in Goindval for the first 12 years of his life, where the Bani of the first 3 Gurus was regularly recited and conversed. Again for next 6 years, he was in Amritsar with his father, Guru Ramdas, who himself, must have mastered the Bani of first three Gurus, as he (Guru Ramdas) had lived with Guru Amardas for 22 years. Yet again, when the Pothis were being prepared, both Bhai Jetha (Guru Ramdas), and Arjan (Guru Arjan) were present in Goindval and, in every probability, must have been an aid to Sahsar Ram during the compilation of the Pothis. Thus both must have mastered the Bani of three Gurus, by heart.]
- b. Guru Arjan's visit to Baba Sri Chand at Barth and collecting Guru Nanak's hymns from him.
- c. Guru Arjan's visit to Baba Mohan in Goindval and collecting Goindval Pothis from him. [Baba Mohan, an uncle (ਮਰਠਾ of Guru Arjan had kept the pothis with him, and when Guru Ramdas was anointed as the 4<sup>th</sup> Guru he did not hand over them to him. The Pothis were prepared under the supervision of Guru Amardas, during his lifetime (1570-1572), to preserve the bani of the first three Gurus. As a protocol these Pothis should have gone to Guru Ramdas, at his anointment as the Fourth Guru, but Baba Mohan refused to part with them. The scribe of the pothis was Sahsar Ram, a great grandson of Guru Amardas.]
- d. How many pothis were actually prepared is not known, some historians say four, and the two pothis handed over to Guru Arjan by Baba Mohan had very little bani in them. Those who have seen the two pothis, say, that these pothis have only 2% of the total Bani. This leads to the conclusion that there would be many more pothis (even more than four) with Baba

Mohan, who did not give them to Guru Arjan. Where are the unknown Pothis today? No one has the answer.

- e. Some historians are of the opinion that Guru Ramdas had received a complete set of Bani of all preceding Gurus (Guru Nanak, Guru Angad and Guru Amardas) from Guru Amardas himself, which he passed on to Guru Arjan along with his own hymns. Thus, Guru Arjan had compositions of all Gurus with him. [This statement cannot be verified]

### ***Chief Scribe of Granth Sahib and Person Responsible for making First Handwritten Copy***

- a. The chief scribe of the Granth was Bhai Gurdas. The Granth was duly completed in 1604. (started 1601)
- b. Guru Arjan then sent, one of his trusted devotee, Bhai Banno to Lahore, to get the Granth properly bound, as a secured volume. But en-route to Lahore Bhai Banno made a copy of the Granth for himself and added in there, a few unauthorised hymns. This volume was rejected by Guru Arjan, who called it 'Khari Bir' (the forbidden copy)].

### ***The Installation of Granth Sahib in Harimandir and Appointment of First Head Granthi***

The bound Granth was ceremoniously installed in Harimandir on 31<sup>st</sup> August 1604, and Baba Buddha was appointed as the first high priest. The first Hukamnama read on that occasion was: (Suhi Mehta 5 page 783)

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

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

ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ ਦਾ ਇਹ ਮੁੱਢ-ਕਦੀਮਾਂ ਦਾ ਸੁਭਾਉ ਹੈ ਕਿ ਆਪਣੇ) ਸੰਤਾਂ ਦੇ ਕੰਮ ਵਿਚ ਉਹ ਆਪ ਸਹਾਈ ਹੁੰਦਾ ਰਿਹਾ ਹੈ, ਆਪਣੇ ਸੰਤਾਂ ਦਾ ਕੰਮ ਸਿਰੇ ਚੜ੍ਹਾਣ ਲਈ ਉਹ ਆਪ ਆਉਂਦਾ ਰਿਹਾ ਹੈ ।

### ***Post Granth Sahib Period***

For sometimes there was quiet all around, but later on a complaint, from zealous Hindus and Muslims, was lodged with Emperor Akbar, alleging that there are objectionable hymns in Granth Sahib, the Guru was summoned to attend a hearing in Lahore. The Guru sent Bhai Gurdas and Baba Buddha to defend the case. On hearing both sides, Akbar did not find anything objectionable in the Granth Sahib, rather offered 51 gold coins as a sign of respect and strongly reprimanded the plaintiffs.

The original copy of the Granth, as compiled by Guru Arjan and scripted by Bhai Gurdas is, at present, in Kartarpur (Jalandhar) with the descendents of Dhirmal, a great grandson of Guru Arjan, and Banno Bir is in a Gurdwara, run by Bhai Banno's descendents, at present, situated in Kanpur.



## The Period of Dense Dark Clouds

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### 3.1. UNOFFICIAL VISIT OF KHUSRAU

Emperor Akbar died on 17<sup>th</sup> October 1605 and the throne was contested between his son Jehangir and grandson Khusrau. Khusrau was arrested and put in prison in Agra. He, some how escaped from the prison and made for Punjab, on the run to Kabul. On the way, he came to see Guru Arjan, who was at Tarn Taran at that time. Khusrau pleaded for some financial help. According to many historians, the Guru gave him a few thousand rupees for his journey to Kabul [many others do not accept that the Guru had given any aid to Khusrau]. This act of the Guru was regarded by his enemies as an act of treason. Earlier many other rivals of the Guru tried their best to harm him and put an end to the Sikh movement. The main villains, however, were the following:

### 3.2. THE MAIN VILLAINS, CONSPIRING FOR THE MARTYRDOM OF GURU ARJAN

#### 3.2.1. Prithia (Prithi Chand)

He tried his utmost to harm the Guru, even contemplating his death. [His enmity had reached at top when Guruship was conferred upon (Guru) Arjan in 1581]

#### 3.2.2. Sulhi Khan

A Mughal officer of Batala, who wanted to get rid of the Guru to stop Muslim conversion to Sikhism [1581, 1605].

#### 3.2.3. Chandu Shah

He wanted to take revenge from the Guru, for not accepting the offer of his daughter's marriage to Guru's son, the young Hargobind [1604/1605]

#### 3.2.4. Unofficial Fine and Offer of Conversion to Islam

Unofficial Fine of Rs. 2,00,000 by the Emperor/ Option to convert to Islam. On the combined petition of the above, highlighting the charge of treason, the Guru was summoned to Lahore and asked to pay a fine of two lakh rupees. The Sikhs of Lahore showed willingness to raise money and pay the fine, but the Guru

politely refused, saying, that he has not committed any offence and was thus not legally responsible to pay. The emperor was annoyed with this answer and issued orders for the immediate arrest of the Guru. Later, he was offered an option to either convert to Islam and be a free man or accept a painful death. The Guru chose death.

### 3.2.5. Royal Orders

The Royal Orders were then accordingly issued to:

- a. put Guru to death,
- b. to confiscate his properties and
- c. detain his family members.

According to historians the orders to arrest Guru's family and confiscate his property were not carried out.

### 3.2.6. Guru's Arrest and Horrific Torture for 5 Days

The death inflicted on the Guru was very horrific.

- a. He was chained to a post in an open place exposed to sun.
- b. Boiling water was thrown on his body.
- c. He was made to sit on a hot plate, and
- d. Then put in a cauldron of boiling water.

The torture continued for 4-5 days. There were blisters all over his body. On the last day the Guru asked to bathe in the near river Ravi. He was sent there with a strong escort, he dived into the waters and never came out. His body was taken to the house of God by God Himself.

In the Sikh history, it is believed that the bodies of Guru Nanak (at Kartarpur, Ravi), Guru Arjan and Guru Gobind Singh (Nanded, Maharashtra) were directly taken to the house of God, by God Himself, and were never found by the mourners or enemies after their worldly death.





## Important People in Guru's Life

Family members and other relations which had influenced the life of Guru Arjan, include:

### 4.1. MATA BHANI (MOTHER)

Mata Bhani (Mother), (9th January 1535 – April 9, 1598.), age 63 years

Bibi Bhani, mother of Guru Arjan, was born on 19 January 1535 at Basarke Gillan, a village near Amritsar.

**Parents:** Guru Amardas and Mata Mansa Devi.

**Siblings:** Brothers Mohan, Mohri and sister Dhani married to Bhai Rama.

**Marriage:** Bhai Jetha (1554) (later named Guru Ramdas) at the age of 18 years and 3 months.



### *An Incident, Which Changed the History of Guruship Lineage*

One morning, when the Guru Amardas was having his hair wash and Bibi Bhani was helping him with soap and water, one nail of the foot of the stool, on which the Guru was sitting, became loose, Bhani noticed it and put her own foot under the stool, to stop the stool overturning. Soon her foot started bleeding and the flowing water became red. When Guru Amardas saw this, he was touched with the sacrifice and devotion of his daughter. He asked her to have a boon. Bibi Bhani said, "Father, you have already given me all necessities and comforts of life, but if you do want to bless me with more bounties, then, please bless me that the Guru-throne ever remains in my family (Sodhi family)." Guru Amardas put his hand on her head and said, "Your wish is granted." The blessings became true and the Guru line remained in the Sodhi family until Guru Gobind Singh bestowed it upon the Shabad-Guru, Granth Sahib, in October 1708 in Nanded.

### *Family Names of the First 3 Gurus*

*The family names of the first three Gurus were: Guru Nanak – Bedi, Guru Angad – Trehan and Guru Amardas – Bhalla.*

## 4.2. MATA GANGA (WIFE)



Mata Ganga (wife) (1566-1621), age 55 years

**Mata Ganga** was born in 1563 in a village called Mau situated about 6½ miles west of Phillaur.

**Parents:** Father – Bhai Krishan Chand, (mother's name is not known)

**Marriage:** Married to Guru Arjan on 19<sup>th</sup> June 1579 at her native village. At that time Guru Arjan was 16 years old and young Ganga was 13 years old.

**Children:** Mata Ganga gave birth to her only son Hargobind (Guru) in 1595 at the age of 32 in

Wadali near Amritsar. This was 16 years after her marriage.

*Guru Gobind Singh was also born 34 years after Guru Tegh Bahadur and Mata Gujri's marriage.*

After Guru Arjan's martyrdom in 1606, Mata Ganga moved to Bakala and died there in 1621.

Bakala is the maternal village of Guru Tegh Bahadur. [Guru Tegh Bahadur was born in 1621 in Amritsar, and later spent 20 years in Bakala from the age of 23 to 43 [Guru Tegh Bahadur is the grandson of Guru Arjan and Mata Ganga.]

*Guru Arjan → son Guru Hargobind → son Guru Tegh Bahadur*

Guru Hargobind's wife Mata Nanaki, mother of Guru Tegh Bahadur belonged to Village Bakala. Mata Ganga and Mata Nanaki were related as mother-in-law and daughter-in-law

According to Mata Ganga's wishes her dead body was immersed in the river in deference to her wish. Later, a monument was built in her memory in Bakala, where today stands a Gurdwara called Gurdwara Seesh Mahal Mata Ganga.

The town of Baba Bakala was originally known as Bakkan-Wala (meaning 'Town of the Deer' in Persian) however over time this was shortened to Bakala. The town was originally a mound (hillock), where deer were found grazing.

In 1664, before his death in Delhi, Guru Harkrishen, the eighth Guru, uttered the word "Baba Bakale" indicating the whereabouts of the next guru (hence the modern name of the town: Baba Bakala).



### *Zigsaw of Ages and Relationships:*

<b>Gurus/Guru wives</b>	<b>Year of Birth</b>	<b>Year of Departure</b>	<b>Relationship with Guru Arjan and Mata Ganga</b>
<b>Bibi Bhani</b>	1535	1598	Mother of Guru Arjan
<b>Guru Arjan</b>	1563	1606	Father of Guru Hargobind
<b>Mata Ganga</b>	1566	1621	Wife of Guru Arjan
<b>Guru Hargobind</b>	1595	1644	Son of Guru Arjan and Mata Bhani
<b>Mata Nanaki</b>	1613	1678	Daughter-in-law of Mata Ganga, Mother of Guru Tegh Bahadur, Wife of Guru Hargobind
<b>Guru Tegh Bahadur</b>	1621	1675	Grandson of Guru Arjan and Mata Ganga

#### **4.3. BHAI GURDAS (UNCLE)**

Bhai Gurdas (1551-1636), age 85 years.

**Birth place:** Goindval

**Year of birth:** 1551 [12 years older than Guru Arjan, who was born in 1563]

**Parents:** Father – Bhai Ishar Das (First cousin of Guru Amardas), thus Bhai Gurdas was cousin (brother) of Bibi Bhani and a maternal uncle of Guru Arjan.

**Chief Scribe of Granth Sahib:** He was the chief scribe of Granth Sahib, the assistant scribes who worked under him were: Bhai Haria, Bhai Sant Das, Bhai Sukha Bhai Banno and Bhai Mansa Ram.

**Jathedar Akal Takhat:** When Guru Hargobind was imprisoned in 1612, Bhai Gurdas acted as the



Jathedar of Akal Takhat. Thus, he was the first Jathedar of the Takhat.

He was conversant in Punjabi, Hindi, Sanskrit, Braj and Persian languages.

His writings include:

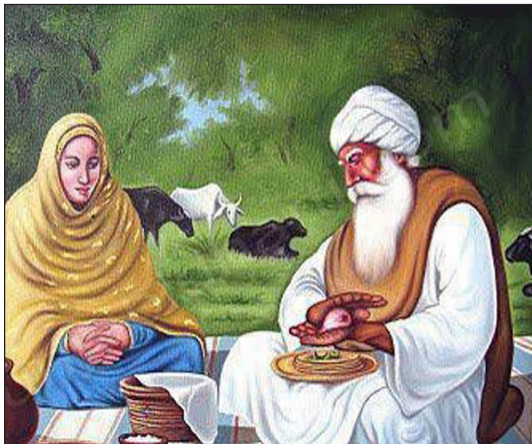
- 6 Chhands of 8 Verses each in Sanskrit
- 672 Kabits and 3 Swayyas in Brij Bhasha
- 40 Vaars containing 912 Pauris in Punjabi

#### ***Guru Arjan's Ambassador in Emperor Akbar's Court:***

Guru Arjan chose Bhai Gurdas to recite the hymns included in Granth Sahib to Emperor Akbar when he visited Kartarpur Sahib (Jalandhar) in 1596-97, on his way back from a military expedition. Akbar was very pleased to listen to the eternal word and made many offerings to the Granth Sahib.

He died on 25 August 1636 in Goindval. Guru Hargobind personally performed the ceremonial service at his funeral.

#### **4.4. BABA BUDDHA (A SIKH VETERAN)**



**Place of birth:** Baba Buddha was born in the village Kathu Nangal, in Amritsar.

**Year of birth and departure:** He was born in 1506 and died in 1631, and lived to a ripe age of 125 years.

**Place of death:** He died in the village Jhanda Ramdas, on the banks of river Ravi.

His real name was Bura Randhawa. As a child he met Guru Nanak and asked him very deep and intelligent questions. Guru Nanak was

impressed and called him Buddha (person with intelligence), later he became famous as Baba Buddha.

He had the honour to anoint Guru Angad-Guru Hargobind and performed all the ceremonies himself. After his death, his son Gurditta took over the responsibility of the coronation ceremonies of the seventh, eight and ninth Gurus.

Guru Arjan appointed him as the first high priest of Harmandir, when Granth Sahib was first installed there on 1<sup>st</sup> September 1604. He also took over the responsibility to overview the construction of Harmandir Sahib, Akal Takhat Sahib and the Holy Srovar.

The tree under which he sat and looked after the builders and labourers, still exists and is called Babe Buddhe di Ber.

#### 4.5. CHANDU SHAH (GOVERNMENT OFFICER)

Chandu Shah was an officer (Diwan) in the government of Murtaza Khan, the Governor of Lahore. He was responsible for unjustifiably torturing Guru Arjan and for his ultimate death.

Earlier, Chandu Shah's offer to Guru Arjan to marry his (Chandu Shah) daughter to Hargobind (Guru), Guru Arjan's only son, was refused by the Guru-sangat. This had angered Chandu Shah and made him a staunch enemy of the Guru household.

When Jehangir proceeded to Kashmir and left the trial of Guru Arjan in the hands of Murtaza Khan, Chandu Shah interfered and requested Khan to give the case to him, as he was burning with hate and wanted to take revenge from the Guru.

The time rolled by. Hargobind became Guru, after Guru Arjan's death. Later, in life when Jehangir realised his folly of doing injustice to Guru Arjan and Chandu Shah's foul play in inciting him and others against the great Guru he gave orders to arrest Chandu and gave his custody to the Sikhs for appropriate punishment. Some zealot Sikhs then put a strong string in Chandu's nose and dragged him in the streets of Lahore until he died.

#### 4.6. MIRZA KHUSRAU (ELDER SON OF EMPEROR JEHANGIR)

(16 August 1587 – 26 January 1622)

Khusrau Mirza was the eldest son of Emperor Jahangir.

He was born in Lahore. His mother was Manbhawati Bai, daughter of Raja Bhagwant Das of Amber (Jaipur)

In 1605, Emperor Akbar died. He had been disappointed with Jahangir and wanted to pass on the rule to his grandson Khusrau, but when Jehangir took over control after his father's death in 1606, Khusrau rebelled against his father to secure the throne for himself. He laid siege on Lahore, Jahangir soon reached Lahore with a large army and Khusrau was defeated in the battle of Bhairowal. He and his followers tried to flee towards Kabul, but they were captured by Jahangir's army while crossing river Chenab.

On run, when Khusrau reached Tarn Taran he did come to see Guru Arjan. After his arrest, he was blinded (in 1607) and imprisoned in Agra. In 1620, he was handed over to his younger brother, Prince Khurram (later known as Shah Jehan) In 1622, He was killed on the orders of Prince Khurram.



*The Mausoleum of  
Khusrau Mirza in Khusro Bagh,  
Allahabad*

#### 4.7. JEHANGIR (THE EMPEROR)

(Ruled India 23 years: (1605-1627)

**Imperial name:** Nur-ud-din Muhammad Salim,  
known by his popular name Jahangir,

**Age:** (age 58 yrs) 31 Aug 1569 - 28 Oct 1627

**Parents:** Emperor Akbar (Father)  
Mariam-uz-Zamani (Mother)

**Popular wife:** Nur Jahan

**Children:** Khusrau Mirza (Son)  
Shah Jehan (Son)  
Parviz Mirza (Son)  
Shahryar (Son)

**Buried:** Tomb of Jahangir, Lahore

**Siblings:** Daniyal Mirza (Brother)  
Shahzadi Khanum (Sister)  
Aram Banu Begum (Sister)  
Hassan (Brother)  
Hussain (Brother)



By Royal orders Guru Arjan was arrested and tortured for 5 days (26<sup>th</sup> May-30<sup>th</sup> May 1606); later, Guru Hargobind, son of Guru Arjan, was also arrested and kept in the fort of Gwalior for 2 years (1612-1614)

#### 4.8. BABA MOHAN (UNCLE)

**Birth:** He was born in 1536 in Baserke Gillian (Amritsar)

**Parents:** Father – Guru Amardas, Mother – Mata Mansa Devi

**Siblings:** Mohri (brother), Dani and Bhani (sisters)

Mohan Pothis alias Goindval Pothis

Baba Mohan adversely took in his possession manuscript collections of pothis (bound volume of Gurbani) collected and compiled under the supervision of Guru Amardas and scribed by his grandson Sahsar Ram.

How many pothis were actually produced is not known? But two Pothis which Mohan gave to Guru Arjan, when he came to Goindval to collect all volumes, have very little Gurbani in them. Guru Arjan, at that time was compiling the great Granth Sahib and the work was going on, earnestly, at Ramsar (Amritsar).

The Chaubara (attic where Baba Mohan lived is now converted into a Gurdwara. History books also record that Baba Mohan had an inclination towards Udasi movement of Baba Sri Chand and was actually drawn towards it.

*It is my personal belief, that other Pothis, which Baba Mohan did not give to Guru Arjan, must be buried somewhere underneath the Chaubara building and, one day, while doing excavation (archaeological exercise), these will be found well intact.*

#### 4.9. AKBAR (THE EMPEROR)

(Ruled India -1556-1605)

Emperor Akbar had the honour to meet Guru Amardas (1565), and Guru Arjan (1598). He was a very tolerant king.

**Imperial name:** Abu'l-Fath Jalal-ud-din Muhammad Akbar, popularly known as Akbar.

Age 63 years (15 Oct 1542 - 27 Oct 1605)



Akbar



Jodha Bai

**Spouse:** Jodha Bai *alias* Mariam-uz-Zamani (1542-1623) ·  
Salima Sultan Begum (m. 1561 - 1605)

**Children:** Jahangir (Son), Murad Mirza (Son), Daniyal Mirza (Son), Aram Banu Begum (Daughter), Shahzadi Khanum (Daughter)

#### 4.10. PRITHI CHAND (ELDER BROTHER)

Prithi Chand (1558-1618) (age 60 years)

##### *The Main Villain*

Prithi Chand was born in 1558 in Goindval, He was by nature very ambitious, arrogant and proud. Guru Ramdas was not very happy with him and chose his youngest son Arjan (1563-1606) as his successor, to the spiritual seat of Guru Nanak. This gave Prithi Chand enough fuel to plot first against Guru Arjan and then Guru Hargobind.

Prithi Chand was married to Karmo and had a son named Meharban and a grandson Harji. The couple made many nasty attempts to harm the Guru.

Prithi Chand and Karmo's attempts to harass Guru Arjan and kill Hargobind (Guru)

- **First attempt** to kill Hargobind, by Prithi Chand and his wife Karmo: it was made by adding poison in his food. It was put in action by Karmo.
- **Second attempt** was when Prithi Chand and Karmo hired a midwife, who put poison on her nipples, to poison the child Hargobind, pretending she was feeding him. This attempt also failed, as the child would not suck milk from midwife's breasts.
- **Third attempt** was when the couple set free a poisonous snake in the child Hargobind's room. Miraculously, the snake did not bite the child Hargobind and crept out from the room.

- **Fourth attempt** was when the couple induced Mughal Commander Sulhi Khan to lead a force against the Guru. Here, Sulhi Khan failed in his attempt and became blind.
- **Fifth and last attempt** was when Prithi Chand joined the detractors of the Sikh faith who frequently carried complaints against the Guru to the Mughal officials at Lahore.

Where first four attempts failed, the fifth one was successful, and the Guru Arjan was arrested and tortured to death.

#### 4.11. MAHADEV (SECOND ELDER BROTHER)

Mahadev (1560-1605) 45 years

**Mahadev** was the second son of Guru Ram Das. He was born on 1 June 1560 at Goindval. As he grew up, he remained occupied in meditation and showed very little interest in the worldly affairs. According to Bhai Gurdas, Varan. Var XXVI, pauri 33, he, for a time, turned against Guru Arjan at the instigation of his elder brother, Prithi Chand.





# Guru Arjan in History

## *(A Critical Study under the Shadow of History)*

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### 5.1. CONTROVERSY IN THE PLACE AND DATE OF BIRTH

**Place of birth:** Goindval [all historians agree that the Guru was born in Goindval]

**Date of birth:** 15 April, agreed by all historians, Year 1553 or 1563, historians disagree on this date.

Historians who subscribe to the year 1553 include: MA Macauliffe, Kahn Singh Nabha, Teja Singh, Ganda Singh, Dr Sahib Singh, Giani Gian Singh.

Historians who subscribe to year 1563 include: Kesar Singh Chhibar, Bhai Santokh Singh.

Age at departure (Jyoti-jyot samana) 30 May 1606 [All historians agree to this date]

### 5.2. CHILDHOOD (FROM BIRTH TO 11 YRS AGE) (1563-1574)

Arjan (Guru) was born and brought up in his maternal grandparents house, in Goindval until the age of 11 years. He was favourite of his grandfather Guru Amardas who loved to play with the child Arjan.

Child Arjan regularly attended the Gurmat sessions held at Goindval, and learnt Gurbani from his parents and grandparents.

Guru Amardas called the child Arjan as a ship to get the world cross the world ocean.

Guru Arjan was the youngest of the three brothers. The eldest brother Prithi Chand was of a weird character and did not respect the elders. The second was Mahadev, who preferred to live a detached life.

There is no mention in history about the harmony and affection amongst the three brothers, rather there are numerous stories and incidents of hatred of Prithi Chand towards Arjan and elders.

There are two similar incidents mentioned in almost all source books, narrating that, while the child Guru was playing with a ball, it rolled into Guru Amardas's room where he was absorbed in meditation, rather than getting angry, the Guru picked up the child Arjan, and put him in his lap, patted him and blessed him.

At another occasion the young Arjan violently jolted the bed upon which Guru Amardas was sitting in a trance. The Guru opened his eyes, smiled and kissed Arjan on his forehead.

On the first two occasions Guru Amardas had said, "This grandson of mine shall be a ship to ferry mankind across the burning ocean of the world." [*yeh mera dohita, Bani ka bohita.*] on the next occasion Guru Amardas said, "The child is mighty soul, who has awakened me from the trance."

Reading Guru Arjan's Bani and diving into its depth, one can understand that the child and young Arjan must have gone through rigorous schooling, learning languages, religion and music.

His 2218 compositions in Guru Granth Sahib is a proof that he was a master of many languages, had absolute knowledge of music and was conversant in world religions.

Bhhat Bhal Sahar confirms it in his Swaya, page 1407 Guru Granth Sahib:  
ਸਤਿਗੁਰ ਚਰਣ ਕਵਲ ਰਿਦਿ ਧਾਰੰ ॥

I enshrine the lotus feet of the True Guru within my heart.

ਮੈਂ ਸਤਿਗੁਰੂ ਦੇ ਕਵਲਾਂ ਵਰਗੇ ਚਰਨ ਹਿਰਦੇ ਵਿਚ ਟਿਕਾਉਂਦਾ ਹਾਂ,

ਗੁਰ ਅਰਜੁਨ ਗੁਣ ਸਹਜਿ ਬਿਚਾਰੰ ॥

With intuitive peace and poise, I contemplate the glorious virtues of Guru Arjan.  
ਪ੍ਰੇਮ ਨਾਲ ਗੁਰੂ ਅਰਜੁਨ ਦੇਵ ਜੀ ਦੇ ਗੁਣ ਵਿਚਾਰਦਾ ਹਾਂ ।

ਗੁਰ ਰਾਮਦਾਸ ਘਰਿ ਕੀਅਉ ਪ੍ਰਗਾਸਾ ॥

He was born in the house of Guru Ramdas  
(ਆਪ ਨੇ) ਗੁਰੂ ਰਾਮਦਾਸ (ਜੀ) ਦੇ ਘਰ ਵਿਚ ਜਨਮ ਲਿਆ,

ਸਗਲ ਮਨੋਰਥ ਪੂਰੀ ਆਸਾ ॥

and all hopes and desires were fulfilled.

(ਉਹਨਾਂ ਦੇ) ਸਾਰੇ ਮਨੋਰਥ ਤੇ ਆਸਾਂ ਪੂਰੀਆਂ ਹੋਈਆਂ ।

ਤੈ ਜਨਮਤ ਗੁਰਮਤਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਓ ॥

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

ਜਨਮ ਤੋਂ ਹੀ ਆਪ ਨੇ ਗੁਰੂ ਦੀ ਮਤਿ ਦੁਆਰਾ ਬ੍ਰਹਮ ਨੂੰ ਪਛਾਣਿਆ ਹੈ (ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਈ ਹੋਈ ਹੈ)।

Both Guru Amardas and Bhai Jetha (Guru Ramdas) noticed that Arjan was wise beyond his years and displayed compassion for all. He was also very dedicated in helping others, and proved himself to be a very pious and humble young man.

Arjan's elder brother Prithia always aspired to succeed their father as the next guru. He was not pleased with the growing popularity of Arjan in his grandparents and father's eyes, and conspired to tarnish his younger brother's reputation right from his childhood but failed in his all attempts.



### 5.3. GROWING UP (FROM 11 YRS TO 18YRS AGE) (1574-1581)

Guru Amardas left for heavenly abode, when Arjan was 11 years old (1574). On his (Guru Amardas) instructions, Guru Ramdas (Arjan's father), with his family moved to Amritsar. Guru Ramdas left this mortal world when Arjan was only 18 years old (1581). These 7 years [from 11-18] were crucial years in Arjan's life. After primary learning in his childhood at Goindval, he now had advanced learning and training under the guidance of his father during this period.

After moving to Amritsar, Arjan devoted himself to Guru service and religious learning. For hours, he would sit with his father listening to the Bani (hymns) of Guru Nanak, Guru Angad and Guru Amardas.

While in Goindval, when Guru Amardas had asked Sahsar Ram to collate all Banis in Pothis, young Arjan was also a help to Sahsar Ram in this endeavour and had mastered most of the Bani by heart. In Amritsar, he had another 7 years to revise and repeat these Banis.

Guru Ramdas, after anointment, was also busy writing new hymns and would sing his new written compositions to young Arjan.

The pontificate period of Guru Ramdas was very short. He was Guru only for 7 years when he was called back by the Almighty. Arjan was then anointed as the next Guru of the Sikhs.

### 5.4. GURU ARJAN'S MANY TAG'S OF BEING FIRST

- **He was the first person**, who was made Guru from within the Guru's own household. [Guru Angad was a devotee of Guru Nanak, Guru Amardas was a disciple of Guru Angad and Guru Ramdas was an adherent of Guru Amardas. None of those were directly related to each other, but please note that Guru Angad's daughter Amro was married to Amardas's nephew.]
- **He was the first Guru** who gained the responsibility of Guruship at the young age of 18. [Guru Angad became Guru in the age of 35, Guru Amardas in the age of 73 and Guru Ramdas in the age 40]
- **He was the first martyr** in the Sikh history. He was tortured to death at the age of 43 in Lahore, in 1606. Exactly, sixty nine years after that, his grandson, Guru Tegh Bahadur was beheaded in Chandni Chowk Delhi in 1675, and 29 years after that his great-grandson Guru Gobind Singh sacrificed his 4 sons and mother Gujri, at Chamkaur and Sirhind respectively in 1704, and his own life in 1708 at Nanded. All sacrifices were made for the protection of Human Rights and for fight against injustice and oppression.

## 5.5. MARRIAGE

[First marriage at the age 11 yrs age, Second marriage at the age of 23 yrs]

[*Most of the historians have mentioned only one marriage that is with Mata Ganga at the age of 23 years*]

**First marriage** to Ram Devi in 1574, [Guru age was 11 years and the marriage was arranged by Guru Amardas];

**Second marriage** to Bibi Ganga in 1586. [Guru age 23 years, 5 years after Gurgaddi]

Guru Arjan was first married to Bibi Ram Devi who died four years after marriage [1574-1578] without bearing a child. This marriage was arranged by Guru Amardas, in 1574, when Arjan was 11 years old.

At Mata Bhani's insistence Guru Arjan Dev remarried and wed Mata Ganga in 1579. Mata Ganga was the daughter of Bhai Krishan Chand of the village of Mau, district Phillaur. Guru Arjan arrived at the venue the day before the wedding and stayed in nearby village for a day's rest.

The village Mau has kept some relics of Guru Arjan, presented to them by the Guru himself. The relics include Guru's Clothing, Dushala (shawl), Simrana (Mala) and Chandan ki Chawaki (stool), used for Guru's bath.

The villagers exhibit these relics every year on the occasion of marriage of Guru Arjan Dev and Mata Ganga ji, a great fair is held here over 3 days.

## 5.6. THE FINAL TEST OF GURUSHIP AND ANOINTMENT (1580-1581)

### Arjan's Progression towards Succussion to the Pontificate and Prithi Chand's Remorse

One day Bhai Saharimal, a cousin of Guru Ramdas came from Lahore to invite him to attend his son's wedding. Guru Ramdas asked his sons to go on his behalf and attend the ceremony.

Firstly, he called Prithi Chand and asked him to go on his behalf and attend the marriage. Prithi Chand replied, *"I have to take care of the duties over here, and I don't like going to weddings."*

Secondly, the Guru asked his second son Mahadev to go and attend the ceremony on his behalf. Mahadev said, *"I have no desire to involve myself in worldly affairs."*

Thirdly and finally, Guru Ramdas asked Arjan if he would go to represent his father. Arjan bowed his head and said, *"I only desire to do what my father wishes."* Guru Ramdas was very pleased with Arjan's obedience. On enquiry from Arjan, that when should he come back, Guru Ramdas said, *"You should stay in Lahore until I send for you."*

Mata Bhani helped Arjan to pack his clothes and other marriage gifts and also gave him instructions, to stand high amongst others, as he would be representing the house of Guru Nanak.

After the marriage and the post marriage ceremonies, it was time to go back, but young Arjan remembered his father's dictum, "*You should stay in Lahore until I send for you.*" When quite a considerable time lapsed and no word came from the Guru-father, the young Arjan decided to write to his father to take his permission to come back. He thought he would write in a poetic style. Arjan wrote a beautiful couplet, which read as follows:

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

My mind longs for the blessed vision (darshan) of my Guru (guru father)

ਬਿਲਪ ਕਰੇ ਚਾਤੁਕ ਕੀ ਨਿਆਈ ॥

My heart is crying out like the thirsty song-bird.

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥

My thirst is not quenched, and I can find no peace, without the blessed vision of my saint-father. ||1||

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, my soul is a sacrifice, to the blessed Vision of my Saint Guru-father. ||1|| rahau ||

He sent this piece of paper with one of the devoted Sikhs who had come with him to Lahore. When the messenger reached Amritsar, Prithi Chand saw him and asked him about Arjan and that why he was here on his own?, The Sikh said that he has brought a letter from Arjan for the Guru. Prithi Chand asked him to give the letter to him and said, "*Don't worry, I will take the letter to the Guru by myself.*"

Later, he opened the envelope and read the verse. He said to himself that the verse is so beautiful that it would move his father's heart towards Arjan for his love and respect. So he hid the paper in his pocket and sent the Sikh messenger back to Arjan telling him that the Guru wanted Arjan to stay in Lahore until sent for. The time passed.

Arjan, then wrote a second verse on a piece of paper, which read:

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥

Your looks are very beautiful, and your words give intuitive wisdom.

ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥

It is so long since this rainbird (Arjan) has had even a glimpse of water.

ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੨॥

blessed is that place where You live, O my dearest Divine friend (Guru Ramdas) ||2||

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, I am forever a sacrifice, to my friend and intimate Divine Guru. ||1||rahau||

He gave the above piece of paper, sealed in an envelope to another Sikh, with strict instructions that it should be given only to the Guru. This time, Prithi Chand, seeing the messenger quickly grabbed the letter from his hands and put it in his pocket.

Arjan waited and then wrote a third message as follow:

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

When I could not be with You even for just one moment, the darkness of separation dawns upon me.

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

When will I meet and see You, O my most beloved Divine-Master?

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੩॥

I cannot endure the night, and sleep does not come, without the sight of the beloved Father. ||3||

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, my soul is a sacrifice, to that True Court of the beloved Guru. ||1||rahau||

This time Arjan's instructions were very strict, and the messenger had been warned of the rough handling of the previous two messengers by Prithi Chand. Reaching Amritsar, the messenger hid himself and waited for the Prithi Chand to leave. He then quickly reached the Guru and gave the envelope to him.

The Guru read the most touching verse and noticed the number "3" at the end. He immediately realised that he had not received the two earlier messages. The messenger related the story of the earlier messengers to the Guru. The Guru then called Prithi Chand and asked him many times if he knew anything about the other letters (piece of papers containing the couplets written by Arjan). Prithi Chand denied each time. However, on searching, the letters were found, still hidden in his coat pocket. The Guru, then reprimanded and scolded Prithi Chand for lying and being dishonest.

At the same time, the Guru sent Bhai Buddha to Lahore with a carriage to bring Arjan back home as soon as possible. When Arjan finally reached Amritsar and was united with his father, the whole household rejoiced. After all worldly

talks and news from the wedding, the Guru said that as Arjan had written three beautiful verses, let him write a fourth, in front of the Guru to complete the shabad. Arjan then wrote the last verse as follows:

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

By good fortune, I have now met the Divine-Guru.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥

I have found the Illustrious Master within the home.

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥

I will now serve Him forever, and I shall never be separated from Him, even for an instant. Nanak is forever of the Almighty

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥੧॥੮॥

I am a sacrifice, my soul is a sacrifice; Nanak is forever of the Almighty.  
| | rahau | | 1 | | 8 | |

Guru Ramdas then joined Arjan and completed the last two lines of the stanza adding the name of Nanak at the end of each line, thus giving the whole composition the Divine stamp.

*[Please note, that Arjan could not use the title Nanak in his composition, as he has not yet been anointed, so Guru Ramdas, himself completed the stanza, giving the composition the Divine stamp]*

Guru Ramdas, though now settled in Amritsar, has had his affinity with Goindval so great that he chose this place to spend the last few days of his life in this mortal world.

He came here (Goindval) with Arjan and a few chosen Sikhs, and anointed Arjan as the fifth Guru of the Sikhs on 29<sup>th</sup> August 1581 and soon after that, on 1<sup>st</sup> September 1581 he left for the heavenly abode. The Tilak ceremony of anointment was performed by Baba Buddha. Guru Ramdas's Guruship lasted for only seven years and during this period he composed 679 hymns (the count of hymns differs from scholars to scholars), which were recorded in Granth Sahib by Guru Arjan.

#### **Bhhat Harbans writes, Page 1409**

ਛਤ੍ਰੁ ਸਿੰਘਾਸਨੁ ਪਿਰਥਮੀ ਗੁਰ ਅਰਜਨ ਕਉ ਦੇ ਆਇਅਉ ॥੨॥੨੧॥੯॥੧੧॥੧੦॥੧੦॥੨੨॥੬੦॥੧੪੩॥

He (Guru Ramdas) gave the Royal canopy and throne to Guru Arjan, and came home (Abode of the Almighty. | | 2 | | 21 | | 9 | | 11 | | 10 | | 10 | | 22 | | 60 | | 143 | |

ਗੁਰੂ ਰਾਮਦਾਸ ਧਰਤੀ ਦਾ ਛਤਰ ਤੇ ਸਿੰਘਾਸਣ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੂੰ ਦੇ ਆਪ ਵਾਹਿਗੁਰੂ ਦੇ ਘਰ ਚਲੇ ਗਏ।

*Arjan's anointment as 5<sup>th</sup> Guru of the Sikhs [Guru age 18, year 1581, and his 25 years pontificate, up to 1606 as the Guiding light of Sikh Panth]*

**Year and month of coronation: August 1581, Goindval**

Arjan was anointed 5<sup>th</sup> Guru of the Sikh by Guru Ramdas before his heavenly departure. This act of coronation was not accepted by his elder brother Prithi Chand. He revolted against it and gathered the support of as many masands as he could and blocked all entry gates to Amritsar.

When Arjan, now Guru Arjan reached Amritsar, he found that Prithi Chand has announced, all over the town that, Guru Ramdas has made him the 5<sup>th</sup> Guru of the Sikhs and that all Masands have accepted him as the true Guru.

There was chaos all over. Prithi Chand was collecting all offerings coming near and far, and was holding his own religious assemblies. His peddlers were running all over the place to push innocent people towards Prithi Chand.

Baba Buddha, the veteran Sikh, sent for Bhai Gurdas for help, who at that time was living in Agra to preach Sikh tenets in that part of India.

A close room meeting was held by the Sikh elders including Baba Buddha, Bhai Gurdas, Bhai Salhi, Bhai Paira, Bhai Baulhu and Bhai Jetha, and it was decided to come out and face the evil Masands of Prithi Chand. Teams of young volunteers were recruited and posted alongside Prithi Chand's men on all the entry gates of Amritsar and in near about villages.

Soon, the sangat realised the truth and they deserted Prithi Chand's camp and started coming to Guru Arjan's kirtan site.





## Prithi Chand's Evil Designs and the Support of Mughal Officers

The years of trouble during Guru Arjan's Guruship are as follows:

### 6.1. IN AMRITSAR (1581)

Prithi Chand could not digest Guru Ramdas's decision of the elevation of Arjan as the Guru. His injured vanity made him mad and he insulted all elders including his Guru father, Guru Ramdas, and declared himself as the rightful heir of Gurgaddi. Later, he also shouted at Baba Buddha for putting a saffron mark at Guru Arjan's forehead.

There is a shabad of Guru Ramdas in raga Sarang, page 1200:

ਸਾਰਗ ਮਹਲਾ ੪ ਘਰੁ ੩ ਦੁਖਦਾ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਹੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥

O son, why do you argue with your father?

ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ ॥੧॥ ਰਹਾਉ ॥

It is a sin to argue with the one who fathered you and raised you.  
||1||rahau||

ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ਸੇ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥

That wealth, which you are so proud of (offerings which Prithi Chand was collecting) that wealth does not belong to anyone.

ਖਿਨ ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ ਪਛੁਤਾਪ ॥੧॥

In an instant, you shall have to leave behind all your corrupt pleasures; you shall be left to regret and repent. ||1||

ਜੇ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥

Recite the shabads of the great Master.

ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਜਉ ਸੁਨਹੁ ਤਉ ਜਾਇ ਸੰਤਾਪ ॥੨॥੧॥੭॥

These are the teachings; if you listen to it, you shall be rid of your pain.  
||2||1||7||

## **6.2. IN GOINDVAL (SEPTEMBER 1581)**

To avoid Prithi Chand's feud and foul play, Guru Ramdas had moved to Goindval to organise the coronation of Arjan and have a few peaceful moment before leaving this mortal world.

### **28<sup>th</sup> August – 1<sup>st</sup> September 1581**

**On 28<sup>th</sup> August 1581**, Guru Ramdas anointed Arjan as the 5<sup>th</sup> Guru of the Sikhs and left for heavenly abode, three days after the coronation, on 1<sup>st</sup> September 1581.

On hearing the demise of his father and his brother's official coronation Prithi Chand rushed to Goindval. He came with his rowdy Masands and made unnecessary noise against Baba Buddha, Guru Arjan and other relatives present there. Even at the official 'turban ceremony', he forcefully snatched the turban from Guru Arjan, saying that it was only his right to have the turban. In fact Baba Buddha had arranged two set of turbans, one for Prithi Chand as the elder son of Guru Ramdas and one for Guru Arjan as an honour of his Guruship. This arrangement was not acceptable to Prithi Chand, and he forcibly snatched the turban from Guru Arjan

### ***Early October 1581***

During this nasty drama of Prithi Chand, all relatives remained cool on the advice of Guru Arjan.

After the death rites were finished, (Guru) Arjan, now officially Guru Arjan, called Baba Budha and others elders and advised them to get ready to go back to Amritsar.

Here again, to annoy Guru Arjan and other Sikhs, Prithi Chand rushed first and reaching Amritsar, took control of all entry gates of the town and declared that he has been appointed as the next Guru by his father.

### ***Late October 1581***

Guru Arjan reached Amritsar in the 3<sup>rd</sup> week of October, finding that Prithi Chand had controlled all entrances to Amritsar and has spread the rumour that he is the next Guru of the Sikhs.

Prithi Chand and his Masands started collecting offerings from the incoming sangat and deliberately and with malicious attention sent them to eat from Guru Arjan's langar. This was to put further financial burden on the Guru. The majority of the sangat was still confused identifying the true Guru.

To face Prithi Chand, Baba Budha needed a strong supporting hand. He consulted other Sikhs and sent for Bhai Gurdas, who was stationed at Agra to preach Sikhism. Bhai Gurdas immediately rushed to Amritsar. He paid respect to Guru Arjan, and then sat with Baba Budha and others to chalk out a scheme of work.



Firstly, they all approached Prithi Chand for a reconciliation regarding the sanctity of Amritsar, but of no avail. Secondly, in front of all city elders (Chaudhrys) and Sikh Sangat, the rights of rent of a significant part of Guru properties were transferred to both Prithi Chand and Mahadev, but this also did not cool down the fire of enmity burning in Prithi Chand's mind. He wanted the seat and authority of Guruship and nothing else. The Sikh sangats had now, realised the truth, and rejected Prithi Chand cronies and flexed away his evil minded Masands.

### 6.3. THREAT OF SULHI KHAN (1582)

When rejected by the Sikh sangat, Prithi Chand approached, Sulhi Khan, a Mughal revenue officer to harass and disturb Guru Arjan. In history, Sulhi Khan is pictured as a plunderer who was always looking for rich people to rob them. He soon sent a long list of dues from the Guru, which the Guru politely refused. Sulhi Khan then, in rage, took some troops and marched on the Guru. While riding the horse he fell with him in a burning brick-kiln, and was burnt alive.

There is a composition of Guru Arjan in raga Bilaval (page 825) to this effect:

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥

The Master saved me from Sulhi Khan.

ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੁਆ ਨਾਪਾਕੁ ॥੧॥ ਰਹਾਉ ॥

Sulhi did not succeed in his plot, and he died in disgrace. ||1|| rahau |

ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ ॥

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

ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ ॥੧॥

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

ਪੁਤ੍ਰੁ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓ ਸੁ ਛੋਡਿ ਗਇਆ ਸਭ ਭਾਈ ਸਾਕੁ ॥

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

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ ॥੨॥੧੮॥੧੦੪॥

says Nanak, I am a sacrifice to God, who fulfills the word of His devotees. ||2||18||104||

Prithi Chand then conspired with a nephew of Sulhi Khan, but he too died a tragic death and God saved Guru Arjan.

#### 6.4. INSTIGATING SATTA AND BALWAND (THE GURU'S MISTRELS)

Satta and Balwand were doing Kirtan for Guru Arjan, and sangat liked their rendering. Prithi Chand now conspired to win them not to do kirtan for Guru Arjan. The opportunity came at the time of the marriage of Satta's daughter. Satta needed money and asked Guru Arjan for help. The Guru gave him whatever was reasonable. Meanwhile, Prithi Chand had ill advised Satta that all offerings which come to the Guru, come for their Kirtan, which they do every day, and not for any other reason, and that the Guru was not helping them enough. He offered them monetary help if they left the Guru and came to him. Satta agreed and left the Guru. Later, Prithi Chand, betrayed Satta as well. He did not fulfil his promise and refused to help Satta.

With the passage of time Satta and Balwand realised their folly and asked one Bhai Ladha of Lahore to mediate and ask Guru Arjan to forgive them and reinstate them to do kirtan for Guru's sangat. Guru Arjan not only forgave them but also, later, included in the Granth Sahib, one of their compositions in raga Ramkali under the title of Var-Satta and Balwand. This is what they said about Guru Arjan:

*Page 968, Stanza (Pauri 8)*

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥

The four Gurus enlightened the four ages; the Master Himself assumed the fifth form.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ ਆਪੇ ਹੀ ਥੰਮ੍ਹਿ ਖਲੋਆ ॥

He created Himself, and He Himself is the supporting pillar.

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ ॥

He Himself is the paper, He Himself is the pen, and He Himself is the writer.

ਸਭ ਉਮਤਿ ਆਵਣ ਜਾਵਣੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ ॥

All His followers come and go; He alone is fresh and new.

ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ ॥

Guru Arjan sits on the throne; the royal canopy waves over the True Guru.

ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ ॥

From east to west, He illuminates the four directions.

ਜਿਨੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ ॥

Those self-willed manmukhs who do not serve the Guru die in shame.

ਦੂਈ ਚਉਈ ਕਰਾਮਾਤਿ ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ ॥

God's miracles increase two-fold, even four-fold; this is the True Master's blessing.

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥੮॥੧॥

The four Gurus enlightened the four ages; the Master Himself assumed the fifth form. ||8||1||



## Starting Divine Work (1586-1601, 1601-1604)

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### 7.1. ESTABLISHING NEW TOWN AND NEW SHRINES

#### 1586: Completing Santokhsar

The Guru re-started the digging of Santokhsar pool and completed it despite the strong opposition of Prithi Chand.

#### 1588: Founding Harimandir

Guru Arjan invited a Muslim Divine, Mian Mir of Lahore to lay the foundation stone of Harimandir, the temple of God. It was 1<sup>st</sup> of Magh 1588.

Instead of building the shrine on a high plinth, the Guru designed to build it on a level lower than the surrounding land, so that the worshippers would go down to enter the shrine. The Harimandir opens on all four sides, it is unlike Temples, Mosques and Churches which have one entrance. The four doors symbolise universal invitation to all to come and pay their obeisance to the Almighty. Everyone, irrespective of their faith, belief, cast, colour and religion are warmly invited to enter and pray. In history the shrine was destroyed and rebuilt many a times. In its present glory, it was built by Maharaja Ranjit Singh during his reign of Punjab (1799-1839).

### 7.2. MISSIONARY TOUR AND ESTABLISHING NEW TOWNS (FIVE YEARS TOUR 1590-1595)

#### 1590: Founding Tarn Taran

This place is about 11 miles from Amritsar. It is called Tarn Taran, the pool of salvation. It is believed to have curing properties. Later, a large temple and a leprosarium were built near the pool. It is an important place of pilgrimage.



### 1593: Founding Kartarpur



From Tarn Taran, the Guru went to Jalandhar Doaba and founded the town of Kartarpur. The town is very famous in Sikh history. Guru Hargobind stayed there for about 5 years after leaving Amritsar. Two of Guru Hargobind's sons, Tegh Bahadur and Suraj Mal were married here, and it was the battle of Kartar, fought between the Sikhs and the Mughals which changed the psyche of (Guru) Tegh Bahadur and he left the comforts of Kiratpur and moved to Bakala, where he lived for 20 years, before becoming the 9<sup>th</sup> Guru of the Sikhs.

### 1594: Founding Wadali-Chherta Sahib



After one year's missionary work in Doaba, Guru Arjan went to Wadali and made it his headquarters.

The time was of great famine due to lack of rain, and the deras (shops) of fake gurus were in action, fooling people by selling them so called miraculous threads and god images doing magic. Guru Arjan toured the area and explained to the ignorant people about the truth and the working of Nature. He warned them against the magic and tricks of the fake gurus and showed them the true path of accepting the Will of God.

He advised people to dig more wells to combat the shortage of water. He himself designed near Wadali a well run by six wheels called Chherta.

### 1595: Birth of Guru Hargobind



It was here in Wadali that Hargobind was born on 15<sup>th</sup> June 1595. Right from his infancy he faced threats and dangers from Prithi Chand and Karmo. In a short span of time they both (Prithi Chand and his wife Karmo) tried 3 times to kill Hargobind.

The first attempt was by bribing the house baby nurse to apply poison on her nipples and feed the child Hargobind. The second attempt was to appoint a snake charmer to release a deadly cobra, in the child's room.

The third attempt was made by a Brahmin cook, who mixed poison in the child's food, which the child refused to eat. Guru Arjan became suspicious and the cook confessed of his guilt. Soon he died in agony with the bursting of his colic under severe pain. There is a shabad in raga Bhairo (page 1137, shabad 9) which reads:

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਲੇਪੁ ਨ ਲਾਗੋ ਤਿਲ ਕਾ ਮੂਲਿ ॥

The poison had absolutely no harmful effect.

ਦੁਸਟੁ ਬ੍ਰਾਹਮਣੁ ਮੂਆ ਹੋਇ ਕੈ ਸੂਲ ॥੧॥

But the wicked Brahmin died in pain. ||1||

ਹਰਿ ਜਨ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ ॥

The Supreme Master Himself has saved His humble servant.

ਪਾਪੀ ਮੂਆ ਗੁਰ ਪਰਤਾਪਿ ॥੧॥ ਰਹਾਉ ॥

The sinner died through the power of the Guru. ||1|| rahau ||

ਅਪਣਾ ਖਸਮੁ ਜਨਿ ਆਪਿ ਧਿਆਇਆ ॥

The humble servant of the Master always meditates on Him.

ਇਆਣਾ ਪਾਪੀ ਓਹੁ ਆਪਿ ਪਚਾਇਆ ॥੨॥

He Himself has destroyed the sinner. ||2||

ਪ੍ਰਭ ਮਾਤ ਪਿਤਾ ਅਪਣੇ ਦਾਸ ਕਾ ਰਖਵਾਲਾ ॥

God is the Mother, the Father and the Protector of His devotees.

ਨਿੰਦਕ ਕਾ ਮਾਥਾ ਈਹਾਂ ਊਹਾ ਕਾਲਾ ॥੩॥

The face of the slanderer, here and hereafter, is blackened. ||3||

ਜਨ ਨਾਨਕ ਕੀ ਪਰਮੇਸਰਿ ਸੁਣੀ ਅਰਦਾਸਿ ॥

The transcendent Master has heard the prayers

ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ਭਇਆ ਨਿਰਾਸੁ ॥੪॥੯॥

The filthy sinner lost hope and died. ||4||9||

### 1595: Founding Hargobindpur

From Kartarpur, the Guru went to Lahore and from there to the river Beas, on whose banks he built another town



which he named after his son, Hargobind, as Hargobindpur.

In five years of Missionary tour in Central Punjab, Guru Arjan brought into the fold of Sikhism thousands of sturdy Jats of Majha and peasants of Punjab.

### **1595: Return to Amritsar**

After a short stay in Amritsar, Guru Arjan again went on a missionary tour. First he went to Lahore.

### **1597: Erecting Baoli (oblong well) in Lahore**

Guru Arjan built a baoli in Lahore, at the place where his father, Guru Ramdas was born.

From Lahore, visiting Madar, Jambar, Chunia and Baherval, he reached Goindval.

It is in Goindval that Emperor Akbar came to see the Guru and on Guru's advice let off that years revenue payment due by the farmers to the government.

### **1599 - 1601: Gurdaspur and Adjoining Places**

From Goindval, Guru Arjan went to Gurdaspur and all the adjoining villages and places of importance, then en-route back to Amritsar, he visited the following:

- Dera Baba Nanak, Kartarpur (Ravi), Klanaur, and
- **Barth:** This place was the headquarters of Baba Sri Chand. Guru Arjan met him and he blessed the Guru.



*Gurdwara Baba Sri Chand*

Barth is a Village 5 miles southwest of Pathankot in Gurdaspur district of the Punjab. There is a historical shrine, Gurdwara Tap Asthan Baba Sri Chand, popularly called Gurdwara Barth Sahib. Baba Sri Chand, the elder son of Guru Nanak, had chosen for himself the life of a recluse.

## **7.3. FINANCIAL CONTROL AND THE HOUSE OF NANAK**

It was during Guru Amardas's guruship period that the number of Sikhs increased by many fold. Guru Nanak had left his mark almost in every corner of India, and the devotees from all over India and abroad were coming to Punjab to have a darshan (glimpse) of the heirs of Guru Nanak. First Kartarpur Sahib, then Khadur Sahib and now Goindval Sahib.

The number of congregation was increasing day by day and those who could not come sent messages through others that they needed local missionaries to tell them more about Guru Nanak and his message.

Guru Amardas made a plan and divided the total area of India into 22 territories and called them 'Manjis' ਮੰਜੀ. For each territory the Guru appointed a learned local Sikh as the missionary head. The job of the head of the Manji was to preach the Bani and values of Sikhism to the local people and keep them connected with Goindval. The territories allotted to women leaders were called 'Piris' ਪੀੜੀ. The offerings were to be deposited with the head of Manji and Piri.

Almost all historians agree that this system of Manjis and Piris helped Sikhism to grow in a systemized way, and more and more people came into the Sikh fold, money also flowed in, which was used for free kitchen for all, and for education facilities.

With increased activity and number of Sikhs visiting Guru Places, Guru Ramdas, upgraded the Manji and Piri system. He introduced Masand (noble) system, which was reorganized by Guru Arjan and later dissolved by Guru Gobind Singh.

The need to have an upper tier of Masands over Manjis and Piris can be explained as follows:

1. The need to recognise Sikhism as a distinct movement away from Sanyasis and Yogis was recognised. Missionaries were needed who could tour and spread the Word of the Gurus.
2. The Sikh centres needed funds to run langars and schools, where a regular flow of money was needed. Reliable people were needed to collect money and other offerings from Manjis and Piris and bring them to the Guru for their proper use.
3. The chosen Masands were very honest, learned and influential people and did their job with utmost trust and sincerity.

The duties of the Masands, however, included:

1. To spread the word of the Gurus to every household
2. Whatever offerings were collected by the leaders of Manjis and Piris, to take account from them and bring them and deposit in the Guru's treasure.
3. To stay with the Guru for further briefing and then leave for the next job.

During Guru Ramdas's period the overall control of funds collected and deposited in the Guru's treasure, was with Prithi Chand. This role increased Prithi Chand's closeness with Masands, which he misused, later, when Guru Ramdas appointed Arjan as the next Guru, superseding Prithi Chand's right and killing his ambitions.

For some time he used Masands to stand with him and recognise him as the

Guru, but when Bhai Gurdas and Baba Buddha told them the reality, they deserted Prithi Chand and came in the fold of Guru Arjan.

Guru Arjan further rationalized the Masand system and increased both their rights and duties.

1. Masands were given power to settle disputes and keep Manjis and Piris under a regular administrative system.
2. All offerings were deposited in the Guru's treasure at least once in six months, preferably on the days of Diwali and Vaisakhi.
3. At the time of Masands' leaving to travel back home, the Guru bestowed upon them turbans and robes of honour.
4. Though no fixed salary was paid to the Masands, but a variable rate of commission was paid.
5. Guru Arjan, introduced Daswand system, where Sikhs were asked to pay 10% of their incomes for Guru's treasurer.

#### 7.4. ROYAL ATTIRE AND MAJESTIC LIVING

Soon leaving the dirty, annoying and damaging acts of Prithi Chand behind and showing the disciples the glory of the new religion, Guru Arjan started living an aristocratic life. He gave away the path of renouncing earthly amusements. He preached that spiritual living and worldly living with honour and nobility are part of the same reality.

He built grand houses in Amritsar, wore stylish clothes, kept horses and elephants and maintained retainers in attendance. The Sikhs started calling the Guru 'Sacha Patshah' (true king). Where temporal king ruled by force and fear of authority, Guru Arjan ruled by love and justice.

#### 7.5. GURU ARJAN'S RETURN TO AMRITSAR (1601) AND THE PREPARATION OF THE COMPILATION OF THE GRANTH SAHIB



In the absence of Guru Arjan, from the scene, Prithi Chand kept himself busy by compiling an anthology of hymns of former Gurus mixed along with his own compositions. Guru Arjan realised the danger of a fake and spurious Granth getting recognition.

Prithi Chand and his family's hostility with the house of Nanak, specially with the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> Gurus and even after them,



continued until the repossessions of the Sikh temples from their descendants' possession by the Khalsa Panth in 1920.

When Guru Hargobind left Amritsar and settled in Kiratpur, Harji, the grandson of Prithi Chand, took over the possession of Harimandir, and removed from there the copy of Granth Sahib left behind by Guru Hargobind and replaced it with a copy of their own Granth.

He also refused entry, into Harimandir, to Guru Tegh Bahadur when he came there for paying obeisance.

The Sikhs call Prithi Chand and his descendants Minas. Instead of accepting the spiritual line, proceeding from Guru Ramdas to his youngest son Arjan (Guru) and subsequently to Guru Arjan's only son (Guru) Hargobind, the Minas recognized Guru Ramdas' eldest son Prithi Chand as the fifth Guru and then his son Meharban as the sixth Guru, and then his son Harji as the seventh Guru.

In Sikh Rehatnama any social or family relationship with Minas is strictly forbidden

Guru Arjan then concentrated on the task of making an authentic compilation of the writings of Guru Nanak, Guru Angad, Guru Amardas and Guru Ramdas.

#### **Collection of Authentic Hymns and Compilation of the Granth 1601-1604**

It took Guru Arjan four years to collect and arrange Bani which was now almost 6000 hymns.

#### ***Sources of Bani:***

##### ***A. Guru Arjan's own memory and Pothis [Bani memorised by Guru Ramdas and Guru Arjan and Mohan Pothis]***

Guru Arjan himself lived in divine atmosphere for 18 years, before his own coronation [11 years in Goindval and 7 years Amritsar] where the Bani of all Gurus was recited, taught and explained almost everyday.

His father, Guru Ramdas had lived in Khadur Sahib and Goindval for about 27 years listening and memorising Bani of the first 3 Gurus and composing his own hymns.

It can be believed that Guru Ramdas and Guru Arjan had memorised the Bani of the first three Gurus by heart. In addition, some of these compositions were also in Mohan Pothis, which Baba Mohan gave to Guru Arjan, when he went to Goindval to collect them from him.

Readers must note that most of the world scriptures were memorised and passed on from generation to generation before they were actually recorded. It is true with all religious literature- Judaism, Hinduism, Buddhism, Jainism, Christianity and Islam.

However, in addition to above, Guru Arjan sent disciples to visit different

parts of the country to collect hymns saved, written or memorised by disciples living in different parts of India and abroad, places visited by the Gurus.

Guru Arjan, then, selected a calm and shady place on the bank of a tank dug and finished under his own supervision, and named it Ramsar. The site is only a few hundred km away from Harimandir Sahib.

All compositions were adjusted accordance with ragas. Guru Arjan selected only 30 ragas out of a list of many ragas used in India at that time. A few ragas were also made by Guru Arjan himself viz., raga Maj. Guru Gobind Singh later added one more raga called Jaijaiwanti, making a total of 31 ragas. Within 31 raga chapters there are included 6 other ragas and 25 raga variations, thus making a total of 62 musical measures.

The Granth is arranged on a fourfold basis:

1. Raga or tunes in which the Shabads are to be sung [There are 31 raga chapters]
2. Metre of the hymns i.e., internal beat of rhythm
3. Authorship [6 Sikh Gurus, 15 Bhagats, 11 Bhhats and 4 other Devotees]
4. Key, clef or ghar [There is a mention of 18 ghars]

The arrangement of recording Bani in each raga can be summed up as follow:

Shabads 1-6 padas	Shabads 8 padas called Ashtpadis	Shabads 16 padas called Sohle	Short & long compositions titled or untitled	Chhants	Short & long compositions titled or untitled	Vars (Ballad)	Bhagat Banis
Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Guru Nanak	Kabir
Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Guru Amardas	Namdev
Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	Guru Ramdas	Ravidas
Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	Guru Arjan	Other Bhagats

\*Guru Angad has composed only sloaks which are included in the Vars composed by the Gurus.

\*\*Guru Tegh Bahadur has composed only shabads in 2 and 3 padas.

## 7.6. COMPLETION OF GRANTH SAHIB AND HARIMANDIR SAHIB

In August 1604, four years after the start of this gigantic task, the work was completed and the Granth Sahib was ceremoniously installed in Harmandir, which was also completed in the same year after taking a building time of 16 years [The construction of Harimandir was started in 1588].

## **Bhai Banno and Copy of Granth Sahib**

Just after completion and before installation, the Bir was given to Bhai Banno, a confidante of the Guru to take it to Lahore for its proper and solid binding. En-route to Lahore, Bhai Banno made another copy of Granth Sahib and added in there some Banis which had been rejected by Guru Arjan. When Bhai Banno put the two volumes of Granth Sahib, instead of one, before Guru Arjan, the Guru was surprised and shocked. On examination, the Guru found unauthorised verses in the second Bir, now called Banno Bir, and called it as 'Khari Bir' i.e., forbidden copy. This Bir is preserved in a Gurdwara in Cawnpore run by the descendants of Bhai Banno.

The Granth Sahib prepared by Guru Arjan is now called Kartarpuri Bir and its original copy is in a Gurdwara in Kartarpur (Jalandhar), which is controlled by the descendent of Dhirmal, a grandson of Guru Hargobind. A copy of the Bir is also preserved in British library in London.

In 1706 Guru Gobind Singh prepared the second version of Granth Sahib, at Damdama Sahib, by inserting therein the Bani of Guru Tegh Bahadur (116 compositions), and adding 4 shabads under the heading of 'So Purkh' in the Nitnem section of Granth Sahib [The Nitnem section is the first 13 pages of the Granth, having Banis of Mool Mantar, Japji, Sodar (5 Shabads), So Purkh (4 shabads) and Sohila (5 shabads). The 14 shabads of Sodar plus So Purkh and Sohila are copies from the raga section, pages 14-1353 of Granth Sahib]. In 1708, Guru Gobind Singh declared Granth Sahib as the last Guru of the Sikhs, hence now called Guru Granth Sahib.

The first printed copy of Guru Granth Sahib was made in 1864 and since early 20th century Guru Granth Sahib has been printed in a standard form of 1430 pages. The present Bir is called Damdami Bir as it was compiled at this place. Four handwritten copies of this Bir (version) were made by Baba Deep Singh Shaheed, under the supervision of Bhai Mani Singh. These Bir are now preserved at the Sikh Takhts.

The original copy, prepared at Damdama sahib, however, was, first with Guru Gobind Singh and after his demise it remained with the Sikhs, even during their battles with the Mughals. It is believed that in one attack, Ahmed Shah Abdali took it to Kabul, after which its whereabouts are not known, though many individuals claim that they have this Bir in their possession. (In my opinion these are fake claims.)

*Compositions selected and included in Granth Sahib and their raga setting by Guru Arjan are as follows:*

<b>Gurus</b>	<b>Total Compositions</b>	<b>Guru period</b>	<b>Number of ragas in which the compositions are set in</b>
Guru Nanak	974	All life	19
Guru Angad	63 sloaks only	13 years (35-48)	8
Guru Amardas	907	22 years (73-95)	17
Guru Ramdas	679	7 years (40-47)	30
Guru Arjan	2218	25 years (18-43)	30

*Bani Added by Guru Gobind Singh*

Guru Tegh Bahadur	115 compositions (including 57 sloaks)	11 years (43-54)	15
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*Bhagat Bani*

<b>The Bhagat</b>	<b>Domicile</b>	<b>Time period (life)</b>	<b>If coincides with the Guru period</b>	<b>Religion/Caste</b>	<b>No. of Hymns/Ragas</b>
<b>Kabir</b>	Uttar Pradesh	1398 - 1495	Yes	Hindu/low caste - weaver	541 (including 243 sloaks), 17 ragas
<b>Farid</b>	Punjab	Born 1173	No	Muslim	134 (including 130 sloaks) 4 shabads in Raga Asa and Suhi
<b>Namdev</b>	Maharashtra	Born 1270	No	Hindu/low caste - calico printer	60 shabads in 18 ragas
<b>Ravidas</b>	Uttar Pradesh	15 <sup>th</sup> Century	Yes	Hindu/low caste - chamar	41 shabads in 16 ragas
<b>Dhanna</b>	Rajasthan	Born 1425	Probably yes	Hindu/Jat	4
<b>Tirlochan</b>	Maharashtra	Born 1267	No	Hindu/Vaish - Arora	4
<b>Beni</b>	Uttar Pradesh	Period not known	NA		3

<b>Bhikhen</b>	Uttar Pradesh	16 <sup>th</sup> Century	Yes	Muslim	2
<b>Jaidev</b>	Bengal	12 <sup>th</sup> Century	No	Hindu/High caste – Brahmin	2
<b>Parmanand</b>	Maharashtra	Not known	NA	Hindu/High caste – Brahmin	1
<b>Pipa</b>	Maharashtra	Born 1425	Probably yes	Hindu/High caste – Rajput	1
<b>Ramanand</b>	Uttar Pradesh	Born 1359	No	Hindu/High caste – Brahmin	1
<b>Sadhna</b>	Sind	13 <sup>th</sup> Century	No	Hindu/Low caste – butcher	1
<b>Sain</b>	Madhaya Pradesh	14-15 <sup>th</sup> Century	Probably yes	Hindu/Low caste – barber	1
<b>Surdas</b>	Uttar Pradesh	Born 1528	Yes	Hindu/High caste – Brahmin	1 -

*Other Devotees (their time period coincides with the Guru period)*

The devotee	Domicile	Time period (life)	Religion/Caste	No. of hymns
<b>Mardana</b>	Punjab	1459 - 1520	Muslim	3 sloaks in raga Bihagra, Var M4
<b>Satta</b>	Punjab	16 <sup>th</sup> Century	Muslim	1 var, raga Ramkali, 8 pauris*
<b>Balwand</b>	Punjab	16 <sup>th</sup> Century	Muslim	Co-author of var with Satta
<b>Sundar</b>	Punjab	16 <sup>th</sup> Century	Sikh	1 six pada shabad, raga Ramkali

*\*In this Var the eulogy of first 5 Gurus is recorded. In an old Bir, 2 pauris in praise of 6<sup>th</sup> Guru were also noted, but these don't seem to be authentic*

### **Bhhats**

They were all Brahmin and hailed from Karnal. They composed Swayas to introduce the Guru-composers to readers at large. Bhhats' count differs from author to author due to the similarities of their names. Many authors have counted them as 17.

Name of the Bhhats	Swayas to introduce Guru Nanak	Swayas to introduce Guru Angad	Swayas to introduce Guru Amardas	Swayas to introduce Guru Ramdas	Swayas to introduce Guru Arjan	Total Swayas of Bhhats
<b>1. Kal</b>	10			16		26
<b>2. Kalshar</b>		10	9	13	12	44
<b>3. Jalap</b>			5			5

4. Kirat			4	4		8
5. Bhikhey			2			2
6. Sal			1	2		3
7. Bhal			1			1
8. Gayandh				13		13
9. Mathura				7	7	14
10. Bal				5		5
11. Harbans					2	2
<b>Total</b>	<b>10</b>	<b>10</b>	<b>22</b>	<b>60</b>	<b>21</b>	<b>123</b>

### 7.7. Complaint to Emperor Akbar

*[A complaint to Akbar, by Pandits and Maulvis, was made during the time of Guru Amardas, and Bhai Jetha (Guru Ramdas) was sent to represent the Guru and defend the false accusation. Akbar after deliberations rejected the complaint and reprimanded the claimants for false accusation.]*

While the work of compilation was in progress at Ramsar, another complaint was made to Emperor Akbar that the Sikh anthology being prepared by Guru Arjan had passages vilifying Hinduism and Islam. Akbar, on the way to north stopped en-route and asked to see a copy of whatever has been compiled so far.

Guru Arjan sent Baba Buddha and Bhai Gurdas with the completed manuscript. Bhai Gurdas read passages from pages opened at random and also few pages asked by the Emperor. Listening to the praises of the Almighty from all the passages read, Akbar stood up, bowed to the manuscript and placed 51 gold mohars as the offerings. He also gave three robes of honour, one for Baba Buddha, one of Bhai Gurdas, and one to be given to Guru Arjan. At request of Bhai Gurdas, Akbar also remitted the annual revenue due from the peasants whose crops were hard hit by the failure of the rains.

### 7.8. SODHI PRITHI CHAND, MEHARVAN AND GURU LINEAGE

Prithi Chands' descendants (Meharvan – Harji and their present descendants) though do accept the authority of first five Gurus but after that they have their own Guru lineage.

The Gurus recognised by this clan of Sodhis are as follows:

1. Guru Nanak
2. Guru Angad
3. Guru Amardas
4. Guru Ramdas
5. Guru Arjan

6. Guru Prithi Chand
7. Guru Meharvan (Manohar Das)
8. Guru Harji

### Literary Contributions

Meharvans, also called the Miharban Sikh tradition, created significant literature in 16th and 17th century. However, as outcasts from Sikhs, the literature is not a part of the Khalsa approved historic texts of Sikhism. They are credited with the authorship of *Janamsakhis* (about the first four Gurus) but the Sikh historians consider them corrupted texts.

According to some scholars Prithi Chand's numerous literary compositions as a devotional poet and pen name of "Nanak", "Jan Nanak" or "Nanak Das", were a reason that pressured Guru Arjan to compile and release an official version of Granth Sahib. Guru Arjan wanted to prevent a fake form of scripture confusing Sikhs at large. Prithi Chand and his descendants continued to compose their version of compositions which they believed were in the tradition of Guru Nanak.

This conflict of interest was well recorded by Muslim scholars of the period. *Dabistan-i-Mezahib* by Mohshin Fani has a mention of this literature.





# The Great Sacrifice

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## 8.1. THE SACRIFICE

### *Location:*

The place of torture and ultimate death of Guru Arjan [Banks of river Ravi]

The place of torture was outside of the **Walled City of Lahore**, and was part of an ensemble of monuments which include the Haveli of Chandu Shah, **Lahore Fort, Samadhi of Ranjit Singh, Hazuri Bagh quadrangle, Roshnai Gate**, and the **Badshahi Mosque**.

### *Dates of Arrest and Torture:*

*25th May 1606*

Guru Arjan was arrested, when he reached Lahore.

Choices given to Guru Arjan:

1. If the Guru embraced Islam, then he will be freed, no fine will be imposed and all other charges will be dropped, and if conversion to Islam is not acceptable then:
2. The Guru has to pay a fine of 2 lakh rupees, if this was also not acceptable,
3. The Guru will face charges of treason for helping Khusrau, who revolted against his father, and punishment for treason would be a torturous death. **The Guru's property would also be confiscated and his family members arrested.**

The Guru refused to embrace Islam and pay any fine.

He also denied the charges of treason as he had helped Khusrau on the grounds of humanity as were the rules of the house of Nanak.

The Guru also refused to change any hymns recorded in Granth Sahib and also refused to add any further hymns as suggested by the Mughal court.

*26<sup>th</sup> May – 29<sup>th</sup> May 1606*

The Guru was inhumanely tortured:

- a. He was made to sit on a burning hot iron plate.
- b. Hot sand was poured on his head and also on all over his body.
- c. He was boiled in the hot water.



30<sup>th</sup> May 1606 –

Guru Arjan was taken to the nearest river Ravi as it was believed that the water put on the boils will give more pain. The Guru went down deeper into the river and never emerged or came back. Waheguru, Himself, took his body to Sach Khand (higher heaven). Despite rigorous search by Mughal soldiers, the body of the Guru could not be found.

## 8.2. JUDGE, PLAINTIFFS AND DEFENDANTS

In this unbalanced case where the Guru was unfairly tortured and ultimately embraced death, the parties were as follows:

- **Judge:** Emperor Jehangir
- **Executioner:** Chandu Shah
- **Plaintiffs:** Sheikh Ahmed Sarhindi

Sheikh Ahmed was the head of Naqsbandi Order and was very jealous of the Guru's achievements. He incited Jehangir against the Guru, when the latter called at Sarhind in pursuit of Khusrau. Sheikh Ahmed's main complaint was the rising influence of Sikhism in northern India. He requested Jehangir to put a stop at the spread of Sikhism, by eliminating the Guru.

### Prithi Chand

Guru Arjan's glory in:

- Raising Harimandir Sahib,
- Completing and installing Granth Sahib,
- Founding important places like Tarn Taran Sahib, Kartarpur Sahib, Hargobindpura and Chheharta Sahib,
- Raising the status of the Sikh moment to a world religion, and
- Emerging as the, Saint-leader of the whole Sikh community

All these achievement were an eyesore for Prithi Chand. He wanted to completely destroy his brother and his glory. His desperation had increased with his every failed attempt. Now with the death of Akbar, who was a great admirer of Sikh Gurus, he started plotting with the Mughal officers and others who were against the Guru for whatever reason. Being an insider, he knew more about the Guru's household, its finances and number of Hindus coming into the Sikh fold. He also knew about the spread of Sikhism, wherever Guru Arjan had gone and wherever he had established new towns and the Sikh centres.

He told the Mughal court all about the Guru's treasure which was now doubling every day, and the large number of Hindus who were coming into the fold of Sikhism.

In his jealousy he had forgotten that he was not working only against the Guru but also against the whole of Sikh cause.

### **Chandu Shah**

Chandu was a revenue officer in the Mughal set up. He had become an enemy of the Guru, as the Guru had refused (on the recommendation of the Sangat) Chandu's proposal for giving the hand of his daughter for marriage with Hargobind, Guru Arjan's only son. He incited local Mughal officers to appeal to Jehangir to put a stop at the rise of Guru Arjan's influence and increase in the number of Hindus joining the Sikhs.

### **Murtaza Khan**

Murtaza Khan was the Governor of Lahore. Jehangir left for Peshawar after announcing the punishment for the Guru and asked Murtaza Khan to execute his orders.

### **Defendant**

The Guru himself, was the only defendant in this horrific case, though at some point Muslim divine Mian Mir stood up for the Guru, but Jehangir did not heed to his advice. The case indeed was purely religious and had no political strings attached to it.

### **The Judgment**

Looking into all charges listed above, it can be concluded that the main reasons of Guru's arrest, torture and ultimate death were:

- The speed at which the NEW FAITH [Sikhism] was spreading under the guidance of Guru Arjan, and the jealousy of the Muslim clergy.
- The vision of the Guru in designing the unique architectural design of Harimandir and the completion of the mammoth task of compiling the Granth Sahib,
- The above turnover had elevated the status of the new faith. Now, more and more people had started embracing Sikhism, and this migration to Sikh religion had put an adverse effect on the Hindu conversion to Islam.

Though on the face of it the Mughal court showed that the charges of treason weigh heavily against the Guru, but the real cause was the alarm that there was an unprecedented increase in the numbers of Hindus coming in large number in the Sikh fold rather than converting to Islam.

After all deliberations, the Emperor accepted the hidden agenda of the Muslim clergy and pronounced the most horrific judgment against the apostle of peace and ambassador of God, who had committed no sin, except to spread the name of God.

Here, one must understand that the Jehangir was not as liberal as his father Akbar. He did issue orders to purify Islam and punish Muslims who were not following the strict code of Islam.

Some historians, do not accept that Jehangir was liberal and rather say that he was a *Muslim* fundamentalist and was very much taken with the idea of turning India into a Muslim state, and the religious teachings of Guru Arjan were coming in his way.

Studying the views of all historians and looking deeper into the scenario of those days, it appears that Guru Arjan's martyrdom was mainly a religious alert, together with personal jealousy and envy (Chandu Shah and Muslim clergy). Whatever were the reasons, but Guru Arjan's bravery and self-assurance in resisting the wrongs of one of the mightiest powers of the time, sowed the seeds which were to bear rich fruits in the times to come.

It is also to be noted that to shift the burden of sin, the duty of torturing the Guru was given to Chandu Shah, a Hindu revenue officer.

In history Jehangir [born **August 31, 1569, Fatehpur Sikri [India]**—died **October 28, 1627**], became a friend of Guru Arjan's son Guru Hargobind [born 19 Jun 1595 Wadali - 28 Feb 1644 ] and gave the custody of Chandu Shah to him, to equal the score of the wrong done by him to his father. Guru Hargobind was 26 years younger than Jehangir.

Guru Hargobind gave Chandu to the Sikh Sangat who dragged him through the streets of Lahore until he breathed his last.

### **Chandu Shah**

Chandu Shah was a revenue official at the Mughal court in Lahore. He earned the annoyance of Sikhs by uttering insulting words when his family priest proposed Guru Arjan's son, Hargobind for Chandu's daughter. Chandu Shah though accepted the priest's proposal but uttered the arrogant remark that the Guru's house was too low for his status and affluence. Report of what he had said reached the Sikh sangat, who requested Guru Arjan to reject the proposal.

Thereafter, Chandu Shah became a deadly enemy of the Guru and began to conspire against him. Murtaza Khan, the governor of Lahore, was to carry out the sentence, but, according to Sikh chronicles, it was Chandu Shah who took charge of the Guru, from Murtaza Khan, and inflicted upon him the cruellest form of tortures.

Guru Hargobind's anointment and wearing two swords at the time of his coronation is a proof of adding new pages in the young history of the Sikhs. Young Guru Hargobind added Shakti (power) with Bhagti (devotion) and turned Sikhs to be Saint Soldiers. For administering Shakti he also ordered the construction of Akal Takhat (the throne of the Almighty) opposite Harimandir Sahib (The Fountain of songs of Almighty).

When Guru Arjan left this mortal world Guru Hargobind was only 11 years old. He followed his father's instructions and kept his lifestyle like a true king with all the royal glory.

The historians wonder that why Jehangir's orders of confiscation of Guru Arjan's property and arresting of Hargobind and other family members were not executed at that time.

## In Remembrance of Martyrdom of SRI GURU ARJAN DEV JI

*Fifth Guru of Sikhs*



(April 15, 1563 – May 30, 1606)

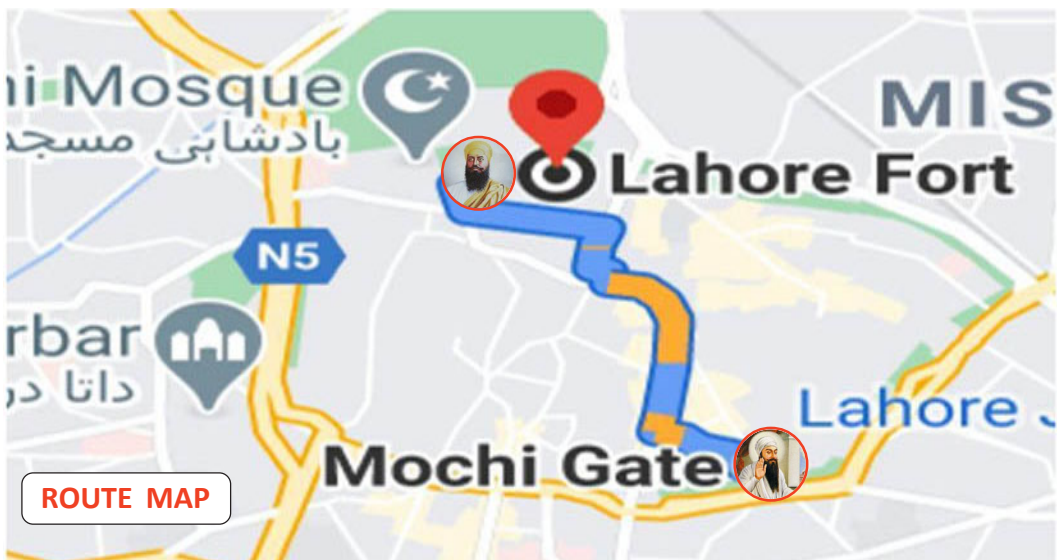
### THE WAY OF CROSS (JESUS)

While in Jerusalem I walked on the path famously called the Way of Cross. It is also called Stations of the Cross, or Way of Sorrows or the Via Crucis, and refers to a series of images depicting Jesus Christ on the day of his crucifixion and accompanying prayers. The stations grew out of imitations of Via Dolorosa in Jerusalem which is believed to be the actual path Jesus walked to Mount Calvary.



### 8.3. THE WAY OF MARTYRDOM (GURU ARJAN DEV)

Very few of Sikhs know the path Guru Arjan walked in 1606 to meet his end. It was from Lal Khoo (a well) inside Mochi Gate, in the residence complex of Diwan Chandu Shah, where the Guru was imprisoned and entry door bricked, to the Guru Arjan Dev Ji da Khoo (Gurdwara Dera Sahib) in Lahore Fort. The torture and end came at the spot now called Dera Sahib (Gurdwara Dera Sahib).





*Lahore Fort Present-day, Mochi Gate entrance*

The 'khoo' was constructed at the place from where Guru Arjan went to Ravi river and disappeared forever. The year was 1606. The monument of Maharaja Ranjit Singh was built, near there, after he died in 1839, and it was his wish that his monument be made at the feet of Guru Arjan. The khoo, miraculously still remains full, while all others around have dried up, as the water level has fallen.

Thus for a Sikh, the road from Gurdwara Lal Khoohi (Mochi Gate) to Gurdwara Dera Sahib (Lahore Fort) is a sacred pilgrimage walk, as Way of the Cross is for a Christian. It remains a walk that relives the unbending will of a great Prophet who stuck to his faith and not changed his belief, and took upon him the torture inflicted.





*River Ravi, Lahore*

When Jehangir pronounced his judgement to arrest and put Guru Arjan to death, he also said that if the Guru agreed to convert to Islam then the orders of arrest and death will be withdrawn and the Guru will be free to lead his life. Jehangir was convinced by examining various submissions made by his courtiers that the power and influence of the young Guru has increased, and that large numbers of both Muslim and Hindus were becoming his followers. This was disturbing for Jehangir and his own policy of spreading Islam.

There was also one Diwan Chandu Shah, who in order to settle his own score wanted the Guru to be arrested and tortured to death. He asked Murtaza Khan, the official custodian of the Guru to hand over the Guru to him for torture and torment, for which Murtaz Khan agreed. Chandu Shah put the Guru in an isolated room, near Lal Khoo, in his large Haveli (mansion) in Mori Gate, and bricked the entry door.

On the appointed day the Guru was made to walk in chains to the Lahore Fort, where for six days he was tortured by making him sit on iron sheets with a fire under them. The details of other forms of torture is difficult to pinpoint. On the last day of torture, the Guru walked to the nearest river Ravi and disappeared forever.





## Zigsaw of Ages and Historical Data

	Guru Arjan	Jehangir	Guru Hargobind	Shah Jehan	
Date of birth	1563	1569	1595	1592	
Date demise	1606	1627	1644	1666	
Age	43	Age at death= 58, Guru Hargobind was 32 yrs old	49	74	
Age at anointment	18	Started rule in India in 1605 at the age of 36 yrs during 1605 -1627 Guru Hargobind's age was 11 yrs - 31 yrs	11	Started rule in India at the age of 35 during 1627-1658	
Age at arrest	43, Lahore, A historical gurdwara 'Lal Khoi' in Lahore has been turned into a Muslim shrine. Gurdwara 'Lal Khoohi' (well of blood), built at the spot where	na	16, imprisoned in the fort of Gwalior	1658 by his son Aurangzeb	



	Guru Arjan Dev was kept in confinement, Some say he was kept in the haveli of Chandu Shah				
Age of release from prison			18		
Tour of Kashmir and Rajputana and hunting expedition while in Dhaulpur Rajasthan		1625/1626	Age 31		31
Battles with Shah Jehan's forces			1634 Battle of Amritsar 1635 Battle of Kartarpur Total battles=5		
Stay at Amritsar	25 yrs 18 to 43 yrs		Until Battle of Amritsar, 1634 ***** Viro's wedding = yr 1615, in village Malla Total yrs of stay in Amritsar = 39		
Founding Amritsar					1577
Found Harimandir					1588
Completing Harimandir					1601

*Guru Children, who either acted against the teachings of their parents or did violent act/s against the Gurus or/and refused to obey the Guru orders:*

<b>Guru Sons</b>	<b>Act against Sikh principles</b>	<b>Physical wrong against the next Guru Family Member(s)</b>	<b>Other wrongs</b>	<b>Multiple wrongs</b>	
<b>Guru Nanak Sri Chand</b>	Became an ascetic, started Udasi movement				
<b>Guru Angad Dattu</b>		Hit Guru Amardas on his back			
<b>Guru Amardas Mohan</b>			Confiscated Goindval Pothis and refused to pass them on to Guru Ramdas		
<b>Guru Ramdas Prithi Chand</b>		Poisoning and efforts of giving snake bite to Guru Hargobind	Insulting father Guru Ramdas, stealing writing of Arjan	Many wrongs to Arjan after he became Guru Arjan. One of the conspirator of Guru Arjan's death	

<p><b>Baba Guditta</b> (Son of Guru Hargobind) Dhirmal</p>		<p>Shot at Guru Tegh Bahadur</p>	<p>Confiscate the original Bir signed by Guru Arjan</p>	<p>Conspired with the Mughal Government</p>	<p>Many acts against Guru Tegh Bahadur</p>
<p><b>Guru Harrai Ramrai</b></p>			<p>Showed miracles and changed the Bani of Guru Nanak</p>		<p>Was disowned by his father Guru Harrai, For changing Gurbani</p>





## The Bani (Divine Word) of Guru Arjan in Guru Granth Sahib

According to one count the total number of Guru Arjan's hymns in Guru Granth Sahib are = 2218

Ragas	1 pada	2 pada	3 pada	4 pada	5 pada	8 pada Asht-padi	16 pada Sohle	Chhant	Vars
Sri				30		2		3	
Maj				43		5			
Gauri		13	6	146	7	15		4	21 pauris
Asa		28	15	116	5	3		14	
Gujri		18	4	8	2	2			21 pauris
Devchandhari		37		1					
Bihagra				1				9	
Wadhans			1	7	1			3	
Sorath		52		41	1	3			
Dhanasri		32	5	19	2	1		1	
Jaitsiri		11		2				3	20 pauris
Todi		25		4	1				
Berari		1							
Tilang		1		4					
Suhi	1	4	2	50	2	4		11	

Bilaval		72		55	2	2		5	
Gaund		1		21		1			
Ramkali		4	1	53	2	8		5	22 pauris
Nutnarain		8	1	1					
Mali Gaura		3		5					
Maru		9		20	3	8	14		23 pauris
Tukhari				1				1	
Kedara		15							
Bhairo		3	1	50	3	3			
Basant		1		20		2			3 pauris
Sarang		122		16	1	2		1	
Malhar		14	2	14				1	
Kanra		34	1	15				1	
Kalyan		9		1					
Prabhati									
Vibhas		2		12					
Toal	1	519	39	756	32	61	14	62	6

### Other Compositions:

A. Six long/ specialist compositions:

1. Baramah: pages 133-136 = 14 padas
2. Din-rein: pages 136-137 = 4 padas
3. Bavan Akhri: pages 250-262 = 55 pauris and 55 sloaks
4. Sukhmani: pages 162-296 = 24 Ashtpadis and 24 sloaks
5. Thithe: pages 296-300 = 17 pauris and 17 sloaks
6. Ruti: pages 927-929 = 8 padas and 16 sloaks

B. Sloaks: The total sloaks of Guru Arjan are = 448, these are included in vars, chants, specialist banis and in the chapter titled 'varan te vadeek'

\* Padas and Pauris mean Stanzas. Padas are stanzas of shabads and Pauris are stanzas of Vars and a few specialist composition viz., Japji, Anand etc.



# Philosophy and Teachings of Guru Arjan inherent in his Shabads

## SELECTED SHABADS OF GURU ARJAN

*Section 1: Important padas of selected shabads recited early morning in Harimandir Sahib, to welcome Guru Granth Sahib in the sanctum sanctorum:*

### SHABAD 1 (GOLDEN TEMPLE)

*Raga Bihagra, page 542*

*5<sup>th</sup> December 2020*

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

ਅਤਿ ਪ੍ਰੀਤਮ ਮਨ ਮੋਹਨਾ ਘਟ ਸੋਹਨਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ॥

God is dear to me; He fascinates my mind; He is the embellishment of my heart, the support of the breath of my life.

ਸੁੰਦਰ ਸੋਭਾ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਕੀ ਅਪਰ ਅਪਾਰਾ ਰਾਮ ॥

The glory of the beloved, merciful Master of the universe, is striking; He is infinite and without limit.

ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਲਾਲਨ ਮਿਲਹੁ ਕੰਤ ਨਿਮਾਣੀਆ ॥

O! Compassionate sustainer of the World, beloved Master of the Universe, please, connect with Your humble soul-bride.

ਨੈਨ ਤਰਸਨ ਦਰਸ ਪਰਸਨ ਨਹ ਨੀਦ ਰੈਣਿ ਵਿਹਾਣੀਆ ॥

My eyes long for the your blessed vision; the night passes, but I cannot sleep.

ਗਿਆਨ ਅੰਜਨ ਨਾਮ ਬਿੰਜਨ ਭਏ ਸਗਲ ਸੀਗਾਰਾ ॥

The decoration of my life are: Master's Name and knowledge about Him.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਮੇਲਿ ਕੰਤੁ ਹਮਾਰਾ ॥੧॥

Prays Nanak, let's meditate on the true saint, that he may unite us with our husband Master ||1||

*Inherent Philosophy and Teaching*

**The Power of True Saints:**

The true Saints of Waheguru get the divine power to unite devotees with the Almighty.

SHABAD 2 (GOLDEN TEMPLE)

*Raga Suhi, page 743*

*4<sup>th</sup> December 2020*

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਪੂਰੇ ਜਬ ਭਏ ਦਇਆਲ ॥

When the Perfect Guru becomes merciful,

ਦੁਖ ਬਿਨਸੇ ਪੂਰਨ ਭਈ ਘਾਲ ॥੧॥

my pains are taken away, and my works are flawlessly completed. ||1||

ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ ਦਰਸੁ ਤੁਮਾਰਾ ॥

Gazing upon and beholding your blessed vision, I live;

ਚਰਣ ਕਮਲ ਜਾਈ ਬਲਿਹਾਰਾ ॥

I am a sacrifice to Your lotus feet.

ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਵਨੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

Without You, O my Master, who will be my benefactor? ||1|| rahau ||

*Inherent Philosophy and Teaching*

**The Mercy of Waheguru:**

When, the Almighty showers His mercy, then, our, all tasks are accomplished with thorough perfection.

SHABAD 3 (GOLDEN TEMPLE)

*Raga Wadhans, page 562*

*15<sup>th</sup> October 2020*

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥

Blessed is that time, when God gives His vision (darshan)

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥੧॥

I am a sacrifice to the feet of the True Guru (Waheguru). ||1||

ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥

You are the creator of all souls, O my beloved God.

ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ਚਿਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

My soul lives by reflecting upon Your Name ||1|| rahau ||

*Inherent Philosophy and Teaching*

**Waheguru is the giver of all bounties:**

We, the humans, may all run out of wealth and material objects, despite being the richest; but not the Waheguru, whose treasures always remain filled up to the top.



SHABAD 4 (GOLDEN TEMPLE)

*Raga Asa, page 386*

20<sup>th</sup> October 2020

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ ॥

That poor being, whom no one knows

ਨਾਮੁ ਜਪਤ ਉਹੁ ਚਹੁ ਕੁੰਟ ਮਾਨੈ ॥੧॥

Reciting the Naam, is honoured in the four directions. ||1||

ਦਰਸਨੁ ਮਾਗਉ ਦੇਹਿ ਪਿਆਰੇ ॥

I beg for the Your blessed Vision; please, give it to me, O my beloved!

ਤੁਮਰੀ ਸੇਵਾ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Serving You, all have been saved? ||1|| rahau ||

*Inherent Philosophy and Teaching*

**Power of Naam:**

The Naam has the power to bestow all sort of honour. It can uplift a low caste and give him/her/honour reserved for upper castes.

SHABAD 5 (GOLDEN TEMPLE)

Raga Suhi, page 742

4<sup>th</sup> October 2020

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥

Looking upon Your (Waheguru) blessed vision, I live.

ਹੇ ਗੁਰੂ! ਤੇਰਾ ਦਰਸਨ ਕਰ ਕੇ ਮੈਨੂੰ ਆਤਮਕ ਜੀਵਨ ਮਿਲ ਜਾਂਦਾ ਹੈ ।

ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥੧॥

and it makes my karma absolute perfect, O my Master. ||1||

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ! ਤੇਰੀ ਪੂਰਨ ਬਖਸ਼ਿਸ਼ ਹੋਏ (ਤੇ, ਮੈਨੂੰ ਗੁਰੂ ਮਿਲ ਜਾਵੇ) ।੧।

ਇਹ ਬੇਨਤੀ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ॥

Please, listen to this prayer of mine.

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ (ਮੇਰੀ) ਇਹ ਅਰਜ਼ੋਈ ਸੁਣ,

ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਣੇ ਚੇਰੇ ॥੧॥ ਰਹਾਉ ॥

Bless me with Your Name, and make me Your perfect disciple. ||1|| rahau ||

ਮੈਨੂੰ ਆਪਣਾ ਸੇਵਕ ਬਣਾ ਕੇ (ਆਪਣਾ) ਨਾਮ ਬਖਸ਼ ।੧।ਰਹਾਉ।

*Inherent Philosophy and Teaching*

**The Power of God's Vision (Darshan - ਦਰਸਨ):**

The God's vision has the power to direct us to perform the truthful Karma.

SHABAD 6 (GOLDEN TEMPLE)

*Raga Gauri, page 193*

*27<sup>th</sup> October, 2020*

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥

I am a sacrifice to Guru's (Waheguru) holy vision.

ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ ॥੧॥

Reciting and meditating on the Name of the True Guru, I live. ||1||

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਗੁਰਦੇਵ ॥

O supreme God, O perfect Divine Guru,

ਕਰਿ ਕਿਰਪਾ ਲਗਉ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

show mercy to me, and entrust me to Your holy service. ||1||rahau||

*Inherent Philosophy and Teaching*

**Importance of Selfless Service (Sewa – ਸੇਵਾ):**

Voluntary work (Sewa) has great importance in Sikhism. It is one of the requirements to have Waheguru's darshan.

SHABAD 7 (GOLDEN TEMPLE)

*Raga Gauri, page 239*

*25<sup>th</sup> November 2020*

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥

I remember the Guru (Waheguru) with each and every breath.

ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

The Guru is my breath of life, the True Guru (Waheguru) is my fortune.

||1||rahau||

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥

Beholding Guru's blessed vision, I live.

ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥

I wash the Guru's feet, and drink in this holy water. ||1||

*Inherent Philosophy and Teaching*

**The Importance of Simran:**

Simran, is an essential part of devotee's meditation and must be whole heartedly practised to have union with the Almighty.

SHABAD 8 (GOLDEN TEMPLE)

*Raga Gauri, page 204*

*15<sup>th</sup> November 2020*

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥

The loving desire to meet my Beloved (God) has arisen within my mind.

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਊ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

I touch his feet, and offer my prayer to Him. If only I had the great good fortune to meet the holy saint, who can unite me with the Almighty | 1 | rahau |

*Inherent Philosophy and Teaching*

**Holy Saints:**

The status of the Sikh Gurus was of holy saints, who were very close to God and had the Divine power to join human-soul with the Divine-soul.

SHABAD 9 (GOLDEN TEMPLE)

*Raga Suhi, page 738*

*29<sup>th</sup> September 2020*

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੋਹਿ ਨਿਰਗੁਨ ਕੇ ਦਾਤਾਰੇ ॥

What virtues and excellences of Yours (Waheguru) should I cherish and contemplate? I have no virtues, while You are the great giver of all bounties.

ਬੈ ਖਰੀਦੁ ਕਿਆ ਕਰੇ ਚਤੁਰਾਈ ਇਹੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਥਾਰੇ ॥੧॥

I am Your slave - what clever tricks could I ever try? This soul and body are totally Yours ||1||

ਲਾਲ ਰੰਗੀਲੇ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਤੇਰੇ ਦਰਸਨ ਕਉ ਹਮ ਬਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O my darling, blissful beloved, who fascinates my mind - I am a sacrifice to your vision, come and meet and be with me. ||1|| rahau||

*Inherent Philosophy and Teaching*

**Knowing the Almighty:**

The power and knowledge of the Almighty is beyond description and cannot be explained in words. Only Prophets have the inherent power to know Him and make humans understand Him.

## SHABAD 10 (GOLDEN TEMPLE)

*Raga Jaitsiri, Chhant, page 703*

*8<sup>th</sup> November 2020*

**ਛੰਤ ॥ ਮ: ਪ**

ਸੁਣਿ ਯਾਰ ਹਮਾਰੇ ਸਜਣ ਇਕ ਕਰਉ ਬੇਨੰਤੀਆ ॥

Listen, O my intimate friend (Waheguru)– I have just one prayer to make.  
ਮੇਰੇ ਸਤਸੰਗੀ ਮਿੱਤਰ! ਮੇਰੇ ਸੱਜਣ! ਮੈਂ (ਤੇਰੇ ਅੱਗੇ) ਇਕ ਅਰਜ਼ੋਈ ਕਰਦੀ ਹਾਂ!

ਤਿਸੁ ਮੋਹਨ ਲਾਲ ਪਿਆਰੇ ਹਉ ਫਿਰਉ ਖੋਜੰਤੀਆ ॥

I have been wandering around, searching for my enticing, sweet beloved (Waheguru).

ਮੈਂ ਉਸ ਮਨ ਨੂੰ ਮੋਹ ਲੈਣ ਵਾਲੇ ਪਿਆਰੇ ਲਾਲ ਨੂੰ ਲੱਭਦੀ ਫਿਰਦੀ ਹਾਂ ।

ਤਿਸੁ ਦਸਿ ਪਿਆਰੇ ਸਿਰੁ ਧਰੀ ਉਤਾਰੇ ਇਕ ਭੋਰੀ ਦਰਸਨੁ ਦੀਜੈ ॥

Whoever leads me to my beloved – I would give my life, even if I were granted His Vision for just an instant.

ਮੈਨੂੰ ਉਸ ਪਿਆਰੇ ਦੀ ਦੱਸ ਯਾ, ਮੈਂ (ਉਸ ਦੇ ਅੱਗੇ ਆਪਣਾ) ਸਿਰ ਲਾਹ ਕੇ ਰੱਖ ਦਿਆਂਗੀ (ਤੇ ਆਖਾਂਗੀ, ਹੇ ਪਿਆਰੇ!) ਰਤਾ ਭਰ ਸਮੇਂ ਲਈ ਹੀ ਮੈਨੂੰ ਦਰਸਨ ਦੇਹ ।

### *Inherent Philosophy and Teaching*

#### **The Search of God:**

Since times immemorial, human have been trying to find the whereabouts of the Almighty, but apart from a few, the others have failed to find Him. Prophets say that one need not to go to find Him, whenever time comes, He Himself will come to meet you.

## SHABAD 11 (GOLDEN TEMPLE)

Page 980

3<sup>rd</sup> October 2020

ਨਟ ਮਹਲਾ ੫ ॥

ਹਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice to the Guru (Waheguru), the Master of the World. ||1|| rahau ||

ਮੋਹਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ ਨਾਥ ਦਇਆਲ ॥੧॥

I am unworthy; You are the perfect Giver. You are the merciful Master of the meek. ||1||

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ ਮਾਲ ॥੨॥

While standing up and sitting down, while sleeping and awake, You are my soul, my breath of life, my wealth and my property. ||2||

ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ਨਾਨਕ ਦਰਸ ਨਿਹਾਲ ॥੩॥੮॥੯॥

Within my mind there is a great thirst for Your blessed vision. Nanak is enraptured with Your glance of grace. ||3||8||9||

*Inherent Philosophy and Teaching*

**Perfect and Merciful Master:**

God is ever merciful. He is the great giver of all bounties, only, we have to make ourselves worthy to receive them.



## SHABAD 12 (GOLDEN TEMPLE)

Page 952

8<sup>th</sup> October 2020

ਸਲੋਕੁ ਮ॥ ੫ ॥

Sloak M:5

ਸੁਣਿ ਸਜਣ ਪ੍ਰੀਤਮ ਮੇਰਿਆ ਮੈ ਸਤਿਗੁਰੁ ਦੇਹੁ ਦਿਖਾਲਿ ॥

Listen, O my beloved friend: please show me the True Guru (Waheguru).

ਹਉ ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਤ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ ॥

I dedicate my mind to Him; I keep Him continually enshrined within my heart.

ਇਕਸੁ ਸਤਿਗੁਰੁ ਬਾਹਰਾ ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ॥

Without the One and Only True Guru, life in this world is cursed.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਓਨੁ ਜਿਨ ਸਦ ਹੀ ਵਰਤੈ ਨਾਲਿ ॥੧॥

O! Nanak, they alone meet the True Guru, with whom He constantly abides (accepts). ||1||

*Inherent Philosophy and Teaching*

**Meeting with the Almighty:**

Only those whom He accepts, can meet Him. For His acceptance, one must live within and under His hukam (Command).

SHABAD 13 (GOLDEN TEMPLE)

Page 389

9<sup>th</sup> October 2020

ਆਸਾ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ ॥

I long for the lotus feet of my beloved Waheguru

ਜਮਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ ॥੧॥

The scary messenger of death has run away from me. ||1||

ਤੂੰ ਚਿਤਿ ਆਵਹਿ ਤੇਰੀ ਮਇਆ ॥

You, O! Almighty, enter into my mind, by Your own kind mercy.

ਸਿਮਰਤ ਨਾਮ ਸਗਲ ਰੋਗ ਖਇਆ॥੧॥ ਰਹਾਉ ॥

Meditating on Your Naam, all diseases are cured. ||1|| rahau ||

*Inherent Philosophy and Teaching*

**Power of Meditation:**

The true meditation has the power to destroy all illnesses and make oneself absolutely healthy to contemplate on the Name of the Almighty.

## SHABAD 14 (GOLDEN TEMPLE)

Page 724

10<sup>th</sup> October 2020

ਮੀਰਾਂ ਦਾਨਾਂ ਦਿਲ ਸੋਚ ॥

Think of the Master in your mind, O wise one.

ਮੁਹਬਤੇ ਮਨਿ ਤਨਿ ਬਸੈ ਸਚੁ ਸਾਹ ਬੰਦੀ ਮੋਚ ॥੧॥ ਰਹਾਉ ॥

Enshrine love for the True Master in your mind (soul) and body; He is the liberator from all bonds. ||1|| rahau ||

ਦੀਦਨੇ ਦੀਦਾਰ ਸਾਹਿਬ ਕਛੁ ਨਹੀ ਇਸ ਕਾ ਮੋਲੁ ॥

The value of seeing the Vision of the Master cannot be estimated.

ਪਾਕ ਪਰਵਦਗਾਰ ਤੂ ਖੁਦਿ ਖਸਮੁ ਵਡਾ ਅਤੋਲੁ ॥੧॥

He is the pure cherisher, greatest of the great and immeasurable. ||1||

*Inherent Philosophy and Teaching*

**Liberator of Worldly Bondage:**

God is the emancipator of all human from their captivity and confinement.

Just dive deeper in His meditation.

SHABAD 15 (GOLDEN TEMPLE)

Page 1097, raga Maru Var M5

17<sup>th</sup> October 2020

ਪਉੜੀ ॥

ਹਉ ਢਾਢੀ ਦਰਿ ਗੁਣ ਗਾਵਦਾ ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥

I am a minstrel at His door, singing His praises, to please my friend God.

ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਰ ਥਾਵਰੀ ਹੋਰ ਆਵੈ ਜਾਵੈ ॥

He is eternal and unchanging; others continue coming and going.

ਸੋ ਮੰਗਾ ਦਾਨੁ ਗੋਸਾਈਆ ਜਿਤੁ ਭੁਖ ਲਹਿ ਜਾਵੈ ॥

I beg for that gift from the Master of the World, which will satisfy my hunger.

ਪ੍ਰਭ ਜੀਉ ਦੇਵਹੁ ਦਰਸਨੁ ਆਪਣਾ ਜਿਤੁ ਢਾਢੀ ਤ੍ਰਿਪਤਾਵੈ ॥

O dear Master, please bless Your minstrel with Your vision, that I might be satisfied and fulfilled.

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਢਾਢੀ ਕਉ ਮਹਲਿ ਬੁਲਾਵੈ ॥

God, the great giver, hears the prayer, and summons the minstrel to His personal Mansion.

ਪ੍ਰਭ ਦੇਖਦਿਆ ਦੁਖ ਭੁਖ ਗਈ ਢਾਢੀ ਕਉ ਮੰਗਣੁ ਚਿਤਿ ਨ ਆਵੈ ॥

Looking upon God, the minstrel is rid of pain and hunger; he does not think to ask for anything else.

ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਲਗਿ ਪ੍ਰਭ ਕੈ ਪਾਵੈ ॥

All desires are fulfilled, touching the feet of God.

ਹਉ ਨਿਰਗੁਣ ਢਾਢੀ ਬਖਸਿਓਨੁ ਪ੍ਰਭਿ ਪੁਰਖਿ ਵੇਦਾਵੈ ॥੯॥

I am His humble, unworthy minstrel; the Primal Master has forgiven me.

||9||

*Inherent Philosophy and Teaching*

**His Blessings Fulfil Desires of His Devotees:**

Waheguru's blessings fulfil one's all desires and all dreams are automatically realised.

SHABAD 16 (GOLDEN TEMPLE)

Page 805

21<sup>st</sup> October 2020

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਗਲ ਮਨੋਰਥ ਪਾਈਅਹਿ ਮੀਤਾ ॥

All desires are fulfilled, O my friend, when I meditate on His Name

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਈਐ ਚੀਤਾ ॥੧॥

Lovingly centering my consciousness on the Master's lotus Feet. ||1||

ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਪ੍ਰਭੂ ਧਿਆਵਤ ॥

I am a sacrifice to those who meditate on God.

ਜਲਨਿ ਬੁਝੈ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਤ ॥੧॥ ਰਹਾਉ ॥

The fire of desire is quenched, singing the praises of the Master, ||1|| rahau ||

*Inherent Philosophy and Teaching*

**Focus of Consciousness:**

Those who focus their Consciousness on the Almighty, their all desires are fulfilled and the burning fire of unlimited desires is quenched.

## SHABAD 17 (GOLDEN TEMPLE)

Page 322, Var, Raga Gauri M 5

24<sup>th</sup> October 2020

ਪਉੜੀ ॥

ਸਭਿ ਨਿਧਾਨ ਘਰਿ ਜਿਸ ਚੈ ਹਰਿ ਕਰੇ ਸੁ ਹੋਵੈ ॥

All treasures are in the house of the Almighty; whatever He does, comes to pass.

ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਸੰਤ ਜਨ ਪਾਪਾ ਮਲੁ ਧੋਵੈ ॥

The Saints live by reciting and meditating on the Shabad of the Master, washing off the filth of their sins.

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਵਸਹਿ ਸੰਕਟ ਸਭਿ ਖੋਵੈ ॥

With the lotus feet of the Master dwelling within the heart, all misfortune is taken away.

ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟੀਐ ਮਰਿ ਜਨਮਿ ਨ ਰੋਵੈ ॥

One who meets the perfect Guru, shall not have to suffer through birth and death (incarnation).

ਪ੍ਰਭ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ ਕਰਿ ਦੇਵੈ ॥੧੮॥

Nanak is thirsty for the blessed Vision of the Master; and by His Grace, He has bestowed it. ||18||

### *Inherent Philosophy and Teaching*

#### **Grace:**

Waheguru gives darshan (audience, meeting) with His own Grace. He comes to meet His devotees when He so wishes. It is His Grace which brings Him closer to His devotees.

SHABAD 18 (GOLDEN TEMPLE)

Page 1094

28<sup>th</sup> September 2020

ਮਾਰੂ ਵਾਰ ਮਹਲਾ ਪ ਡਖਣੈ ਮ॥ ਪ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥

If You (Waheguru) tell me, O my friend, I will bequeath my body and soul to You.

ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ ॥੧॥

My eyes long for You; when will I have Your vision? | | | |

*Inherent Philosophy and Teaching*

**The Sacrifice:**

Love is sacrifice, and genuine sacrifice begets Master. He is standing at the doorsteps to embrace His devotees, only the door is to be opened.

## SHABAD 19 (GOLDEN TEMPLE)

Page 74, Raga Gauri M5

26<sup>th</sup> October 2020

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥

Now, the Merciful Master has issued His Command.

ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥

Let no one chase after and attack anyone else.

ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥

Let all abide in peace, under this benevolent rule. ||13||

ਝਿੰਮਿ ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ॥

Softly and gently, drop by drop, the nectar trickles down.

ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ ॥

I speak as my Master causes me to speak.

ਬਹੁ ਮਾਣੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਥਾਇ ਜੀਉ ॥੧੪॥

I place all my faith in the Master; please accept me. ||14||

ਤੇਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ ਤੇਰੀਆ ॥

Your devotees are forever hungry for You.

ਹਰਿ ਲੋਚਾ ਪੂਰਨ ਮੇਰੀਆ ॥

O Master, please fulfill my desires.

ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੈ ਗਲ ਵਿਚਿ ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ ॥੧੫॥

Grant me your blessed Vision (Darshan), O giver of peace. Please, take me into Your embrace. ||15||

[After Ashtpadis, there are 2 long compositions: first by Guru Nanak 24 padas, second by Guru Arjan 21 padas. These have been added in the total of Ashtpadis. The above padas are of Guru Arjan, the raga is Gauri]

### *Inherent Philosophy and Teaching*

#### **The Hukam:**

His Hukam is the ultimate command. We all live and die as He wishes. His command runs the drama of this universe.



## SHABAD 20 (GOLDEN TEMPLE)

Page 1018

30<sup>th</sup> October 2020

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਆਉ ਜੀ ਤੂ ਆਉ ਹਮਾਰੈ ਹਰਿ ਜਸੁ ਸੁਵਨ ਸੁਨਾਵਨਾ ॥੧॥ ਰਹਾਉ ॥

Please come, O please come into the home of my heart, that I may hear with my ears Your (Master's) voice. ||1|| rahau ||

ਤੁਧੁ ਆਵਤ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹਰਿ ਜਸੁ ਤੁਮ ਸੰਗਿ ਗਾਵਨਾ ॥੧॥

With your coming, my soul and body are rejuvenated, and I sing with You the Divine songs. ||1||

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਹਿਰਦੈ ਵਾਸੈ ਦੂਜਾ ਭਾਉ ਮਿਟਾਵਨਾ ॥੨॥

By the Grace of the Saint (Holy), the Master dwells within the heart, and the love of duality is eradicated. ||2||

ਭਗਤ ਦਇਆ ਤੇ ਬੁਧਿ ਪਰਗਾਸੈ ਦੁਰਮਤਿ ਦੂਖ ਤਜਾਵਨਾ ॥੩॥

By the kindness of the devotees, the intellect is enlightened, and pain and evil-mindedness are eliminated. ||3||

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਪੁਨਰਪਿ ਗਰਭਿ ਨ ਪਾਵਨਾ ॥੪॥

Beholding Your vision, one is sanctified, and is no longer consigned to the womb of reincarnation. ||4||

ਨਉ ਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਪਾਈ ਜੋ ਤੁਮਰੈ ਮਨਿ ਭਾਵਨਾ ॥੫॥

The nine treasures, wealth and miraculous spiritual powers are obtained, by one who is pleasing to God's mind. ||5||

*8 Sidhhis (Supernatural powers) are:*

1. **Agimâ:** Ability to reduce one's size
2. **Mahima:** Ability to increase one's size
3. **Garima:** Ability to increase one's weight infinitely
4. **Laghima:** Ability to become lighter than the lightest
5. **Prâpti:** Ability to Obtain anything
6. **Prâkâmya:** Ability to acquire anything desired

7. **Icimva:** Lordship over creation
8. **Vasitva:** Having control over things

9 *Nidhis (treasures) are:*

1. **Mahapadma:** Great lotus flower
2. **Padma:** Lotus/ a Himalayan lake with treasures
3. **Shankha:** Conch shell
4. **Makara:** Crocodile/ Antimony
5. **Kachchhapa:** Tortoise or turtle shell
6. **Mukunda:** Cinnabar/ Quick Silver
7. **Kunda:** Jasmine/ Arsenic
8. **Nila:** Sapphire/ Antimony
9. **Kharva:** Cups, vessels baked in fire

*Inherent Philosophy and Teaching*

**Ridhis and Sidhis:**

The true devotees are blessed with the gift of Ridhis and Sidhis, though they would prefer the gift of God's Naam rather than supernatural powers.

SHABAD 21 (GOLDEN TEMPLE)

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3<sup>rd</sup> November 2020

ਮਾਝ ਮਹਲਾ ਪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

My mind longs for the blessed Vision of the Guru (Guru Ramdas).

ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥

It cries out like the thirsty song-bird.

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥

My thirst is not quenched, and I can find no peace, without your vision | | 1 | |

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, my soul is a sacrifice, to the vision of my divine father.  
| | 1 | | rahau | |

*Inherent Philosophy and Teaching*

**The Vision (Darsan) of the Guru:**

The darsan of the Almighty is imperative for quenching the thirst of a devotee, so also is the darsan of the Teacher-Guru.

SHABAD 22 (GOLDEN TEMPLE)

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9<sup>th</sup> October 2020

ਆਸਾ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ ॥

I long for the lotus feet of my beloved Master.

ਜਮਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ ॥੧॥

The messenger of Death has run away from me. ||1||

ਤੂੰ ਚਿਤਿ ਆਵਹਿ ਤੇਰੀ ਮਇਆ ॥

Please, enter into my mind, by Your Kind Mercy.

ਸਿਮਰਤ ਨਾਮ ਸਗਲ ਰੋਗ ਖਇਆ ॥੧॥ ਰਹਾਉ ॥

Meditating on the Naam, all diseases are destroyed. ||1||rahau||

*Inherent Philosophy and Teaching*

**The Naam and the Cure of Diseases:**

The Naam has the power to cure all illnesses. It is the most effective medicine for every disease. Naam has the healing power to eradicate all ailments.

SHABAD 23 (GOLDEN TEMPLE)

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11<sup>th</sup> December 2020

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ ॥

Even that low being, whom no one knows

ਨਾਮੁ ਜਪਤ ਉਹੁ ਚਹੁ ਕੁੰਟ ਮਾਨੈ ॥੧॥

Reciting the Naam, is honoured in the four directions (all over the world).

||1||

ਦਰਸਨੁ ਮਾਗਉ ਦੇਹਿ ਖਿਆਰੇ ॥

I beg for Your vision My Master, please, come to me and be with me.

ਤੁਮਰੀ ਸੇਵਾ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Serving You all have been saved? ||1||rahau||

*Inherent Philosophy and Teaching*

**The Importance of Sewa (Selfless Service):**

The Sewa of the Almighty has liberated many from the bondage of life. It is a great virtue in one's life journey.

## SHABAD 24 (GOLDEN TEMPLE)

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14<sup>th</sup> December 2020

### ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੋਰ ॥

Show Mercy to me, and grant me Your vision. I sing Your praises night and day.  
ਹੇ ਮੇਰੇ ਮਾਲਕ! ਮੇਹਰ ਕਰ, ਮੈਨੂੰ ਆਪਣਾ ਦਰਸਨ ਦੇਹ, ਮੈਂ ਦਿਨ ਰਾਤ ਤੇਰੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾਂਦਾ ਰਹਾਂ।

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥

With my hair, I am ready even to wash the feet of Your slaves; this is my  
life's purpose. ||1||

ਆਪਣੇ ਕੇਸਾਂ ਨਾਲ ਮੈਂ ਤੇਰੇ ਸੇਵਕਾਂ ਦੇ ਪੈਰ ਝਾੜਦਾ ਰਹਾਂ, ਬੱਸ! ਇਹ ਹੀ ਮੇਰੇ ਮਨ ਦੀ ਤਾਂਘ ਹੈ ।੧।

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥

O Master, without You, there is no one other at all.

ਹੇ ਮੇਰੇ ਮਾਲਕ! ਤੈਥੋਂ ਬਿਨਾ ਮੇਰਾ ਕੋਈ ਹੋਰ ਆਸਰਾ ਨਹੀਂ ਹੈ ।

ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ ॥੧॥ ਰਹਾਉ ॥

O Master, in my mind I remain conscious of You; with my tongue I recte Your  
Name, and with my eyes, I gaze upon You. ||1|| rahau ||

ਹੇ ਹਰੀ! ਮੈਂ ਆਪਣੇ ਚਿੱਤ ਵਿਚ ਤੈਨੂੰ ਹੀ ਯਾਦ ਕਰਦਾ ਹਾਂ, ਜੀਭ ਨਾਲ ਤੇਰੀ ਹੀ ਆਰਾਧਨਾ ਕਰਦਾ ਹਾਂ, (ਤੇ ਸਦਾ  
ਸਹਾਇਤਾ ਲਈ) ਤੇਰੇ ਵਲ ਹੀ ਤਾਂਕਦਾ ਰਹਿੰਦਾ ਹਾਂ ।੧। ਰਹਾਉ।

ਦਇਆਲ ਪੁਰਖ ਸਰਬ ਕੇ ਠਾਕੁਰ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰਿ ॥

O Merciful Master of all, with my palms pressed together I pray to You.

ਹੇ ਦਇਆ ਦੇ ਘਰ! ਹੇ ਸਰਬ-ਵਿਆਪਕ! ਹੇ ਸਭਨਾਂ ਦੇ ਮਾਲਕ! ਮੈਂ ਦੋਵੇਂ ਹੱਥ ਜੋੜ ਕੇ ਤੇਰੇ ਅੱਗੇ ਬੇਨਤੀ ਕਰਦਾ  
ਹਾਂ (ਮੇਹਰ ਕਰ)।

ਨਾਮੁ ਜਪੈ ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਰੇ ਉਧਰਸਿ ਆਖੀ ਫੋਰ ॥੨॥੧੧॥੨੦॥

Nanak recites Your Name, and is redeemed in the twinkling of an eye.  
||2||11||20||

ਤੇਰਾ ਦਾਸ ਨਾਨਕ (ਸਦਾ ਤੇਰਾ) ਨਾਮ ਜਪਦਾ ਰਹੇ । (ਜੇਹੜਾ) ਮਨੁੱਖ ਤੇਰਾ ਨਾਮ ਜਪਦਾ ਰਹੇਗਾ ਉਹ (ਸੰਸਾਰ-  
ਸਮੁੰਦਰ ਵਿਚੋਂ) ਅੱਖ ਝਮਕਣ ਜਿਤਨੇ ਸਮੇਂ ਵਿਚ ਬਚ ਨਿਕਲੇਗਾ ।੨।੧੧।੨੦।

#### *Inherent Philosophy and Teaching*

**Worship:** Worship is a very powerful tool. True worship makes Waheguru to manifest and give His darshan to His devotees.

## SHABAD 25 (GOLDEN TEMPLE)

Page 678

12<sup>th</sup> December 2020

ਧਨਾਸਰੀ ਮਹਲਾ ਪ ਘਰੁ ਏ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਨਹੁ ਸੰਤ ਪਿਆਰੇ ਬਿਨਉ ਹਮਾਰੇ ਜੀਉ ॥  
Listen, O dear Saints, to my prayer.

ਹਰਿ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕਾਹੂ ਜੀਉ ॥ ਰਹਾਉ ॥  
Without the Master, no one has the power of liberation. |rahau|

ਮਨ ਨਿਰਮਲ ਕਰਮ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹਰਿ ਅਵਰਿ ਜੰਜਾਲ ਤੇਰੈ ਕਾਹੂ ਨ ਕਾਮ ਜੀਉ ॥  
O mind, do only deeds of purity; the Master is the only boat to carry you  
across. Other entanglements shall be of no use to you.

ਜੀਵਨ ਦੇਵਾ ਪਾਰਬ੍ਰਹਮ ਸੇਵਾ ਇਹੁ ਉਪਦੇਸੁ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ ਜੀਉ ॥੧॥  
Truthful living is like serving the Divine; the Guru has imparted this teaching  
to me. ||1||

*Inherent Philosophy and Teaching*

**Mukti-Liberation:**

Without the Grace of Waheguru, Mukti and liberation coming and going in  
this world is not possible.

## SHABAD 26 (GOLDEN TEMPLE)

Page 780

29<sup>th</sup> December 2020

**ਸੂਰੀ ਮਹਲਾ ੫ ॥**

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ ਨੇਤ੍ਰੁ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ ਰਾਮ ॥

Be Merciful, O my beloved Master, that I may behold your blessed Vision  
ਹੇ ਮੇਰੇ ਪ੍ਰੀਤਮ! ਹੇ ਮੇਰੇ ਸੁਆਮੀ! ਮਿਹਰ ਕਰ, ਮੇਰੀਆਂ ਅੱਖਾਂ ਤੇਰਾ ਦਰਸਨ ਕਰਦੀਆਂ ਰਹਿਣ ।

ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ ਮੁਖੁ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ ॥

Please bless me, O my beloved, with thousands of tongues, to worship and  
adore You with my mouth, O Master.

ਹੇ ਮੇਰੇ ਪਿਆਰੇ! ਮੈਨੂੰ ਲੱਖ ਜੀਭਾਂ ਦੇਹ (ਮੇਰੀਆਂ ਜੀਭਾਂ ਤੇਰਾ ਨਾਮ ਜਪਦੀਆਂ ਰਹਿਣ ।

ਹਰਿ ਆਰਾਧੇ ਜਮ ਪੰਥੁ ਸਾਧੇ ਦੁਖੁ ਨ ਵਿਆਪੈ ਕੋਈ ॥

Worshipping the Master in adoration, the path of death is overcome, and no  
pain or suffering afflict.

(ਮੇਰਾ ਮੂੰਹ) ਤੇਰਾ ਨਾਮ ਜਪਦਾ ਰਹੇ, (ਜਿਸ ਨਾਲ) ਜਮਰਾਜ ਵਾਲਾ ਰਸਤਾ ਜਿੱਤਿਆ ਜਾ ਸਕੇ, ਅਤੇ ਕੋਈ ਭੀ  
ਦੁੱਖ (ਮੇਰੇ ਉੱਤੇ ਆਪਣਾ) ਜ਼ੋਰ ਨਾਹ ਪਾ ਸਕੇ ।

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਜਤ ਦੇਖਾ ਤਤ ਸੋਈ ॥

The Master is pervading and permeating the water, the land and the sky;  
wherever I look, there He is.

ਪਾਣੀ ਵਿਚ, ਧਰਤੀ ਵਿਚ, ਆਕਾਸ਼ ਵਿਚ ਵਿਆਪਕ ਹੇ ਸੁਆਮੀ! (ਮਿਹਰ ਕਰ) ਮੈਂ ਜਿੱਧਰ ਵੇਖਾਂ ਉਧਰ (ਮੈਨੂੰ)  
ਉਹ ਤੇਰਾ ਹੀ ਰੂਪ ਦਿੱਸੇ ।

ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਪ੍ਰਭੁ ਨੇਰ ਹੂ ਤੇ ਨੇਰਾ ॥

Doubt, attachment and corruption are gone. God is the nearest of the near.  
ਹੇ ਭਾਈ! (ਹਰਿ-ਨਾਮ ਜਪਣ ਦੀ ਬਰਕਤਿ ਨਾਲ) ਸਾਰੇ ਭਰਮ, ਸਾਰੇ ਮੋਹ, ਸਾਰੇ ਵਿਕਾਰ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ,  
ਪਰਮਾਤਮਾ ਨੇੜੇ ਤੋਂ ਨੇੜੇ ਦਿੱਸਣ ਲੱਗ ਪੈਂਦਾ ਹੈ ।

ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕੀਜੈ ਨੇਤ੍ਰੁ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ ॥੧॥

Please bless Nanak with Your merciful grace, O God, that his eyes may  
behold Your blessed Vision ।।।।

ਹੇ ਪ੍ਰਭੂ! ਨਾਨਕ ਉੱਤੇ ਮਿਹਰ ਕਰ, (ਨਾਨਕ ਦੀਆਂ) ਅੱਖਾਂ (ਹਰ ਥਾਂ) ਤੇਰਾ ਹੀ ਦਰਸਨ ਕਰਦੀਆਂ ਰਹਿਣ ।੧।

*Inherent Philosophy and Teaching*

**Master is Omnipresent:**

Serve the great Master who is contained in all. Why serve others who are  
born and then die.



## SHABAD 27 (GOLDEN TEMPLE)

Page 204

22<sup>nd</sup> November 2020

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥

The desire to meet my beloved (Waheguru) has arisen within my mind.

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਊ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

I want to touch His feet, and offer my prayer to Him. If only I had the great good fortune to meet Him. ||1|| rahau ||

ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ ॥

I surrender my mind to Him; I place my wealth before Him. I totally renounce my selfish ways.

ਜੋ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ ਵਿਰਾਗੀ ॥੧॥

One who teaches me the sermon of the Master - night and day, I shall follow Him. ||1||

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

When the seed of the karma of past actions sprouted, I met the Master; He is both the enjoyer and the renunciate.

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥

My darkness was dispelled when I met Him. O Nanak, after being asleep for countless incarnations, I have awakened. ||2||2||119||

*Inherent Philosophy and Teaching*

**Sleep of Countless Incarnations:**

The Naam has power to dispel the darkness of past lives, and bring one closer to the Master.

SHABAD 28 (GOLDEN TEMPLE)

Page 958

Raga Ramkali Var M 5, Sloak 2 preceding Pauri 4

5<sup>th</sup> January 2021

ਮ॥ ੫ ॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਘੜੀ ਧੰਨੁ ਧਨੁ ਮੂਰਤੁ ਪਲੁ ਸਾਰੁ ॥

Blessed is that time, blessed is that hour, blessed is that second, and blessed is that instant;

ਧੰਨੁ ਸੁ ਦਿਨਸੁ ਸੰਜੋਗੜਾ ਜਿਤੁ ਡਿਠਾ ਗੁਰ ਦਰਸਾਰੁ ॥

blessed is that day, and that opportunity, when I had the Vision of the Almighty

ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਹਰਿ ਪਾਇਆ ਅਗਮ ਅਪਾਰੁ ॥

The mind's desires were fulfilled, when the inaccessible, unfathomable Master was obtained.

ਹਉਮੈ ਤੁਟਾ ਮੋਹੜਾ ਇਕੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

When we meet Him, egotism and emotional attachment are eradicated, and one leans only on the support of the True Name.

ਜਨੁ ਨਾਨਕੁ ਲਗਾ ਸੇਵ ਹਰਿ ਉਧਰਿਆ ਸਗਲ ਸੰਸਾਰੁ ॥੨॥

O! Nanak, one who is committed to the Master's service - the whole world is saved along with him. ||2||

*Inherent Philosophy and Teaching*

**The Importance of the Divine Light:**

One, who is blessed with the Divine light gets all his/her wishes fulfilled and dreams realised.

## SHABAD 29 (GOLDEN TEMPLE)

Page 1269

6<sup>th</sup> January 2021

**ਮਲਾਰ ਮਹਲਾ ੫ ॥**

ਮਨ ਮੇਰੇ ਹਰਿ ਕੇ ਚਰਨ ਰਵੀਜੈ ॥

O my mind, dwell on the feet of the Master.

ਦਰਸ ਪਿਆਸ ਮੇਰੇ ਮਨੁ ਮੋਹਿਓ ਹਰਿ ਪੰਖ ਲਗਾਇ ਮਿਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

My mind is enticed for the Vision of the Master; I long to have wings and fly out to meet Him. ||1||rahau||

ਖੋਜਤ ਖੋਜਤ ਮਾਰਗੁ ਪਾਇਓ ਸਾਧੂ ਸੇਵ ਕਰੀਜੈ ॥

Searching and seeking, I have found the path, and now I serve the Holy.

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥੧॥

O my Master, please be kind to me, that I may drink Your most sublime essence. ||1||

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਕਰਿ ਸਰਨੀ ਆਏ ਜਲਤਉ ਕਿਰਪਾ ਕੀਜੈ ॥

Begging and pleading, I have come to Your sanctuary; I am burning with fire - please shower me with Your Mercy.

ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਅਪੁਨੇ ਕਉ ਨਾਨਕ ਅਪੁਨੇ ਕੀਜੈ ॥੨॥੧੩॥੧੭॥

Please give me Your hand - I am Your slave, O Master. Please make Nanak Your Own. ||2||13||17||

### *Inherent Philosophy and Teaching*

#### **The True Path:**

The way of the holy (meditation, honest living, helping others) is the true path that leads to the Kingdom of God.

## SHABAD 30 (GOLDEN TEMPLE)

Page 322

Var, Raga Gauri M5

8<sup>th</sup> January 2021

ਪਉੜੀ ॥

ਸਭਿ ਨਿਧਾਨ ਘਰਿ ਜਿਸ ਦੈ ਹਰਿ ਕਰੇ ਸੁ ਹੋਵੈ ॥

All treasures are in His home; whatever the Master does, comes to pass.

ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਸੰਤ ਜਨ ਪਾਪਾ ਮਲੁ ਧੋਵੈ ॥

The Saints live by reciting and meditating on the Master, thus washing off the filth of their sins.

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਵਸਹਿ ਸੰਕਟ ਸਭਿ ਖੋਵੈ ॥

With the lotus feet of the Master dwelling within the heart, all misfortune is taken away.

ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟੀਐ ਮਰਿ ਜਨਮਿ ਨ ਰੋਵੈ ॥

One who meets the perfect Guru, shall not have to suffer through birth and death.

ਪ੍ਰਭ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ ਕਰਿ ਦੇਵੈ ॥੧੮॥

Nanak is thirsty for God's blessed Vision; by His Grace, He has bestowed it.  
||18||

### *Inherent Philosophy and Teaching*

#### **God is the Destroyer of Human Misfortunes:**

Though with our karmas, we write our own destiny, but the judgment of our actions is in the hands of the Almighty. He has written a comprehensive law book, wherein He himself has written that, the book is eternal and cannot be changed or amended under any case. Thus He himself has denied His own rights or power to change the law book.

## SHABAD 31 (GOLDEN TEMPLE)

Page 1387

10<sup>th</sup> January 2021

**ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫ ॥**

ਪ੍ਰਭ ਦਾਤਉ ਦਾਤਾਰ ਪਰਿਉ ਜਾਚਕੁ ਇਕੁ ਸਰਨਾ ॥

I am a beggar; I seek the sanctuary of Waheguru, the Giver of givers.  
ਹੇ ਪ੍ਰਭੂ! ਹੇ ਦਾਤੇ! ਹੇ ਦਾਤਾਰ! ਮੈਂ ਇਕ ਮੰਗਤਾ ਤੇਰੀ ਸਰਨ ਆਇਆ ਹਾਂ,

ਮਿਲੈ ਦਾਨੁ ਸੰਤ ਰੇਨੁ ਜੇਹੁ ਲਗਿ ਭਉਜਲੁ ਤਰਨਾ ॥

Please bless me with the gift of the dust of the feet of the Saints; grasping them, I cross over the terrifying world-ocean.

ਸਤਸੰਗੀਆਂ ਦੇ ਚਰਨਾਂ ਦੀ ਧੂੜ ਦਾ ਖੈਰ ਮਿਲ ਜਾਏ, ਤਾਕਿ ਇਸ ਧੂੜ ਦੀ ਓਟ ਲੈ ਕੇ ਮੈਂ (ਸੰਸਾਰ ਦੇ) ਘੁੰਮਣ-ਘੇਰ ਤੋਂ ਪਾਰ ਲੰਘ ਸਕਾਂ ।

ਬਿਨਤਿ ਕਰਉ ਅਰਦਾਸਿ ਸੁਨਹੁ ਜੇ ਠਾਕੁਰ ਭਾਵੈ ॥

Please listen to my prayer, if it pleases You, O my Master

ਹੇ ਠਾਕੁਰ! ਜੇ ਤੈਨੂੰ ਚੰਗੀ ਲੱਗੇ ਤਾਂ (ਮਿਹਰ ਕਰ ਕੇ ਮੇਰੀ) ਅਰਜ਼ੋਈ ਸੁਣ, ਮੈਂ ਇਕ ਬੇਨਤੀ ਕਰਦਾ ਹਾਂ,

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਭਗਤਿ ਇਹੁ ਮਨੁ ਠਹਰਾਵੈ ॥

My mind yearns for Your blessed Vision. This mind abides in devotional worship.

"(ਮੈਨੂੰ) ਦੀਦਾਰ ਦੇਹ; ਮੇਰੇ ਮਨ ਵਿਚ ਇਹ ਤਾਂਘ ਹੈ, (ਮਿਹਰ ਕਰ) ਮੇਰਾ ਇਹ ਮਨ ਤੇਰੀ ਭਗਤੀ ਵਿਚ ਟਿਕ ਜਾਏ ।"

ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕੁ ਨਾਮ ਧਰਮ ॥

The lamp is lit in the darkness; all are saved in this Dark Age of Kalyuga, through the One Name and faith in the Dharma.

ਹਨੇਰੇ ਵਿਚ ਦੀਵਾ ਜਗ ਪਿਆ ਹੈ, (ਉਸ ਦੇ ਦੱਸੇ ਹੋਏ) ਨਾਮ ਦੀ ਬਰਕਤਿ ਨਾਲ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਪਾਰ ਲੰਘ ਰਹੀ ਹੈ ।੯।

ਪ੍ਰਗਟੁ ਸਗਲੁ ਹਰਿ ਭਵਨੁ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ॥੯॥

The Master is revealed in all the worlds. O Nanak, the Guru is the Supreme Master ।।9।।

ਹੇ ਭਾਈ! ਤੇਰਾ ਸੇਵਕ, ਹੇ ਪਾਰਬ੍ਰਹਮ! ਤੇਰਾ ਰੂਪ ਗੁਰੂ ਨਾਨਕ ਸਾਰੇ ਜਗਤ ਵਿਚ ਪਰਗਟ ਹੋਇਆ ਹੈ ।

### *Inherent Philosophy and Teaching*

#### **Naam, Lamp in Darkness:**

The Naam is a divine lamp in the darkness of present-day iron age of sins and corruption. Recitation of Naam in the company of the holy helps to cross over the scary world ocean.

## SHABAD 32 (GOLDEN TEMPLE)

Page 74

14<sup>th</sup> January 2021

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਝਿੰਮਿ ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ॥

Softly and gently, drop by drop, the ambrosial Nectar trickles down.

ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ ॥

I speak as my Master causes me to speak.

ਬਹੁ ਮਾਣੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਥਾਇ ਜੀਉ ॥੧੪॥

I place all my faith in Him; please accept me. ||14||

ਤੋਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ ਤੋਰਿਆ ॥

Your devotees are forever hungry for Your vision.

ਹਰਿ ਲੋਚਾ ਪੂਰਨ ਮੇਰੀਆ ॥

O Master, please fulfill my desires.

ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੈ ਗਲ ਵਿਚਿ ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ ॥੧੫॥

Grant me Your blessed Vision, O giver of Peace, please, take me into Your embrace. ||15||

*Inherent Philosophy and Teaching*

**Embrace of the Almighty:**

The faith and meditation qualifies a person to have the embrace of God, who is the Master and Controller of all treasure of comforts and contentment.

SHABAD 33 (GOLDEN TEMPLE)

Page 717

23<sup>rd</sup> January 2021

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਈ ਚਰਨ ਗੁਰ ਮੀਠੇ ॥

O mother, the Guru's feet are so sweet.

ਵਡੈ ਭਾਗਿ ਦੇਵੈ ਪਰਮੇਸਰੁ ਕੋਟਿ ਫਲਾ ਦਰਸਨ ਗੁਰ ਡੀਠੇ ॥ ਰਹਾਉ ॥

By great good fortune, the Transcendent Master has blessed me with His favours. Millions of rewards come from the blessed Vision of the Guru. || rahau ||

ਗੁਨ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਨਸੇ ਮਦ ਢੀਠੇ ॥

Singing the praises of the imperishable, indestructible Master, sexual desire, anger and stubborn pride vanish.

ਅਸਥਿਰ ਭਏ ਸਾਚ ਰੰਗਿ ਰਾਤੇ ਜਨਮ ਮਰਨ ਬਾਹੁਰਿ ਨਹੀ ਪੀਠੇ ॥੧॥

Those who are imbued with the love of the True Master become eternal; birth and death do not grind them down any more. ||1||

ਬਿਨੁ ਹਰਿ ਭਜਨ ਰੰਗ ਰਸ ਜੇਤੇ ਸੰਤ ਦਇਆਲ ਜਾਨੇ ਸਭਿ ਝੂਠੇ ॥

Without the Master's meditation, all joys and pleasures are totally false and worthless; by the kind mercy of the Saints, I know this.

ਨਾਮ ਰਤਨੁ ਪਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮ ਬਿਹੂਨ ਚਲੇ ਸਭਿ ਮੂਠੇ ॥੨॥੮॥੨੭॥

Nanak has found the jewel of the Naam; without the Naam, all must depart, cheated and plundered. ||2||8||27||

*Inherent Philosophy and Teaching*

**Vision of the Almighty:**

One has to be fortunate to have the vision of the Almighty, who is the greatest of the great and beyond whom there is no more perfect.

SHABAD 34 (GOLDEN TEMPLE)

Page 708

Wednesday, 27 January 2021

Raga Jaitsiri M5

ਪਉੜੀ ॥

ਆਸਾਵੰਤੀ ਆਸ ਗੁਸਾਈ ਪੂਰੀਐ ॥

My hopes rest in You, O Master of the universe; please, fulfill them.

ਮਿਲਿ ਗੋਪਾਲ ਗੋਬਿੰਦ ਨ ਕਬਹੂ ਝੂਰੀਐ ॥

After meeting with the Master of the world, I shall never grieve.

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਲਹਿ ਜਾਹਿ ਵਿਸੁਰੀਐ ॥

Grant me Your Vision, the desire of my mind, and my worries shall be over.

ਹੋਇ ਪਵਿਤ੍ਰੁ ਸਰੀਰੁ ਚਰਨਾ ਪੂਰੀਐ ॥

My body is sanctified, by the dust of Your feet.

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸਦਾ ਹਜੂਰੀਐ ॥੧੩॥

O Supreme Master, the Divine Guru, You are always with me, ever-present in my heart. ||13||

*Inherent Philosophy and Teaching*

**Hopes, Dreams and Waheguru:**

Waheguru has the power to fulfil dreams of his devotees. On their part, the devotees have to live within His Hukam (rules/command). When he does manifest and gives Darshan, then devotee's all worries and grief vanish.



## SHABAD 35 (GOLDEN TEMPLE)

Page 805

31<sup>st</sup> January 2021

**ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥**

ਸਗਲ ਮਨੋਰਥ ਪਾਈਅਹਿ ਮੀਤਾ ॥

All desires are fulfilled, O my friend,

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਈਐ ਚੀਤਾ ॥੧॥

lovingly centering your consciousness on the Master's lotus feet. ||1||

ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਪ੍ਰਭੂ ਧਿਆਵਤ ॥

I am a sacrifice to those who meditate on God.

ਜਲਨਿ ਬੁਝੈ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਤ ॥੧॥ ਰਹਾਉ ॥

The fire of desire is quenched, singing the superb tributes of the Master,  
||1|| rahau ||

ਸਫਲ ਜਨਮੁ ਹੋਵਤ ਵਡਭਾਗੀ ॥

One's life become fruitful and rewarding, by great good fortune.

ਸਾਧਸੰਗਿ ਰਾਮਹਿ ਲਿਵ ਲਾਗੀ ॥੨॥

In the Saadh Sangat, the company of the holy, enshrine love for the Master.  
||2||

ਮਤਿ ਪਤਿ ਧਨੁ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ॥ ਇਕ ਨਿਮਖ ਨ ਵਿਸਰਹੁ ਪਰਮਾਨੰਦਾ ॥੩॥

Wisdom, honour, wealth, peace and celestial bliss are attained, if one does not  
forget the Master of supreme bliss, even for an instant. ||3||

ਹਰਿ ਦਰਸਨ ਕੀ ਮਨਿ ਪਿਆਸ ਘਨੇਰੀ ॥

My mind is so very thirsty for the blessed Vision of the Master.

ਭਨਤਿ ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭ ਤੇਰੀ ॥੪॥੮॥੧੩॥

Prays Nanak, O God, I seek Your sanctuary. ||4||8||13||

*Inherent Philosophy and Teaching*

**Longing for Divine Vision:**

The Divine Vision fulfils are desires and all dreams are realised.

## SHABAD 36 (GOLDEN TEMPLE)

Page 1269

3<sup>rd</sup> February 2021

**ਮਲਾਰ ਮਹਲਾ ੫ ॥**

ਮਨ ਮੇਰੇ ਹਰਿ ਕੇ ਚਰਨ ਰਵੀਜੈ ॥

O my mind, dwell on the feet of the Master.

ਦਰਸ ਪਿਆਸ ਮੇਰੇ ਮਨੁ ਮੋਹਿਓ ਹਰਿ ਪੰਖ ਲਗਾਇ ਮਿਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

My mind is enticed by thirst for the holy vision of the Master; I would take wings and fly out to meet Him. ||1||rahau||

ਖੋਜਤ ਖੋਜਤ ਮਾਰਗੁ ਪਾਇਓ ਸਾਧੂ ਸੇਵ ਕਰੀਜੈ ॥

Searching and seeking, I have found the path, and now I serve the holy.

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥੧॥

O my Master, please be kind to me, that I may drink in Your most sublime essence. ||1||

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਕਰਿ ਸਰਨੀ ਆਏ ਜਲਤਉ ਕਿਰਪਾ ਕੀਜੈ ॥

Begging and pleading, I have come to Your sanctuary; I am on fire - please shower me with Your kind mercy!

ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਅਪੁਨੇ ਕਉ ਨਾਨਕ ਅਪੁਨੇ ਕੀਜੈ ॥੨॥੧੩॥੧੭॥

Please give me Your hand to hold- I am Your slave, O Master. Please make Nanak Your Own. ||2||13||17||

*Inherent Philosophy and Teaching*

**Holding Divine Hand:**

It is destiny that we are able to hold Divine hand and swim through the world ocean to reach 'Sach Khand' (the ultimate abode-paradise)

## SHABAD 37 (GOLDEN TEMPLE)

Page 500

Friday, 05 February 2021

### ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੋਰ ॥

Show Mercy to me, and grant me Your Vision. I sing Your praises night and day.  
ਹੇ ਮੇਰੇ ਮਾਲਕ! ਮੇਹਰ ਕਰ, ਮੈਨੂੰ ਆਪਣਾ ਦਰਸਨ ਦੇਹ, ਮੈਂ ਦਿਨ ਰਾਤ ਤੇਰੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾਂਦਾ ਰਹਾਂ।

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥

With my hair, I wash the feet of Your devotees; this is my life's purpose. | | 1 | |  
ਆਪਣੇ ਕੇਸਾਂ ਨਾਲ ਮੈਂ ਤੇਰੇ ਸੇਵਕਾਂ ਦੇ ਪੈਰ ਝਾੜਦਾ ਰਹਾਂ, ਬੱਸ! ਇਹ ਹੀ ਮੇਰੇ ਮਨ ਦੀ ਤਾਂਘ ਹੈ ।੧।

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥

O Master, without You, there is no other at all.

ਹੇ ਮੇਰੇ ਮਾਲਕ! ਤੈਥੋਂ ਬਿਨਾ ਮੇਰਾ ਕੋਈ ਹੋਰ ਆਸਰਾ ਨਹੀਂ ਹੈ ।

ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ ॥੧॥ ਰਹਾਉ ॥

O Master, in my mind I remain conscious of You; with my tongue I worship  
You, and with my eyes, I gaze upon You. | | 1 | | rahau | |

ਹੇ ਹਰੀ! ਮੈਂ ਆਪਣੇ ਚਿੱਤ ਵਿਚ ਤੈਨੂੰ ਹੀ ਯਾਦ ਕਰਦਾ ਹਾਂ, ਜੀਭ ਨਾਲ ਤੇਰੀ ਹੀ ਆਰਾਧਨਾ ਕਰਦਾ ਹਾਂ, (ਤੇ ਸਦਾ ਸਹਾਇਤਾ ਲਈ) ਤੇਰੇ ਵਲ ਹੀ ਤਾਂਕਦਾ ਰਹਿੰਦਾ ਹਾਂ ।੧। ਰਹਾਉ।

ਦਇਆਲ ਪੁਰਖ ਸਰਬ ਕੇ ਠਾਕੁਰ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰਿ ॥

O Merciful Master, of all, with my palms pressed together I pray to You.

ਹੇ ਦਇਆ ਦੇ ਘਰ! ਹੇ ਸਰਬ-ਵਿਆਪਕ! ਹੇ ਸਭਨਾਂ ਦੇ ਮਾਲਕ! ਮੈਂ ਦੋਵੇਂ ਹੱਥ ਜੋੜ ਕੇ ਤੇਰੇ ਅੱਗੇ ਬੇਨਤੀ ਕਰਦਾ ਹਾਂ (ਮੇਹਰ ਕਰ)।

ਨਾਮੁ ਜਪੈ ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਰੇ ਉਧਰਸਿ ਆਖੀ ਫੋਰ ॥੨॥੧੧॥੨੦॥

Nanak, recites Your Name, and is redeemed in the twinkling of an eye.  
| | 2 | | 11 | | 20 | |

ਤੇਰਾ ਦਾਸ ਨਾਨਕ (ਸਦਾ ਤੇਰਾ) ਨਾਮ ਜਪਦਾ ਰਹੇ । (ਜੇਹੜਾ) ਮਨੁੱਖ ਤੇਰਾ ਨਾਮ ਜਪਦਾ ਰਹੇਗਾ ਉਹ (ਸੰਸਾਰ-ਸਮੁੰਦਰ ਵਿਚੋਂ) ਅੱਖ ਝਮਕਣ ਜਿਤਨੇ ਸਮੇਂ ਵਿਚ ਬਚ ਨਿਕਲੇਗਾ ।੨।੧੧।੨੦।

### *Inherent Philosophy and Teaching*

#### **Divine Approval:**

One has to be holy and pure to have the Divine blessing. Divine blessings, then, put safety ring around the devotees and no evil even dare to touch them.

## SHABAD 38 (GOLDEN TEMPLE)

Page 408

February, 08 February, 2021

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮਿਲੁ ਰਾਮ ਪਿਆਰੇ ਤੁਮ ਬਿਨੁ ਧੀਰਜੁ ਕੋ ਨ ਕਰੈ ॥੧॥ ਰਹਾਉ ॥

Please, come to me, O beloved Master; without You, no one can comfort me.  
||1|| rahau ||

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬਹੁ ਕਰਮ ਕਮਾਏ ਪ੍ਰਭ ਤੁਮਰੇ ਦਰਸ ਬਿਨੁ ਸੁਖੁ ਨਾਹੀ ॥੧॥

One may read the Simritees and the Shastras, and perform all sorts of religious rituals; and yet, without the holy Vision of the Master, there is no peace at all. ||1||

ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ ਨਾਨਕ ਸਾਧ ਸਰਨਿ ਪ੍ਰਭ ਸੰਗਿ ਵਸੈ ॥੨॥੨॥੧੫੧॥

People have grown weary of observing fasts, vows and rigorous self-discipline; Nanak abides with God, in the sanctuary of the saints. ||2||2||151||

*Inherent Philosophy and Teaching*

**Hindu religious books – Simritis and Shastras:**

Peace of mind comes only with the Darshan (Vision) of Waheguru. Useless rituals are not acceptable in the court of the Master.

SHABAD 39 (GOLDEN TEMPLE)

Page 542

Wednesday, 17 February 2021

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

ਅਤਿ ਪ੍ਰੀਤਮ ਮਨ ਮੋਹਨਾ ਘਟ ਸੋਹਨਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ॥

God is dear to me; He fascinates my mind; He is the ornament of my heart, the support of my breath of life.

ਸੁੰਦਰ ਸੋਭਾ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਕੀ ਅਪਰ ਅਪਾਰਾ ਰਾਮ ॥

The glory of the beloved, merciful Master of the universe is beautiful; He is infinite and without limit.

ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਲਾਲਨ ਮਿਲਹੁ ਕੰਤ ਨਿਮਾਣੀਆ ॥

O compassionate sustainer of the World, beloved Master of the universe, please, come and be with Your humble soul-bride.

ਨੈਨ ਤਰਸਨ ਦਰਸ ਪਰਸਨ ਨਹ ਨੀਦ ਰੈਣਿ ਵਿਹਾਣੀਆ ॥

My eyes long for Your blessed vision the night passes, but I cannot sleep.

ਗਿਆਨ ਅੰਜਨ ਨਾਮ ਬਿੰਜਨ ਭਏ ਸਗਲ ਸੀਗਾਰਾ ॥

I have applied the healing ointment of spiritual wisdom to my eyes; the Naam, is my food. These are all my decorations.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਮੇਲਿ ਕੰਤੁ ਹਮਾਰਾ ॥੧॥

Prays Nanak, let us pray to the Saint, that he may unite us with our husband Master. ||1||

*Inherent Philosophy and Teaching*

**Love for God:**

One has to love God from the depth of one's heart to have His audience.

SHABAD 40 (GOLDEN TEMPLE)

Page 375

Tuesday, 23 February 2021

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ ॥

The marionette of the body has been fashioned with great skill.

ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਇਗੀ ਮਾਟੀ ॥੧॥

Know for sure that, one day, it shall turn to dust. ||1||

ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ ॥

Remember your origins, O thoughtless fool.

ਇਤਨੇ ਕਉ ਤੁਮੁ ਕਿਆ ਗਰਬੇ ॥੧॥ ਰਹਾਉ ॥

Why are you so proud of yourself? ||1|| rahau ||

*Inherent Philosophy and Teaching*

**Pride always has a Fall:**

Pride and God cannot live together. One must shed ego to pave the way to welcome God. It is written that pride always has a very nasty fall.

SHABAD 41

Page 928

Tuesday, 09 March 2021

ਸਲੋਕ ॥

ਆਸ ਪਿਆਸੀ ਮੈ ਫਿਰਉ ਕਬ ਪੇਖਉ ਗੋਪਾਲ ॥  
Thirsty with desire, I wander around; when will I behold the Master of the  
World?

ਹੈ ਕੋਈ ਸਾਜਨੁ ਸੰਤ ਜਨੁ ਨਾਨਕ ਪ੍ਰਭ ਮੇਲਣਹਾਰ ॥੧॥  
Is there any humble holy person, any friend, O Nanak, who can lead me to  
meet with God? ||1||

ਬਿਨੁ ਮਿਲਬੇ ਸਾਂਤਿ ਨ ਉਪਜੈ ਤਿਲੁ ਪਲੁ ਰਹਣੁ ਨ ਜਾਇ ॥  
Without meeting Him, I have no peace or tranquility; I cannot survive for a  
moment, even for an instant.

ਹਰਿ ਸਾਧਹ ਸਰਣਾਗਤੀ ਨਾਨਕ ਆਸ ਪੁਜਾਇ ॥੨॥  
Entering the sanctuary of the Master's holy saints, O Nanak, my desires are  
fulfilled. ||2||

*Inherent Philosophy and Teaching*

**The Eternal Meeting:**

Meeting the Almighty one gets peace and tranquillity.

# MATRIX OF SHABADS

OCTOBER - 2020

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	28 (Sept)	29 (Sept)	30 (Sept)	1	2	3	4
Page	742	856	386	204	958	1269	764
Raga	Suhi	Bilaval	Asa	Gauri	Ramkali	Malhar	Suhi
Mehla	M5	Kabir	M5	M5	M5	M5	M1
Shabad	darsan dekh	darsan deeje	darsan mango	Prab milne ko	dhan so vela	dars pyar	Avo Sajna

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	5	6	7	8	9	10	11
Page	764	764	527	952	389	724	825
Raga	Suhi	Suhi	Dev Gandhari	Ramkali	Asa	Tilang	Bilaval
Mehla	M1	M1	M4	M5	M5	M5	M5
Shabad	Avo Sajna	Avo Sajna	Mere Sundar	Sun Sajjan	Daras tere ki	Deednae	Har darshan

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	12	13	14	15	16	17	18
Page	117	742	764	562	742	1097	386
Raga	Tukhari	Suhi	Suhi	Wadhans	Suhi	Maru-Var	Asa
Mehla	M5	M5	M1	M5	M5	M5	M5
Shabad	Deh Darsan	Darsan dekh	Avo Sajna	Dhan so vela	Darsan dekh	Devo darsan	Darsan Mango



Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Date</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>
<b>Page</b>	980	386	805	856	980	322	1094
<b>Raga</b>	Nat Narain	Asa	Bilaval	Bilaval	Nat Narain	Gauri	Maru
<b>Mehla</b>	M5	M5	M5	Kabir	M5	M5	M5
<b>Shabad</b>	Darsan Pyas	Darsan Mango	Har darsan	darsan	Darsan pyas	Prab Darsan	Kad pasi Didar

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Date</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>	<b>1 (Nov.)</b>
<b>Page</b>	74	193	757	386	1018	856	666
<b>Raga</b>	Sri	Gauri	Suhi	Asa	Maru	Bilawal	Dhanasri
<b>Mehla</b>	M5	M5	M4	M5	M5	Kabir	M3
<b>Shabad</b>	Deh Dars sukhdata	Gurji ke darsan	koi aan milavae	darsan mango	Ao ji	darsan deejae	hoi dayal

### NOVEMBER - 2020

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Date</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>
<b>Page</b>	1018	96	389	742	980	562	703
<b>Raga</b>	Maru	Maj	Asa	Suhi	nat Narain	Wadhans	Jaitsiri
<b>Mehla</b>	M5	M5	M5	M5	M5	M5	M5
<b>Shabad</b>	Ao Ji tu ao	Mera man loche	darsan tere ki	Darsan Dekh	darsan Pyas	dhan so vela	tis dus pyare

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Date</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>
<b>Page</b>	386	738	96	193	386	244	204
<b>Raga</b>	Asa	Suhi	Maj	Gauri	Asa	Gauri	Gauri
<b>Mehla</b>	M5	M5	M5	M5	M5	M3	M5
<b>Shabad</b>	darsan mango	Lal rangeele	Mera man	Guru ji ke	darsan mango	mil mere pritma	Prab milne ko

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	16	17	18	19	20	21	22
Page	562	386	742	Var 6	562	742	204
Raga	Wadhans	Asa	Suhi	Pauri 16	Wadhans	Suhi	Gauri
Mehla	M5	M5	M5		M5	M5	M5
Shabad	dan so vela	darsan mango	darsan dekh	dhan dhan	dan so vela	darsan dekh	Har pekhan kau

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	23	24	25	26	27	28	29
Page	Var12	244	239	193	562	742	386
Raga	pauri 19	Gauri	Gauri	Gauri	Wadhans	Suhi	Asa
Mehla	Gurdas	M3	M5	M5	M5	M5	M5
Shabad	dhan guru	Mil mere pritma	Gur ka darsan	Gurji ke darsan	Dhan so vela	Darsan dekh	Darsan mango

### DECEMBER - 2020

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	30 (Nov.)	1	2	3	4	5	6
Page	96	764	562	764	743	542	561
Raga	Maj	Suhi	Wadhans	Suhi	Suhi	Bihagra	Wadhans
Mehla	M5	M1	M5	M1	M5	M5	M4
Shabad	Mera man	Avo sajna	Dhan so vela	Avo sajna	Pekh pekh jivan	Nain tarsan	Mein man vadi

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	7	8	9	10	11	12	13
Page	94	856	1392	244	306	678	856
Raga	Maj	Bilaval	Swayas	Gauri	Asa	Dhanasri	Bilaval
Mehla	M4	Kabir	Bhhat Tal	M3	M5	M5	Kabir
Shabad	Har Har sajan	Darshan deejae	darsan parsea	Mil mere pritma	Darsan mango	suno sant	darsan deejae

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	14	15	16	17	18	19	20
Page	500	244	764	738	1098	562	244
Raga	Gujri	Gauri	Suhi	Suhi	Maru-Var	Wadhans	Gauri
Mehla	M5	M3	M1	M5	M5	M5	M3
Shabad	kar kirpa	mil mere pritma	avo sajna	Lal rangeelae	Man loche	dhan so vela	Mil mere pritma

Day	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Date	21	22	23	24	25	26	27
Page	764	1383	193	703	239	742	666
Raga	Suhi	Sloak	Gauri	Jaitsiri	Gauri	Suhi	Dhanasri
Mehla	M1	Farid	M5	M5	M5	M5	M3
Shabad	Avo sajna	90-92	Gurji ke darsan	sun yaar hamare	Tis Gur ko	Darsan dekh	Ho dayal

Day	Monday	Tuesday	Wednesday	Thursday
Date	28	29	30	31
Page	244	780	96	980
Raga	Gauri	Suhi	Maj	Nut Narain
Mehla	M3	M5	M5	M5
Shabad	Pir bib khari	Kar kirpa	Mera man loche	Dars Pyas

## JANUARY - 2021

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	1	2	3	4	5	6	7
Page	742	856	386	204	958	1269	764
Raga	Suhi	Bilaval	Asa	Gauri	Ramkali	Malhar	Suhi
Mehla	M5	Kabir	M5	M5	M5	M5	M1
Shabad	darsan dekh	darsan deeje	darsan mango	Prab milne ko	dhan so vela	dars pyar	Avo Sajna

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	8	9	10	11	12	13	14
Page	322	780	1387	856	96	1094	74
Raga	Gauri	Suhi	Swaya	Bilaval	Maj	Maru	Sri
Mehla	M5	M5	M5	Kabir	M5	M5	M5
Shabad	Prab dars pyas	kar kirpa	deh dars	darsan	Mera man	Nain	deh dars

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	15	16	17	18	19	20	21
Page	244	856	764	562	244	1387	1392
Raga	Gauri	Bilaval	Suhi	Wadhans	Gauri	Swayas	Swaya
Mehla	M3	Kabir	M1	M5	M3	M5	Bhhat Tal
Shabad	mil mere	khol kivar	Avo sajna	Dhan so vela	Mil mere	deh dars	ardas bhhat

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	22	23	24	25	26	27	28
Page	239	717	1094	738	386	708	96
Raga	Gauri	Todi	Maru	Suhi	Asa	jaitsiri	Maj
Mehla	M5	M5	M5	M5	M5	M5	M5
Shabad	Gur ka darsan	Mai charan	Nain mehingae	lal rangeelae	Darsan mango	Pauri	Mera man loche

**FEBRUARY - 2021**

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	29	30	31	1	2	3	4
Page	670	757	805	244	1094	1269	856
Raga	Dhanasri	Suhi	Bilaval	Gauri	Maru	Malar	Bilaval
Mehla	M4	M4	M5	M3	M5	M5	Kabir
Shabad	Mere saha	Koi aan	Har darsan	Neendh na ava	Nain	Man mere	Khol kivar

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	5	6	7	8	9	10	11
Page	500	1269	386	408	386	742	742
Raga	Gujri	Malar	Asa	Asa	Asa	Suhi	Suhi
Mehla	M5	M5	M5	M5	M5	M5	M5
Shabad	Kar kirpa	Dars pyas	Darsan Mango	Prab tumarae	Darsan mango	Darsan dekh	Darsan dekh

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	12	13	14	15	16	17	18
Page	946	346	764	764	346	542	742
Raga	Ramkali	Gauri Purvi	Suhi	Suhi	Gauri Purvi	Bihagra	Suhi
Mehla	M1	Ravidas	M1	M1	Ravidas	M5	M5
Shabad	Sidh Gost	Sagal Bhavan	Avo Sajna	Avo Sajna	Sagal Bhavan	Nain Tarsan	Darsan dekh

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Date	19	20	21	22	23	24	25
Page	244	204	375	386	375	861	764
Raga	Gauri	Gauri	Asa	Asa	Asa	Gaund	Suhi
Mehla	M3	M5		386	M5	M4	M1
Shabad	Mein naini	Prab milne	darsan dekh	Darsan Mango	Darsan ki	Har darsan ko	Avo sajna

## MARCH - 2021

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
<b>Date</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<b>Page</b>	666	239	764	764	703	193	742
<b>Raga</b>	Dhanasri	Gauri	Suhi	Suhi	Jaitsiri	Gauri	Suhi
<b>Mehla</b>	M3	M5	M1	M1	M5	M5	M5
<b>Shabad</b>	hoho dayal	Gur ka darsan	Avo sajna	Avo sajna	Sun yaar	Guru ji ke	Darsan dekh

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
<b>Date</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>
<b>Page</b>	678	660	389	—	928	244	928
<b>Raga</b>	Dhanasri	Dhanasri	Asa	—	Ramkali	Gauri	Ramkali
<b>Mehla</b>	M5	M1	M5	—	M5	M3	M5
<b>Shabad</b>	Suno sant	jeo darat hai	dars tere ki	—	Aas Pyasi	Mil mere	Aas pyasi

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
<b>Date</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>
<b>Page</b>	694	670	96	703	338	562	527
<b>Raga</b>	Dhanasri	Dhanasri	Maj	Jaitsisi	Gauri	Wadhans	Devghandhari
<b>Mehla</b>	Ravidas	M4	M5	M5	Kabir	M5	M4
<b>Shabad</b>	Hum sir din	Har darsan sukh	Mere man Mera man	Sun yaar Sun yaar	Her darsan ki aasa	Dhan so vela	Mile kit gali

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
<b>Date</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>
<b>Page</b>	666	856	386	1094	742	703	244
<b>Raga</b>	Dhanasri	Bilaval	Asa	Maru	Suhi	Jaitsiri	Gauri
<b>Mehla</b>	M3	Kabir	M5	M5	M5	M5	M3
<b>Shabad</b>	Darsan deo apna	Darsan deejey	Darsan Mango	Kad passi didar	Darsan dekh	sun yaar	Mil mere



**HUKAMNAMAS**



*Baba Buddha ji taking the Hukamnama at the First Prakash of Guru Granth Sahib at Sri Harmandir Sahib, Amritsar in 1604*



*Section II: Important stanzas of the shabads which have repeatedly appeared in daily morning Hukamnama (reading from Guru Granth Sahib) at Harimandir Sahib*

**SHABAD 1 (HN)**

*Raga Suhi, page 747*

**ਸੂਹੀ ਮਹਲਾ ੫ ॥**

ਧਨੁ ਸੋਹਾਗਨਿ ਜੋ ਪ੍ਰਭੂ ਪਛਾਨੈ ॥

Blessed is that soul-bride, who realises God.

ਮਾਨੈ ਹੁਕਮੁ ਤਜੈ ਅਭਿਮਾਨੈ ॥

She obeys the Hukam (His order), and abandons her self-conceit.

ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਰਲੀਆ ਮਾਨੈ ॥੧॥

Imbued with her beloved, she celebrates in delight. ||1||

ਸੁਨਿ ਸਖੀਏ ਪ੍ਰਭ ਮਿਲਣ ਨੀਸਾਨੀ ॥

Listen, O my companions - these are the signs on the path to meet God.

ਮਨੁ ਤਨੁ ਅਰਪਿ ਤਜਿ ਲਾਜ ਲੋਕਾਨੀ ॥੧॥ ਰਹਾਉ ॥

Dedicate your mind and body to Him; stop, just, living to please others.

||1|| rahau ||

*Inherent Philosophy and Teaching*

**Hukam—The Path which Leads to God:**

Those, who understand the meaning of God's 'Hukam' (order, law, commandment), and surrender before it without questioning, they are on the right path to meet the Almighty.

## SHABAD 2 (HN)

Page 672

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ॥

The desires of the great kings and landlords cannot be satisfied.

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੀ ॥੧॥

They remain engrossed in Maya, intoxicated with the pleasures of their wealth; their eyes see nothing else at all. ||1||

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥

No one has ever found satisfaction in sin and corruption.

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਧੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥ ਰਹਾਉ ॥

As a flame cannot light without fuel; similarly there is no fulfilment without the Master? ||rahau||

*Inherent Philosophy and Teaching*

**The Fire of Unlimited Desires:**

The passion for unlimited cravings lead to Maya which takes one away from God, but the true happiness lies under the feet of the Master.

### SHABAD 3 (HN)

Page 618

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਝ ਹੀ ਪਾਹਿ ਨਿਬੇਰੇ ॥

Only You know the state of my innermost self; You alone can judge me.

ਬਖਸਿ ਲੈਹੁ ਸਾਹਿਬ ਪ੍ਰਭ ਅਪਨੇ ਲਾਖ ਖਤੇ ਕਰਿ ਫੇਰੇ ॥੧॥

Please forgive me, O Master; I have committed thousands of sins and mistakes.

||1||

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਠਾਕੁਰੁ ਨੇਰੇ ॥

My dear Master, You are always near me.

ਹਰਿ ਚਰਣ ਸਰਣ ਮੋਹਿ ਚੇਰੇ ॥੧॥ ਰਹਾਉ ॥

Please bless Your disciple with the shelter under Your feet. ||1|| rahau ||

*Inherent Philosophy and Teaching*

**Inner Thoughts:**

Only God has the skill to read the inner thoughts of all beings. He knows what is happening within our mind and what we are secretly planning.

## SHABAD 4 (HN)

Page 673

### ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਪਾਨੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਗੁਣ ਗੋਵਿੰਦ ਜਸੁ ਗਾਈ ॥

I carry water, wave fan, and grind corn for the Holy; I sing the praises of the Master of the universe.

(ਹੇ ਪ੍ਰਭੂ! ਮੇਹਰ ਕਰ) ਮੈਂ (ਤੇਰੇ) ਸੰਤਾਂ ਦੀ ਸੇਵਾ ਵਿਚ (ਰਹਿ ਕੇ, ਉਹਨਾਂ ਵਾਸਤੇ) ਪਾਣੀ (ਢੋਂਦਾ ਰਹਾਂ, ਉਹਨਾਂ ਨੂੰ) ਪੱਖਾ (ਝੱਲਦਾ ਰਹਾਂ, ਉਹਨਾਂ ਵਾਸਤੇ ਆਟਾ) ਪੀਂਹਦਾ ਰਹਾਂ, ਤੇ, ਹੇ ਗੋਬਿੰਦ! ਤੇਰੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਤੇਰੇ ਗੁਣ ਗਾਂਦਾ ਰਹਾਂ ।

ਸਾਸਿ ਸਾਸਿ ਮਨੁ ਨਾਮੁ ਸਮਾਰੈ ਇਹੁ ਬਿਸੁਮ ਨਿਧਿ ਪਾਈ ॥੧॥

With each and every breath, my mind remembers the Naam; in this way, my mind finds the treasure of peace. ||1||

ਮੇਰਾ ਮਨ ਹਰੇਕ ਸਾਹ ਦੇ ਨਾਲ (ਤੇਰਾ) ਨਾਮ ਚੇਤੇ ਕਰਦਾ ਰਹੇ, ਮੈਂ ਤੇਰਾ ਇਹ ਨਾਮ ਪ੍ਰਾਪਤ ਕਰ ਲਵਾਂ ਜੋ ਸੁਖ ਸ਼ਾਂਤੀ ਦਾ ਖਜ਼ਾਨਾ ਹੈ ।੧।

ਤੁਮੁ ਕਰਹੁ ਦਇਆ ਮੇਰੇ ਸਾਈ ॥

Have pity on me, O my Master.

ਹੇ ਮੇਰੇ ਖਸਮ-ਪ੍ਰਭੂ! (ਮੇਰੇ ਉੱਤੇ) ਦਇਆ ਕਰ ।

ਐਸੀ ਮਤਿ ਦੀਜੈ ਮੇਰੇ ਠਾਕੁਰ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

Bless me with such understanding, that I may forever and ever meditate on You. ||1|| rahau ||

ਹੇ ਮੇਰੇ ਠਾਕੁਰ! ਮੈਨੂੰ ਇਹੋ ਜਿਹੀ ਅਕਲ ਬਖਸ਼ ਕਿ ਮੈਂ ਸਦਾ ਹੀ ਤੇਰਾ ਨਾਮ ਸਿਮਰਦਾ ਰਹਾਂ ।੧।ਰਹਾਉ।

#### *Inherent Philosophy and Teaching*

##### **Compassion:**

The Almighty is kind-hearted, sympathetic and very compassionate. He loves all and can be found with meditation and contemplation.

## SHABAD 5 (HN)

Page 737

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੋਹਾਗਨਿ ਜੋ ਪ੍ਰਭੂ ਪਛਾਨੈ ॥

Blessed is that soul-bride, who realises God.

ਮਾਨੈ ਹੁਕਮੁ ਤਜੈ ਅਭਿਮਾਨੈ ॥

She obeys the Hukam, and abandons her self-vanity.

ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਰਲੀਆ ਮਾਨੈ ॥੧॥

Imbued with the colour of her beloved, she celebrates in delight. ||1||

ਸੁਨਿ ਸਖੀਏ ਪ੍ਰਭ ਮਿਲਣ ਨੀਸਾਨੀ ॥

Listen, O my companions - these are the milestones on the path to meet God.

ਮਨੁ ਤਨੁ ਅਰਪਿ ਤਜਿ ਲਾਜ ਲੋਕਾਨੀ ॥੧॥ ਰਹਾਉ ॥

Dedicate your mind and body to Him; stop living to please others.

||1|| rahau ||

### *Inherent Philosophy and Teaching*

#### **The Path:**

Those who dedicate their mind and body to the Almighty, they, indeed, walk on the path of truth and will reach the kingdom of God.

## SHABAD 6 (HN)

Page 684

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਪਤਿ ਭਈ ਸਚੁ ਭੋਜਨੁ ਖਾਇਆ ॥

I am satisfied and gratified, eating the food earned with Truth.

ਮਨਿ ਤਨਿ ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

With my mind, body and tongue, I meditate on the Naam ||1||

ਜੀਵਨਾ ਹਰਿ ਜੀਵਨਾ ॥

The true living, is being with the Master.

ਜੀਵਨੁ ਹਰਿ ਜਪਿ ਸਾਧਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

Spiritual life consists of reciting the Master's Name in the holy congregation  
||1|| rahau ||

### *Inherent Philosophy and Teaching*

#### **Holy Congregation (Sadh-Sangat):**

God lives in Sadh Sangat. It is a group of people amongst whom the Naam is recited, and where the kirtan of His Shabad is sung.

#### **Truth as Part of Nit Nem:**

Speaking Truth, listening Truth, acting Truth and living Truthfully must be daily routine of all of us. Waheguru lives in Sadh-Sangat and we must find the Almighty over there.

## SHABAD 7 (HN)

Page 740

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਰਿਦੈ ਧਿਆਨੁ ਧਾਰੀ ॥

Within my heart, I meditate on the Word of Guru's teachings.

ਰਸਨਾ ਜਾਪੁ ਜਪਉ ਬਨਵਾਰੀ ॥੧॥

With my tongue, I recite the Name of the Master. ||1||

ਸਫਲ ਮੂਰਤਿ ਦਰਸਨ ਬਲਿਹਾਰੀ ॥

The image of His vision is fruitful; I am a sacrifice to it.

ਚਰਣ ਕਮਲ ਮਨ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

His lotus feet are the support of my mind, and also the sustenance of the very breath of life. ||1|| rahau ||

### *Inherent Philosophy and Teaching*

#### **Meditation:**

One of the modes of God realisation is meditation, it includes reading and reciting holy Shabads and saying Ardas.

## SHABAD 8 (HN)

Page 609

### ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰੂ ਪੂਰਾ ਭੋਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ ਪਰਗਾਸਾ ॥  
I met the True Guru, by great good fortune, and my mind has been enlightened.  
ਹੋ ਭਾਈ ! ਵੱਡੀ ਕਿਸਮਤਿ ਨਾਲ ਮੈਨੂੰ ਪੂਰਾ ਗੁਰੂ ਮਿਲ ਪਿਆ ਹੈ, ਮੇਰੇ ਮਨ ਵਿਚ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੁਝ ਪੈਦਾ  
ਹੋ ਗਈ ਹੈ ।

ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ ਸਾਹਿਬ ਕਾ ਭਰਵਾਸਾ ॥੧॥  
No one else is as fortunate as me, because I have the loving support of my  
Master ।।1।।

ਹੁਣ ਮੈਨੂੰ ਆਪਣੇ ਮਾਲਕ ਦਾ ਸਹਾਰਾ ਹੋ ਗਿਆ ਹੈ, ਕੋਈ ਉਸ ਮਾਲਕ ਦੀ ਬਰਾਬਰੀ ਨਹੀਂ ਕਰ ਸਕਦਾ ।

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ॥  
I am a sacrifice to my True Guru.  
ਹੋ ਭਾਈ ! ਮੈਂ ਆਪਣੇ ਗੁਰੂ ਤੋਂ ਕੁਰਬਾਨ ਜਾਂਦਾ ਹਾਂ ।

ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥ ਰਹਾਉ ॥  
I am at peace in this world, and I shall be in celestial peace in the next; my  
home is filled with utmost bliss. ।।rahau।।

ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ) ਮੇਰੇ ਹਿਰਦੇ-ਘਰ ਵਿਚ ਆਨੰਦ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ, ਇਸ ਲੋਕ ਵਿਚ ਭੀ ਆਤਮਕ ਅਡੋਲਤਾ  
ਦਾ ਸੁਖ ਮੈਨੂੰ ਪ੍ਰਾਪਤ ਹੋ ਗਿਆ ਹੈ, ਤੇ, ਪਰਲੋਕ ਵਿਚ ਭੀ ਇਹ ਸੁਖ ਟਿਕਿਆ ਰਹਿਣ ਵਾਲਾ ਹੈ ।ਰਹਾਉ।

*Inherent Philosophy and Teaching*

**Light and Brightness in Heart:**

Everlasting brightness comes in one's heart when one meets the Almighty, and keeps His Word in mind, forever.



## SHABAD 9 (HN)

Page 613

### ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਮ ਮੈਲੇ ਤੁਮ ਊਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ ਤੂ ਦਾਤਾ ॥

We are muddy, and You are immaculate, O Creator Master; we are of little worth, and You are the great benefactor.

ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥੧॥

We are fools, and You are wise and all-knowing. You are the knower of all things. ||1||

ਮਾਧੋ ਹਮ ਐਸੇ ਤੂ ਐਸਾ ॥

O Master, this is what we are, and that is what You are.

ਹਮ ਪਾਪੀ ਤੁਮ ਪਾਪ ਖੰਡਨ ਨੀਕੋ ਠਾਕੁਰ ਦੇਸਾ ॥ ਰਹਾਉ ॥

We are sinners, and You are the destroyer of sins. Your abode is very beautiful, O my Master ||rahau||

#### *Inherent Philosophy and Teaching*

#### **The Destroyer of Sins:**

The human continuously commit sins and the Almighty, in His magnanimity, destroys those sins and forgives the sinner.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੇ ਦਾਤਾ ਸਿਮਰਤ ਸਭ ਮਲੁ ਖੋਈ ॥

He is imperishable, the giver of all beings; meditating on Him, all filth is removed.

ਹੇ ਭਾਈ! ਉਸ ਪਰਮਾਤਮਾ ਦਾ ਸਿਮਰਨ ਕੀਤਿਆਂ (ਮਨ ਤੋਂ ਵਿਕਾਰਾਂ ਦੀ) ਸਾਰੀ ਮੈਲ ਲਹਿ ਜਾਂਦੀ ਹੈ ਜੋ ਨਾਸ-ਰਹਿਤ ਹੈ, ਤੇ, ਜੋ ਸਾਰੇ ਜੀਵਾਂ ਨੂੰ ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਹੈ ।

ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ ਬਿਰਲਾ ਪਾਵੈ ਕੋਈ ॥੧॥

He is the treasure of excellence, the Eternal entity of His devotees, but rare are those who find Him. ||1||

ਉਹ ਪ੍ਰਭੂ ਸਾਰੇ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਹੈ, ਭਗਤਾਂ ਵਾਸਤੇ ਹਰ ਵੇਲੇ ਦਾ ਸਹਾਰਾ ਹੈ । ਪਰ ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਉਸ ਦਾ ਮਿਲਾਪ ਹਾਸਲ ਕਰਦਾ ਹੈ ।੧।

ਮੇਰੇ ਮਨ ਜਪਿ ਗੁਰ ਗੋਪਾਲ ਪ੍ਰਭੂ ਸੋਈ ॥

O my mind, meditate on the Guru (Almighty) the cherisher of the world.

ਹੇ ਮੇਰੇ ਮਨ! ਉਸ ਪ੍ਰਭੂ ਨੂੰ ਜਪਿਆ ਕਰੋ ਜੋ ਸਭ ਤੋਂ ਵੱਡਾ ਹੈ, ਜੋ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਪਾਲਣ ਵਾਲਾ ਹੈ,

ਜਾ ਕੀ ਸਰਣਿ ਪਇਆਂ ਸੁਖੁ ਪਾਈਐ ਬਾਹੁੜਿ ਦੂਖੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Seeking His sanctuary, one finds peace, and shall not suffer in pain again.

||1||rahau||

ਜਿਸ ਦਾ ਆਸਰਾ ਲਿਆਂ ਸੁਖ ਪ੍ਰਾਪਤ ਕਰ ਲਈਦਾ ਹੈ, ਫਿਰ ਕਦੇ ਦੁੱਖ ਨਹੀਂ ਵਿਆਪਦਾ ।੧।ਰਹਾਉ।

*Inherent Philosophy and Teaching*

**Divine Sanctuary:**

The peace of mind is found in the sanctuary of the Almighty. He is the treasure of harmony and armistice.

## SHABAD 11 (HN)

Page 500

### ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੋਰ ॥

Show Mercy to me, and grant me Your blessed Vision (Darsan ਦਰਸਨ). I sing Your praises night and day.

ਹੇ ਮੇਰੇ ਮਾਲਕ! ਮੇਹਰ ਕਰ, ਮੈਨੂੰ ਆਪਣਾ ਦਰਸਨ ਦੇਹ, ਮੈਂ ਦਿਨ ਰਾਤ ਤੇਰੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾਂਦਾ ਰਹਾਂ।

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥

With my hair, I, your slave, wash your feet; this is my life's purpose. ||1||

ਆਪਣੇ ਕੇਸਾਂ ਨਾਲ ਮੈਂ ਤੇਰਾ ਸੇਵਕ ਤੇਰੇ ਪੈਰ ਝਾੜਦਾ ਰਹਾਂ, ਬੱਸ! ਇਹ ਹੀ ਮੇਰੇ ਮਨ ਦੀ ਤਾਂਘ ਹੈ ।੧।

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥

O Master, without You, there is no one other at all.

ਹੇ ਮੇਰੇ ਮਾਲਕ! ਤੈਥੋਂ ਬਿਨਾ ਮੇਰਾ ਕੋਈ ਹੋਰ ਆਸਰਾ ਨਹੀਂ ਹੈ ।

ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ ॥੧॥ ਰਹਾਉ ॥

O Master, in my mind, I remain conscious of You; with my tongue I speak words of worship, and with my eyes, I gaze upon You. ||1||rahau||

ਹੇ ਹਰੀ! ਮੈਂ ਆਪਣੇ ਚਿੱਤ ਵਿਚ ਤੈਨੂੰ ਹੀ ਯਾਦ ਕਰਦਾ ਹਾਂ, ਜੀਭ ਨਾਲ ਤੇਰੀ ਹੀ ਆਰਾਧਨਾ ਕਰਦਾ ਹਾਂ, (ਤੇ ਸਦਾ ਸਹਾਇਤਾ ਲਈ) ਤੇਰੇ ਵਲ ਹੀ ਤਾਂਕਦਾ ਰਹਿੰਦਾ ਹਾਂ ।੧।ਰਹਾਉ।

#### *Inherent Philosophy and Teaching*

#### **The Mercy:**

Waheguru manifests when He so wishes. We have to remember Him all the time, at and at every moment of life.

SHABAD 12 (HN)

Page 739

26<sup>th</sup> December 2020

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਲਾਲਨੁ ਰਾਵਿਆ ਕਵਨ ਗਤੀ ਰੀ ॥

How have you enjoyed the company of your beloved (Waheguru)?

ਸਖੀ ਬਤਾਵਹੁ ਮੁਝਹਿ ਮਤੀ ਰੀ ॥੧॥

O sister, please teach me, and please show me. ||1||

ਸੂਹਬ ਸੂਹਬ ਸੂਹਵੀ ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੈ ਰੰਗਿ ਰਤੀ ॥੧॥ ਰਹਾਉ ॥

Crimson is the favourite colour of the soul-bride, who is imbued with the love of her beloved (Waheguru). ||1||rahau||

*Inherent Philosophy and Teaching*

**God is Love and Love is God:**

Crimson colour is the colour of love, and true love is an icon of the Almighty.

SHABAD 13 (HN)

Page 717

29<sup>th</sup> December 2020

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰਾ ॥

In the Sadh-Sangat, the company of the Holy, I contemplate the Name of the Master.

ਸਹਜਿ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਅੰਕੁਰੁ ਭਲੋ ਹਮਾਰਾ ॥ ਰਹਾਉ ॥

I am in peaceful poise and bliss, day and night; the seed of my destiny has sprouted. [rahau | |

ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ ਬਡਭਾਗੀ ਜਾ ਕੋ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥

I have met the True Guru, by great good fortune; He has no end or limitation.

ਕਰੁ ਗਹਿ ਕਾਢਿ ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਬਿਖੁ ਸਾਗਰ ਸੰਸਾਰਾ ॥੧॥

Taking His humble servant by the hand, God pulls him out of the poisonous world-ocean. | | 1 | |

ਜਨਮ ਮਰਨ ਕਾਟੇ ਗੁਰ ਬਚਨੀ ਬਹੁੜਿ ਨ ਸੰਕਟ ਦੁਆਰਾ ॥

Birth and death are ended for me, by the Word of the Guru's Teachings; I shall no longer pass through the door of pain and suffering.

ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਆਮੀ ਕੀ ਪੁਨਹ ਪੁਨਹ ਨਮਸਕਾਰਾ ॥੨॥੯॥੨੮॥

Nanak holds tight to the sanctuary of his Master; again and again, he bows in humility and reverence to Him. | | 2 | | 9 | | 28 | |

*Inherent Philosophy and Teaching*

**The Poisoness Ocean:**

We need the support of the Almighty to surpass the pain and sufferings, and swim over the world poisoness ocean.

SHABAD 14 (HN)

Page 700

2<sup>nd</sup> January 2021

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੇਹੁ ਸੰਦੇਸਰੋ ਕਹੀਅਉ ਪ੍ਰਿਅ ਕਹੀਅਉ ॥

Give me a message from my beloved - tell me, tell me, please!

ਬਿਸਮੁ ਭਈ ਮੈ ਬਹੁ ਬਿਧਿ ਸੁਨਤੇ ਕਹਹੁ ਸੁਹਾਗਨਿ ਸਹੀਅਉ ॥੧॥ ਰਹਾਉ ॥

I am wonder-struck, hearing the many reports of Him; tell them to me, O my happy sister soul-bride. ||1|| rahau ||

ਕੋ ਕਹਤੇ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ ਕੋ ਕਹਤੇ ਸਭ ਮਹੀਅਉ ॥

Some say that He is beyond the world - totally beyond it, while others say that He is totally within it.

ਬਰਨੁ ਨ ਦੀਸੈ ਚਿਹਨੁ ਨ ਲਖੀਐ ਸੁਹਾਗਨਿ ਸਾਤਿ ਬੁਝਹੀਅਉ ॥੧॥

His colour cannot be seen, and His pattern cannot be discerned. O happy soul-brides, tell me the truth! ||1||

ਸਰਬ ਨਿਵਾਸੀ ਘਟਿ ਘਟਿ ਵਾਸੀ ਲੇਖੁ ਨਹੀ ਅਲਪਹੀਅਉ ॥

He is pervading everywhere, and He dwells in each and every heart; He is not stained - He is unstained.

ਨਾਨਕੁ ਕਹਤ ਸੁਨਹੁ ਰੇ ਲੋਗਾ ਸੰਤ ਰਸਨ ਕੋ ਬਸਹੀਅਉ ॥੨॥੧॥੨॥

Says Nanak, listen, O people: He dwells upon the tongues of the saints. ||2||1||2||

*Inherent Philosophy and Teaching*

**Waheguru is Omnipresent:**

Though Waheguru has a permanent residence up above in the skies, but He also dwells in every single atom which makes the universe. We need not to go after Him to find Him in caves, forests or mountains, call Him from the purity of heart and He will manifest at the speed faster than even light [*light travels much faster than sound through the atmosphere: It travels at 186,291 miles per second (299,800 km/s)*].

## SHABAD 15 (HN)

Page 680

**ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥**

ਜਤਨ ਕਰੈ ਮਾਨੁਖ ਡਹਕਾਵੈ ਓਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥

People try to deceive others, but the Inner-knower, the searcher of hearts, knows everything.

ਪਾਪ ਕਰੇ ਕਰਿ ਮੁਕਰਿ ਪਾਵੈ ਭੇਖ ਕਰੈ ਨਿਰਬਾਨੈ ॥੧॥

They commit sins, and then deny them, while they pretend to be in Nirvaanaa.  
||1||

ਜਾਨਤ ਦੂਰਿ ਤੁਮਹਿ ਪ੍ਰਭ ਨੇਰਿ ॥

They believe that You are far away, but You, O God, are near at hand.

ਉਤ ਤਾਕੈ ਉਤ ਤੇ ਉਤ ਪੇਖੈ ਆਵੈ ਲੋਭੀ ਫੇਰਿ ॥ ਰਹਾਉ ॥

Looking around, this way and that, the greedy people come and go. || rahau ||

ਜਬ ਲਗੁ ਤੁਟੈ ਨਾਹੀ ਮਨ ਭਰਮਾ ਤਬ ਲਗੁ ਮੁਕਤੁ ਨ ਕੋਈ ॥

As long as the doubts of the mind are not removed, liberation is not found.

ਕਹੁ ਨਾਨਕ ਦਇਆਲ ਸੁਆਮੀ ਸੰਤੁ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥੨॥੫॥੩੬॥

Says Nanak, he alone is a Saint, a devotee, and a humble servant of the Master, to whom He is merciful. ||2||5||36||

### *Inherent Philosophy and Teaching*

#### **Knower of Hearts:**

Waheguru is the knower of all hearts. He knows whatever we think, whatever we plan and whatever we do. Nothing is hidden from Him. Beware, whenever you perform any action.

## SHABAD 16 (HN)

Page 533

3<sup>rd</sup> January 2021

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੀਤਾ ਐਸੇ ਹਰਿ ਜੀਉ ਪਾਏ ॥

O friend, such is the dear Master whom I have obtained.

ਛੋਡਿ ਨ ਜਾਈ ਸਦ ਹੀ ਸੰਗੇ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਗਾਏ ॥੧॥ ਰਹਾਉ ॥

He does not leave me, and He always keeps me company. Meeting the Guru, night and day, I sing Master's praises. ||1|| rahau ||

ਮਿਲਿਓ ਮਨੋਹਰੁ ਸਰਬ ਸੁਖੈਨਾ ਤਿਆਗਿ ਨ ਕਤਹੁ ਜਾਏ ॥

I met the fascinating Master, who has blessed me with all comforts; He does not leave me to go anywhere else.

ਅਨਿਕ ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਪੇਖੇ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਏ ॥੧॥

I have seen the mortals of many and various types, but they are not equal to like even a hair of my beloved Master. ||1||

ਮੰਦਰਿ ਭਾਗੁ ਸੋਭ ਦੁਆਰੈ ਅਨਹਤ ਰੁਣੁ ਝੁਣੁ ਲਾਏ ॥

His palace is so beautiful. The gate at the entrance is also wonderful. The celestial melody of the sound current resounds therein.

ਕਹੁ ਨਾਨਕ ਸਦਾ ਰੰਗੁ ਮਾਣੈ ਗ੍ਰਿਹ ਪ੍ਰਿਅ ਥੀਤੇ ਸਦ ਥਾਏ ॥੨॥੧॥੨੭॥

Says Nanak, I enjoy eternal bliss; I have obtained a permanent place in the home of my dearly loved Master. ||2||1||27||

### *Inherent Philosophy and Teaching*

#### **God's Private Mansion:**

God's personal mansion has the name plate 'Sach Khand'. It is very beautiful and full of wonders. Both interior and exterior are wonderfully decorated, Even the main gate of the mansion is captivating. One can hear the melody of Divine songs coming from the mansion and mesmerising the entrants.



SHABAD 17 (HN)

Page 683

6<sup>th</sup> January 2021

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੂ ੧੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ ਰਾਇ ॥ ਰਹਾਉ ॥

I bow in reverence to the Master, I bow in veneration. I sing the glorious praises of the Master, my King. ||rahau||

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਨੂੰ ਸਦਾ ਨਮਸਕਾਰ ਕਰਿਆ ਕਰੋ, ਪ੍ਰਭੂ ਪਾਤਿਸ਼ਾਹ ਦੇ ਗੁਣ ਗਾਂਦੇ ਰਹੋ ।ਰਹਾਉ।

ਵਡੈ ਭਾਗਿ ਭੇਟੇ ਗੁਰਦੇਵਾ ॥

By great good fortune, one meets the Divine Guru.

ਹੇ ਭਾਈ! ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਵੱਡੀ ਕਿਸਮਤ ਨਾਲ ਗੁਰੂ ਮਿਲ ਪੈਂਦਾ ਹੈ,

ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਹਰਿ ਸੇਵਾ ॥੧॥

Millions of sins are erased by serving the Master. ||1||

ਪਰਮਾਤਮਾ ਦੀ ਸੇਵਾ-ਭਗਤੀ ਕਰਨ ਨਾਲ ਉਸ ਦੇ ਕ੍ਰੋੜਾਂ ਪਾਪ ਮਿਟ ਜਾਂਦੇ ਹਨ ।੧।

*Inherent Philosophy and Teaching*

**Sewa (Selfless Service for Humanity):**

The seva of humanity is one of the prime virtues. Waheguru pardons countless sins of a person, who repents and devotes his/her life in community service.

## SHABAD 18 (HN)

Page 616

9<sup>th</sup> January 2021

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਮਾਇਆ ਮੋਹ ਮਗਨੁ ਅੰਧਿਆਰੈ ਦੇਵਨਹਾਰੁ ਨ ਜਾਨੈ ॥

Infatuated with the darkness of emotional attachment to Maya, one does not know the Master, the great giver.

ਜੀਉ ਪਿੰਡੁ ਸਾਜਿ ਜਿਨਿ ਰਚਿਆ ਬਲੁ ਅਪੁਨੋ ਕਰਿ ਮਾਨੈ ॥੧॥

The Master has created his body and fashioned his soul, but he claims that his own power is supreme ।।1।।

ਮਨ ਮੁੜੇ ਦੇਖਿ ਰਹਿਓ ਪ੍ਰਭ ਸੁਆਮੀ ॥

O foolish mind, God, your Master is watching over you (He is the one, who has given power to you).

ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਸੋਈ ਜਾਣੈ ਰਹੈ ਨ ਕਛੁਐ ਛਾਨੀ (ਲੁਕਿਆ ਹੋਇਆ) ॥ ਰਹਾਉ ॥

Whatever you do, He knows; nothing can remain concealed from Him. ।।rahau।।

### *Inherent Philosophy and Teaching*

#### **Divine—The Knower of Our Hearts:**

The way human bodies have been designed, the thoughts inside our mind cannot be read by anyone. It is a great architectural technique used by God, but the Almighty, Himself has the power to read our thoughts.

## SHABAD 19 (HN)

Page 802

ਰਾਗ ਬਿਲਾਵਲ ਮ: ਪ

ਊਚ ਅਪਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥

O my patronising, incomparable and infinite Master, who can know Your glorious virtues?

ਗਾਵਤੇ ਉਧਰਹਿ ਸੁਣਤੇ ਉਧਰਹਿ ਬਿਨਸਹਿ ਪਾਪ ਘਨੇਰੇ ॥

Those who sing them are saved, and those who listen to them are protected; all their sins are erased.

ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਕਉ ਤਾਰੇ ਪਾਹਨ ਪਾਰਿ ਉਤਾਰੈ ॥

You save the beasts, demons and fools, and even stones are carried across.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੈ ॥੪॥੧॥੪॥

Nanak seeks Your sanctuary; and is forever and ever a sacrifice to You.  
||4||1||4||

### *Inherent Philosophy and Teaching*

#### **All are Carried Across:**

Those who sing or recite God's Name are carried across. The whole creation, including humans, demons, beasts, mountains and oceans are under His control.

SHABAD 20 (HN)

Page 628

26 January, 2021

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਪੂਰੇ ਭਾਣਾ ॥

When it was pleasing to the True Guru,

ਤਾ ਜਪਿਆ ਨਾਮੁ ਰਮਾਣਾ ॥

then I recited the Naam, the Name of the pervading Master.

ਗੋਬਿੰਦ ਕਿਰਪਾ ਧਾਰੀ ॥

And The Master of the universe extended His Mercy to me,

ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਹਮਾਰੀ ॥੧॥

and saved my honour. ||1||

ਹਰਿ ਕੇ ਚਰਨ ਸਦਾ ਸੁਖਦਾਈ ॥

His feet (shelter) are forever peace-giving.

ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਬਿਰਥੀ ਆਸ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Whatever fruit one desires, he receives; his hopes shall not go in vain.

||1||rahau||

*Inherent Philosophy and Teaching*

**Unlimited desires and Naam:**

Naam has the power to set free a devotee from the cobweb of unlimited desires.

## SHABAD 21 (HN)

Page 678

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਆਉ ॥

The One who sent you, has now recalled you; return to your eternal home now in peace and pleasure.

ਅਨਦ ਮੰਗਲ ਗੁਨ ਗਾਉ ਸਹਜ ਧੁਨਿ ਨਿਹਚਲ ਰਾਜੁ ਕਮਾਉ ॥੧॥

In bliss and ecstasy, sing His praises; by this celestial tune, you shall acquire your everlasting kingdom. ||1||

ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ ॥

Come back to your home, O my friend.

ਤੁਮਰੇ ਦੋਖੀ ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ ਬਿਤੀਤ ॥ ਰਹਾਉ ॥

The Master Himself has eliminated your enemies, and your misfortunes are past and gone forever. ||rahau||

*Inherent Philosophy and Teaching*

**Coming to this World and going from Here:**

This world is our temporary home, the permanent home is far away beyond the skies. Our movement of birth and death is controlled by the Almighty.

## SHABAD 22 (HN)

Page 1193

**Basant ki var:** Starting from the 1<sup>st</sup> of the month of Magh (mid January) until the festival of Holla Mohalla (last week of March), in every Gurdwara, after the end of keertan (daily service), Basant ki Vaar is sung. It is said that the one who sings (recites/reads) this composition always remains happy. His virility remains forever.

ਬਸੰਤ ਕੀ ਵਾਰ ਮਹਲੁ ਪ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ਹੋਹੁ ਹਰਿਆ ਭਾਈ ॥

Meditate on the Master's Name, and blossom forth in the green abundance (happiness).

ਕਰਮਿ ਲਿਖੰਤੈ ਪਾਈਐ ਇਹ ਰੁਤਿ ਸੁਹਾਈ ॥

By your good fortune, you have been blessed with this wondrous spring of the soul.

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਮਉਲਿਆ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਈ ॥

Seeing all the three worlds in bloom, and obtaining the fruit of holy Nectar.

ਮਿਲਿ ਸਾਧੁ ਸੁਖੁ ਊਪਜੈ ਲਥੀ ਸਭ ਛਾਈ ॥

Meeting with the Holy Saints, peace and harmony wells up, and all sins are erased.

ਨਾਨਕੁ ਸਿਮਰੈ ਏਕੁ ਨਾਮੁ ਫਿਰਿ ਬਹੁਤਿ ਨ ਧਾਈ॥੧॥

O Nanak, remember in meditation the One Name, you shall never again be consigned to the womb of reincarnation.. ||1||

ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ ਢੋਆ ॥

The five powerful desires (sins, when these desires go out of hand) are bound down, when you lean on the True Master.

ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ ਖੜੋਆ ॥

The Master Himself leads us to dwell at His Feet. He stands right in our midst.

ਚੋਗ ਸੋਗ ਸਭਿ ਮਿਟਿ ਗਏ ਨਿਤ ਨਵਾ ਨਿਰੋਆ ॥

All sorrows and sicknesses are eradicated, and you become ever-fresh and rejuvenated.

ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ ਫਿਰਿ ਪਾਇ ਨ ਮੋਆ ॥

Night and day, meditate on the Naam, the Name of the Master. You shall never again die.

ਜਿਸ ਤੇ ਉਪਜਿਆ ਨਾਨਕਾ ਸੋਈ ਫਿਰਿ ਹੋਆ ॥੨॥

And the One, from whom we came, O Nanak, into Him we merge once again.  
||2||

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥

Where do we come from? Where do we live? Where do we go in the end?

ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥

All creatures belong to God, our Master. Who, on earth and beyond, can place a value on Him?

ਕਹਨਿ ਧਿਆਇਨਿ ਸੁਣਨਿ ਨਿਤ ਸੇ ਭਗਤ ਸੁਹਾਵੈ ॥

Those who meditate, listen and recite His shabads, they are blessed and beautified.

ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਦੁਸਰੁ ਲਵੈ ਨ ਲਾਵੈ ॥

The Master is inaccessible and unfathomable; there is no other equal to Him.

ਸਚੁ ਪੂਰੈ ਗੁਰਿ ਉਪਦੇਸਿਆ ਨਾਨਕੁ ਸੁਣਾਵੈ ॥੩॥੧॥

The perfect Guru has taught this Truth. Nanak proclaims it to the world.  
||3||1||

### *Inherent Philosophy and Teaching*

#### **Daily Meditation:**

When one meditates on the Name of the Master, all sorrows and illnesses are destroyed.

## SHABAD 23 (HN)

Page 621

7<sup>th</sup> February 2021

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ ॥

Meeting with the council leaders, my doubts were not dispelled.

ਸਿਕਦਾਰਹੁ ਨਹ ਪਤੀਆਇਆ ॥

The chiefs did not give me satisfactory answers.

ਉਮਰਾਵਹੁ ਆਗੈ ਝੇਰਾ ॥

I presented my dispute to the noblemen as well.

ਮਿਲਿ ਰਾਜਨ ਰਾਮ ਨਿਬੇਰਾ ॥੧॥

But, at the end, it was only settled by meeting with the King, my Master  
||1||

ਅਬ ਚੁਢਨ ਕਤਹੁ ਨ ਜਾਈ ॥

Now, I do not go searching anywhere else,

ਗੋਬਿੰਦ ਭੇਟੇ ਗੁਰ ਗੋਸਾਈ ॥ ਰਹਾਉ ॥

because I have met the True Guru, the Master of the universe. ||rahau||

### *Inherent Philosophy and Teaching*

#### **Meeting the Almighty:**

When one meets the greatest of the great, the Master of the world, then he/  
she needs no other support.



SHABAD 24 (HN)

Page 678

9<sup>th</sup> February 2021

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਆਉ ॥

The One who sent you, has now recalled you; return to your original home, and live in peace and happiness.

ਅਨਦ ਮੰਗਲ ਗੁਨ ਗਾਉ ਸਹਜ ਧੁਨਿ ਨਿਹਚਲ ਰਾਜੁ ਕਮਾਉ ॥੧॥

In bliss and ecstasy, sing God's glorious praises; by this celestial tune, you shall acquire your everlasting kingdom. ||1||

ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ ॥

Come back to your home, O my friend.

ਤੁਮਰੇ ਦੋਖੀ ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ ਬਿਤੀਤ ॥ ਰਹਾਉ ॥

The Master Himself has eliminated your enemies, and your misfortunes are now past and gone. ||rahau||

*Inherent Philosophy and Teaching*

**The Call:**

We all come and go, from this world, according to the Divine Command. There is nothing in the hand of living beings. Birth and death are controlled by the Almighty.

## SHABAD 25 (HN)

Page 682

11<sup>th</sup> February 2021

**ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥**

ਜਿਸ ਕਉ ਬਿਸਰੈ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਗਨਹੁ ਅਭਾਗਾ ॥

One who forgets the Giver of life, the great Waheguru - knows that he/she is most unfortunate.

ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਗਿਓ ਅਮਿਅ ਸਰੋਵਰ ਪਾਗਾ ॥੧॥

One whose mind is in love with the Master's lotus feet, obtains the pool of holy nectar. ||1||

ਤੇਰਾ ਜਨੁ ਰਾਮ ਨਾਮ ਰੰਗਿ ਜਾਗਾ ॥

Your humble servant awakes in the love of the Master's Name.

ਆਲਸੁ ਛੀਜਿ ਗਇਆ ਸਭੁ ਤਨ ਤੇ ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਲਾਗਾ ॥ ਰਹਾਉ ॥

All laziness departs from his/her body, and his/her mind is attached to the beloved Master. ||rahau||

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਨਾਰਾਇਣ ਸਗਲ ਘਟਾ ਮਹਿ ਤਾਗਾ ॥

Wherever I look, the Master is there; He is the string, through which all hearts are strung.

ਨਾਮ ਉਦਕੁ ਪੀਵਤੁ ਜਨ ਨਾਨਕ ਤਿਆਗੇ ਸਭਿ ਅਨੁਰਾਗਾ ॥੨॥੧੬॥੪੭॥

Submerged in the water of the Naam, Nanak has renounced all other loves. ||2||16||47||

### *Inherent Philosophy and Teaching*

#### **God is the String having Beads of all Hearts:**

Master is the knower of all hearts. He is constantly watching all of us. All beings are beads in the great neckalace of life.

## SHABAD 26 (HN)

Page 619

### ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਅਪਣਾ ਬਿਰਦੁ ਪਛਾਣਿ ॥

He did not take my accounts (karmas) into account; such is His forgiving nature.

ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਅਪੁਨੇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥੧॥

He gave me His hand, and saved me and made me His own; forever and ever, I enjoy His affection and warmth. ||1||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ ਮਿਹਰਵਾਣ ॥

The True Master is forever merciful and forgiving.

ਬੰਧੁ ਪਾਇਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਪੂਰੈ ਹੋਈ ਸਰਬ ਕਲਿਆਣ ॥ ਰਹਾਉ ॥

My perfect Guru has bound me closer to Him, and now, I am in absolute ecstasy. ||rahau||

ਜੀਉ ਪਾਇ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਦਿਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥

The One who fashioned the body and placed the soul within, who gives clothing and nourishment to all.

ਅਪਣੇ ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥੨॥੧੬॥੪੪॥

He Himself preserves the honour of His devotees. Nanak is forever a sacrifice to Him. ||2||16||44||

*Inherent Philosophy and Teaching*

**Master is Always Forgiving:**

God is always forgiving and merciful. We must submit to Him and accept our wrongs.

## SHABAD 27 (HN)

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17<sup>th</sup> February, 2021

### ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੋਈ ਸੁਘੜੁ ਸੁਜਾਨੀ ॥

Body, mind, wealth and everything else belong to the Almighty. He is all-wise and all-knowing.

ਹੇ ਭਾਈ! ਜਿਸ ਪ੍ਰਭੂ ਦਾ ਦਿੱਤਾ ਹੋਇਆ ਇਹ ਸਰੀਰ ਤੇ ਮਨ ਹੈ, ਇਹ ਸਾਰਾ ਧਨ-ਪਦਾਰਥ ਭੀ ਉਸੇ ਦਾ ਦਿੱਤਾ ਹੋਇਆ ਹੈ, ਉਹੀ ਸੁਚੱਜਾ ਹੈ ਤੇ ਸਿਆਣਾ ਹੈ ।

ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ ਮੇਰਾ ਤਉ ਬਿਧਿ ਨੀਕੀ ਖਟਾਨੀ ॥੧॥

He listens to our pains and pleasures, and then our emotional condition improves. ||1||

ਅਸਾਂ ਜੀਵਾਂ ਦਾ ਦੁੱਖ ਸੁਖ (ਸਦਾ) ਉਸ ਪਰਮਾਤਮਾ ਨੇ ਹੀ ਸੁਣਿਆ ਹੈ, (ਜਦੋਂ ਉਹ ਸਾਡੀ ਅਰਦਾਸ-ਅਰਜ਼ੋਈ ਸੁਣਦਾ ਹੈ) ਤਦੋਂ (ਸਾਡੀ) ਹਾਲਤ ਚੰਗੀ ਬਣ ਜਾਂਦੀ ਹੈ ।੧।

ਜੀਅ ਕੀ ਏਕੈ ਹੀ ਪਹਿ ਮਾਨੀ ॥

Our soul is satisfied with the (One) Master alone.

ਹੇ ਭਾਈ! ਜਿੰਦ ਦੀ (ਅਰਦਾਸ) ਇਕ ਪਰਮਾਤਮਾ ਦੇ ਕੋਲ ਹੀ ਮੰਨੀ ਜਾਂਦੀ ਹੈ ।

ਅਵਰਿ ਜਤਨ ਕਰਿ ਰਹੇ ਬਹੁਤੇਰੇ ਤਿਨ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਜਾਨੀ ॥ ਰਹਾਉ ॥

People make all sorts of efforts, but those efforts have no value ||rahau||

ਹੋਰ ਬਥੇਰੇ ਜਤਨ ਕਰ ਕੇ ਥੱਕ ਜਾਂਦੇ ਹਨ, ਉਹਨਾਂ ਜਤਨਾਂ ਦਾ ਮੁੱਲ ਇਕ ਤਿਲ ਜਿਤਨਾ ਭੀ ਨਹੀਂ ਸਮਝਿਆ ਜਾਂਦਾ ।ਰਹਾਉ।

*Inherent Philosophy and Teaching*

#### **The Great Creator:**

Waheguru is the creator of all beings. He knows the inner thoughts of everyone.

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24<sup>th</sup> February 2021

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੂ ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ॥

Wandering and roaming around, I met the holy Guru, who taught me (how to meditate).

ਆਨ ਸਗਲ ਬਿਧਿ ਕਾਂਮਿ ਨ ਆਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

When all other plans did not work, I meditated on the Name of the Master.  
||1||

ਤਾ ਤੇ ਮੋਹਿ ਧਾਰੀ ਓਟ ਗੋਪਾਲ ॥

For this reason, I only sought the protection and support of the great Master, the sustainer of the universe.

ਸਰਨਿ ਪਰਿਓ ਪੂਰਨ ਪਰਮੇਸੁਰ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ ॥ ਰਹਾਉ ॥

and when, eventually, I got the sanctuary of the supreme Master, all my entanglements were dissolved. ||rahau||

*Inherent Philosophy and Teaching*

**No need to Wander, when the Master is so Close:**

God is very close to all of us, only we have to believe in this Truth. His sanctuary gets us release from all entanglement.

SHABAD 29 (HN)

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27<sup>th</sup> February 2021

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਅਨਿਕ ਬੀਂਗ ਦਾਸ ਕੇ ਪਰਹਰਿਆ ॥

God covers the many shortcomings of His slaves.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਅਪਨਾ ਕਰਿਆ ॥੧॥

Granting His Mercy, God makes them His own. ||1||

ਤੁਮਹਿ ਛੁਡਾਇ ਲੀਓ ਜਨੁ ਅਪਨਾ ॥

He emancipates His humble servants,

ਉਰਝਿ ਪਰਿਓ ਜਾਲੁ ਜਗੁ ਸੁਪਨਾ ॥੧॥ ਰਹਾਉ ॥

and rescues them from the noose of the world. He fulfills their dream.

||1||rahau||

*Inherent Philosophy and Teaching*

**Our Shortcomings:**

God looks after His devotees and covers their shortcomings. He teaches them how to overcome their difficulties and hardships.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

ੴ ਸਿਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥

The One who created the whole world, O siblings of destiny, is the Almighty, the cause of causes.

ਹੇ ਭਾਈ! ਜਿਸ ਪਰਮਾਤਮਾ ਨੇ ਆਪ ਹੀ ਸਾਰਾ ਜਗਤ ਪੈਦਾ ਕੀਤਾ ਹੈ, ਜੋ ਸਾਰੇ ਜਗਤ ਦਾ ਮੂਲ ਹੈ, ਜੋ ਸਾਰੀਆਂ ਤਾਕਤਾਂ ਦਾ ਮਾਲਕ ਹੈ,

ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਭਾਈ ਦੇ ਕਰਿ ਅਪਣੀ ਵਥੁ ॥

He fashioned the soul and the body, by His own creative power.

ਜਿਸ ਨੇ ਆਪਣੀ ਸੱਤਿਆ ਦੇ ਕੇ (ਮਨੁੱਖ ਦਾ) ਜਿੰਦ ਤੇ ਸਰੀਰ ਪੈਦਾ ਕੀਤਾ ਹੈ, ਉਹ ਕਰਤਾਰ (ਤਾਂ) ਕਿਸੇ ਪਾਸੋਂ ਭੀ ਬਿਆਨ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ।

ਕਿਨਿ ਕਹੀਐ ਕਿਉ ਦੇਖੀਐ ਭਾਈ ਕਰਤਾ ਏਕੁ ਅਕਥੁ ॥

How can He be described? How can He be seen? The Creator is one; He is indescribable.

ਹੇ ਭਾਈ! ਉਹ ਕਰਤਾਰ ਦਾ ਸਰੂਪ ਦਸਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ । ਉਸ ਨੂੰ ਕਿਵੇਂ ਵੇਖਿਆ ਜਾਏ?

ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਜਿਸ ਤੇ ਜਾਪੈ ਤਥੁ ॥੧॥

Praise the Guru, the Master of the Universe, through Him, the essence of the creative power is known. ||1||

ਹੇ ਭਾਈ! ਗੋਬਿੰਦ ਦੇ ਰੂਪ ਗੁਰੂ ਦੀ ਸਿਫਤਿ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਕਿਉਂਕਿ ਗੁਰੂ ਪਾਸੋਂ ਹੀ ਸਾਰੇ ਜਗਤ ਦੇ ਮੂਲ ਪਰਮਾਤਮਾ ਦੀ ਸੂਝ ਪੈ ਸਕਦੀ ਹੈ ।੧।

*Inherent Philosophy and Teaching*

**Creative Power:**

God has the ultimate creative power. He can create and destroy the universe in a whim.



## Gurdwaras Associated with Guru Arjan

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*Important Gurdwaras connected with Guru Arjan are following:*

### 1. GURDWARA DERA SAHIB – LAHORE (PAKISTAN)



The Gurdwara Dera Sahib commemorates the place Guru Arjan Dev was martyred, in 1606.

### 2. GURDWARA CHAUBARA SAHIB, GOINDVAL



Gurdwara where Guru Arjan was born in 1563



### 3. GURDWARA GURU KI WADALI



For sometime, Guru Arjan had made Wadali his headquarters, it is here Guru Hargobind was born in June 14, 1595.

### 4. HARIMANDIR SAHIB (HOUSE OF GOD) IN AMRITSAR

Harimandir, the House of God, is a living symbol of spiritual and historical traditions of the Sikhs. It is a landmark in the holy city of Amritsar.

The foundation stone of the Temple was laid at the request of Guru Arjan by a Muslim Pir (holy saint) Mian Mir of Lahore in 1588, and the Temple was completed in 1604.

The idea of establishing a new place of pilgrimage (Amritsar) was first thought by Guru Amardas, he instructed Bhai Jetha (Later Guru Ramdas) to establish a new town for himself, and develop it into a seat of Sikh pilgrimage.

The construction of the new centre was started with great enthusiasm. Some huts and houses were built. The digging of the tank, for the provision of water was started first at Santokhsar.

Guru Amardas, then directed Bhai Jetha to dig another tank at the low level area near the site of Santokhsar. Bhai Jetha located the site for the second tank, which was surrounded by a large number of Ber (Jujube) trees. The construction



*Harimandir in 1833*



of the second tank, now called Amrit Srovar, was started on Friday, 6 Nov. 1573. The Amrit Srovar remained unsurfaced (kaccha) till Guru Arjan became Guru in 1581. The Srovar was then properly surfaced and its side stairs were bricked with burnt (Pakki) bricks.

Guru Arjan then tried to execute in full glory his dream project, the Temple of God, whose foundation had already been laid in 1588. A fifteen years plan was finalised to complete it and then open it to the devotees.

According to the plan, the Harimandir was duly completed in August 1604, near about the same date the compilation of Granth Sahib was also concluded. On 1<sup>st</sup> September 1604, the Granth Sahib was officially installed in the midst of sanctum sanctorum of Harimandir and Baba Buddha was appointed the first Head Priest.



*Queen's visit to the Holy Shrine 1997*

## 5. GURDWARA TARN TARAN

Gurdwara Tarn Taran is situated at a distance of 22 km south-east of Amritsar. It was built by Guru Arjan Dev, in the memory of Guru Ram Das. It is located on the edge of a big srovar whose water is believed to have curing properties.



## 6. GURU KE MAHAL AND THAM SAHIB (KARTARPUR, JALANDHAR)

### Gurdwara Tham Sahib

Gurdwara Guru ka Mehl (Palace), as the name signifies, marks the residential house of the Gurus.

Kartarpur town in Jalandhar district, was founded by Guru Arjan. Here, the Gurdwaras related to him are Gurdwara Tham Sahib, where the Guru stuck his walking stick in the ground, exclaiming, "This shall be the support of our faith". Guru Arjan's stick is still shown to the pilgrims. It is a piece of sandalwood, known as Tham. Hence the shrine is called Gurdwara 'Tham Sahib'.

The other Gurdwara related to Guru Arjan is called Gurdwara Guru Ke Mehal, it is residential place, where the Guru stayed, while in Kartarpur.



## 7. GURDWARA GURU KE MEHAL, AMRITSAR

This was the residential mansion of Guru Ram Das and his family. Guru Arjan was married here. Guru Hargobind also lived here for some time. This is also the birthplace of Guru Hargobind's sons Baba Atal Rai and Guru Tegh Bahadur.



## 8. GURDWARA BARTH SAHIB, GURDASPUR



Gurdwara Barth Sahib is located where Guru Arjan stayed when he came to visit Baba Sri Chand.

Guru Arjan stayed here for 6 months and held diwans for the Sangat. Guru Arjan had a srovar constructed and also planted a garden. Guru Hargobind also visited this place during his Guru period.

Guru Nanak's elder son Baba Sri Chand lived here deep in the forest for the last part of his life.

## 9. GURDWARA RAMSAR, AMRITSAR



This is the place where Granth Sahib was compiled. Guru Arjan stayed here during 1601-1604. Sukhmani Sahib was also revealed over here.

## 10. GURDWARA CHHEHARTA SAHIB



**Gurdwara Chheharta Sahib**, is named after a well that Guru Arjan had designed for this place. The well was fitted with six Persian wheels hence it became famous as **Chheharta**.



## Philosophy of Guru Arjan: A Second Look

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Guru Arjan's 2218 hymns in Granth Sahib offer enough evidences regarding his philosophy and teachings. An explanation of this has been given in the above selected hymns.

However, his most popular, important and widely read composition is **Sukhmani** ('Peace of Mind'). It has 24 sloaks (couplets) and 24 Ashtpadis (8 stanza hymns). Each ashtpadi precedes with a sloak. A deep study of this composition highlights the inherent philosophy of Guru Arjan and the Sikh faith.



The first step to understand the Sikh philosophy is to know the Biodata of Waheguru from the Sikh point of view. It can be written as follows:

## BIODATA OF THE ALMIGHTY

### **Name:**

Numerous Names, e.g., Waheguru [Nirankar, Kartar], Narayan [Ishwar], Allah [Khuda, Rab], God [Lord], YHWH, El [("God"), Eloah ("God"), Elohim ("God"), Shaddai ("Almighty"), Ehyeh ("I Am"), and Tzevaot ("[of] Hosts")]

### **Address:**

Permanent address: It is called: 'The House of Truth' (Sach Khand) and is situated up above in the skies.

Living addresses: Everywhere in the world. A few important addresses designated to world religions are:

Golden Temple–Amritsar (Sikhism); Kaaba-Mecca (Islam); Solomon Temple, Jerusalem (Judaism and Christianity); Dwarka-Gujarat (Hinduism); Bodh Gaya-Bihar (Buddhists); Golden Peak - Madhya Pradesh (Jains)

### **Qualifications:**

Author of all Scriptures (Guru Granth Sahib, Bible [First Testament and Second Testament], Quran, Bhagavad Gita, Three Patika and Angas, linguistic, scientist, specialist in all fields of knowledge.

### **Job Description:**

Doer and Cause of Causes, Creator and controller of the universe and everything that exists therein, also sustainer and destroyer.

### **Experience:**

- Working from time immemorial [before the start of the time, ਆਦਿ] covering countless eras;
- He has created, destroyed and recreated the universe many a times. All necessities, He has put-in, in the stores of the universe, are there forever. ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

***Authority:***

Ultimate power. There is no one beyond Him or greater than Him. He is omnipotent, omniscient and omnipresent. He is the greatest of great and there is no one greater than Him. He is the symbol of perfection and there is no one more perfect than Him.

***Description:***

He has made humans in his own image; thus, perhaps, He looks like humans but can take any look, shape, form, colour, size, weight and height. He can also be present at countless places at the same time in different looks and forms.

***Expected Age:***

He is Timeless. He is beyond birth and death.

***Financial Status:***

He is the Controlling and Custodian of all material and spiritual treasures.



